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JANUARY 1987

THE ASTROLOGICAL MAGAZINE

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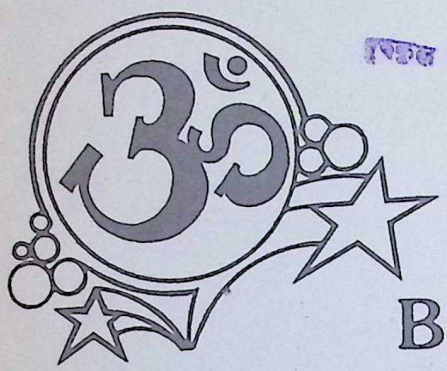

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APRIL 1987

Planets and Working Women

Future of India
Making People Like You
Importance of Sub-Sub-Period
Amazing Achievements of Dr. B.V. Raman
Workshop on Horoscope Reading
Jupiter and Female Progeny
Indian Gemmology
Suicide — An Astrological Study
Medical Astrology
According to Jaimini System
And other Regular Features

51 YEARS OF PUBLICATION
(Results of Special Suggestion Poll Inside)

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THE ASTROLOGICAL MAGAZINE
(Asia's only Journal of its type)
Founded 1895 by B. Suryanarain Rao

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The Astrological Magazine

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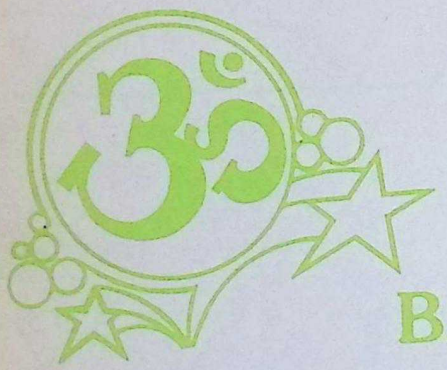

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फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 76 JANUARY 1987 No. 1

WORLD TRENDS AND TENSIONS IN 1987

THE year 1987 dawns when the international horizon is thick with war-clouds and the devastating danger of a nuclear war hangs precariously over humanity. The general feeling of distress and uncertainty that is dominant today because of the international situation can easily originate in many countries of the world a collective anguish. The impending menace of total destruction suggested by the diabolical weapons that are being developed has assumed the character of a collective psychosis. It looks as though the human mind has been incapable of keeping up pace with the rapid evolution of the "Civilization" it has itself created. And western science with its emphasis on materialism which is of course an error of human mind has been indeed guilty in leading mankind towards total destruction. The crescendo of differences and developments between the two great powers has reached a state that the terrible words World War III, are already on many lips.

What does the year ahead indicate for the world? We shall endeavour to answer this question by considering the usual *modus operandi* employed in Indian astrology, which we have been using with a fair degree of success during the past fifty years. Though looked down by a section of the so-called educated persons, astrological theories have stood the test of time and have outlasted irrelevant, purely emotional and destructive criticism.

The beginning of the new lunar year *Prabhava* marks the beginning of the new Jovian cycle of sixty years, the previous cycle having ended with the lunar year *Kshaya. Prabhava* denotes the birth of a new cyclic force. *Vibhava* indicates its expansion, *Sukla* promotes its vitality. *Prajothpathi* signifies the manifestation of various forces or activities. *Angirasa* connotes the forms the original force takes. *Srimukha* emphasises its spread. Thus for all the 60 years the names given are indicative of the various functions of the

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creative force until *Kshaya* or destruction, which means the force or energy generated in *Prabhava* gets destroyed.

The planetary pattern for the lunar year *Prabhava* commencing on 29th March 1987, Sunday, at 12h. 46m. (GMT) or 18h. 16m. (IST) cannot be said to be quite balanced as the year starts with Mars and Saturn in opposition and also under the shadow of a total solar eclipse. Mars indicates an active and decisive sequence of events. As the year advances, the danger of war increases and the power struggle will also intensify. In mundane astrology Saturn and Mars in conjunction or *sama sapthaka* (opposition) reveal influences favouring majority to become hypnotised by the emotional force of ruthlessness and dangerous concepts!

Saturn by himself is excellent. But when he is in the sign of Mars and is involved in an adverse aspect with him afflicting the Dasa lord Ketu in the Indian Independence chart, we can only anticipate unexpected developments not only politically but also in our relations with our neighbours. An afflicted Saturn and an afflicted Dasa lord can make for frustration and failure, procrastination and muddle-headedness that in their turn wend their way towards embarrassment, ruin and defeat.

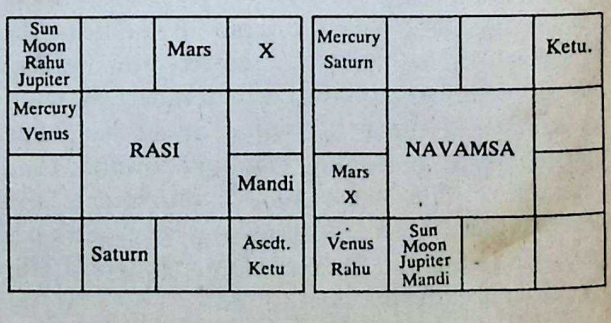
The armament race will not slow down. In world affairs a major crisis will build up. The situation of Mars in the 12th from the ruling sign of U.S.A. aspecting its 3rd house may involve the United States in a war with another country. Aggressive nations will be bogged down with their own internal problems. Saturn, the planet of democracy, labour and the working class occupying the secret sign of Scorpio ruling mines, crevices, gas leaks, factories, etc., denotes violent demonstrations by labour but also the enactment of certain laws adversely affecting the labour class. Organized labour will have a disappointing year. Unexpected political developments, resulting in the fall of some rulers, are all possible in Algeria, Syria and Morocco. *Prabhava* has generated a new force, but its creative manifestation may become possible only from the lunar year *Sukla*. The year in question will let loose forces of enmity, hatred and destruction and the world will not see any peaceful conditions. Organized crime will increase.

At the commencement the English year Saturn will be in 23° 8′ Scorpio (Jyeshta). He becomes retrograde on 31st March 1987 in Jyeshta 4 (29° Scorpio). After moving backwards till 22° 18′ Scorpio (Jyeshta), he becomes direct on 19th August 1987 and finally enters Sagittarius on 4th December 1987. He remains in the same sign (Moola) till the commencement of the next lunar year.

The Jovian movements are interesting. When the English year starts Jupiter will be in 25° 16′ Aquarius entering Pisces on 27th January 1987. He enters Aries on 8th June 1987. He is retrograde from 19th August 1987 to 15th December 1987. Getting back to Pisces on 7th November 1987 he again re-enters Aries on 23rd January 1988 continuing in the same sign till the end of the lunar year.

An interesting phenomenon of Jupiter's movements is his *athichara* (acceleration) practically throughout the 1st half of the English year travelling 5° to 7° per month while his usual monthly rate of motion is $2^1/_2$°. Rahu's movements are confined to Pisces throughout the year.

The only important aspects between the major planets are: Mars in a *kendra* from Saturn on 16th September 1987, involving Leo (Pubba) and Scorpio (Jyeshta); Mars conjunction Rahu on 28th January 1987 in 21° Pisces in the constellation of Revati; Jupiter *sama sapthaka*; Mars on 11th November 1987 involving Pisces (Revati)—Virgo (Chitta) axis; Mars and Saturn in mutual opposition on 6th May 1987 affecting Taurus (Mrigasira) and Scorpio (Jyeshta); and Mars–Saturn conjunction on 23rd February 1988 at 8° 09′, Sagittarius afflicting the constellation of Moola.



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The fact that Saturn's movements are mostly confined to Scorpio is indicative of great sorrow to the world and confusion in international affairs. During the period of Saturn's retrogression (31st March 1987 to 19th August 1987) Mars and Saturn will aspect each other in May the signs involved being Taurus–Scorpio. This means the stress on Ketu, lord of the Dasa, in the Indian Independence chart will be considerable. Mars symbolises the fighting forces, strife, discard and destruction. Saturn represents labour, democracy and the working class. It occurs to us that during this period India may have to face a tough time as a consequence of increased terrorist activities in the sensitive areas and Pakistan's aggressive moves. Our rulers must take note of these combinations and be prepared to face any sinister developments.

The above planetary set-up could adversely influence affairs in Soviet Russia, as the reference is to the 10th house from Russia's ruling sign. On the international scene, some of the existing alliances and military pacts may break up and some new alignments may come into existence. The conjunction of Mars and Rahu on 28th January 1987 and their opposition on 24th November 1987 focusses the destructive influences on Virgo the ruling sign of India threatening outbreak of communal and linguistic troubles, upsets in trade, strikes, occurrence of fires, transport disasters, etc.

The *Guru Chandala yoga* on 19th April 1987 signified by Rahu–Jupiter conjunction again involving Pisces–Virgo may tempt our government to enact some measures which may adversely affect the organisations of the major community. Measures intended mainly for getting votes from the minorities, are not advisable as they may boomerang to the disadvantage of the ruling party. Rahu's transit of Pisces will also have far reaching consequences on the Islamic world.

There will be four eclipses during the year 1987, the first annular total eclipse of the Sun occurring just a few hours before the lunar new year sets in *viz.*, 15h. 32m. (IST) involving Pisces–Virgo axis. The eclipse will be visible in parts of South America, Antarctica, extreme South-East of Europe and South-West of Asia.

A penumbral eclipse of the Moon will occur on 14th April 1987, commencing at 7h. 48m. (IST). This is not of much importance though it is visible in parts of North America, Europe and East Asia.

An annular eclipse of the Sun occurs on 23rd September 1987 at 5h. 45m. (IST). And the last eclipse of the year will be a lunar one (penumbral) on 7th October 1987 at 9h. 31m. (IST). The beginning of the penumbral phase will be visible in America (except Alaska), Africa, Europe and East Asia. The end will be visible in America, Western North Africa and Western Europe.

The March solar eclipse falls in the 17° of Pisces in the constellation of Uttarabhadra, at the fag end of the lunar month Phalguna. According to Varahamihira an eclipse occurring in Pisces, "will destroy sea products, people living in forests, learned men and those that earn their livelihood through water and water-products". The eclipse falls in the 8th from Leo and the 7th from the ruling sign of India. This is not quite favourable to us. The Indian Prime Minister must be specially careful about his health and person. Close on the heels of the eclipse, earthquake shocks of severe intensity may be felt in Iran, Turkey, Japan and other sensitive areas. Its ominous nature is somewhat mitigated by the presence of Jupiter in Pisces. A solar eclipse at the beginning of the year is generally pregnant with mischief, war-like activities, intensification of terrorist acts and also the death of one or two notable leaders leading to chaos and confusion. West Asia may again become a scene of war and bloodshed. Britain will face a serious domestic crisis.

In an otherwise sombre picture of the heavens Jupiter's transit of Pisces is a silver lining. Here also there is a snag. Till the middle of the year he will be subject to *athichara*. This means that while rulers may become conscious of their own capacity to prevent wars in the threatened areas, they may not be quite strong enough to overcome their weaknesses and conflicts.

India

The new year starts inauspiciously for India as the eclipse will have occurred a few hours before in the 7th from Virgo rising at New Delhi. Virgo

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also happens to be the ruling sign of India. Lord of Lagna is in the 6th in association with Venus lord of the 2nd and 9th while the Lagna itself is aspected by malefics the Sun, the Moon and Rahu. Jupiter's aspect on the Lagna minimises the affliction to some extent. Obviously the country has to pass through severe jolts on the political front. Virgo is a dedicated sign. While government cannot legislate integrity, the citizens become more conscious of the evils of corruption afflicting the Indian public life and will resort to steps which may expose the exploitation indulged in by some business houses and the ruling class.

Lord of the 2nd and 9th in association with the lord of the ascendant is a good augury. But their disposition in the 6th, in the sign of Saturn, who in his turn occupies Scorpio, a secret sign ruled by Mars, is not desirable. Obviously every aspect of business which promises great rewards for small endeavours will be in trouble. The government while leaning more and more towards some sort of a capitalism may embark on novel experiments to find funds for the Plan. Despite all show of prosperity, a vast lassitude of spirit will be settling on the country.

The 3rd house is much afflicted because of the combined influences of Mars and Saturn, though Jupiter's aspect may slightly reduce the intensity. In a national chart the 3rd rules telephones, telegraphs, internal travel, postal affairs, means of transit, newspapers, and media and communications in general. Because of labour disputes, arson, inadequate maintenance, etc., many transport accidents in railways, buses, aeroplanes, etc., are likely to occur. The Mars–Rahu conjunction and Saturn–Mars opposition may trigger such accidents. Postal rates are likely to be raised. Some of the newspapers and popular journals may get into financial troubles. A newspaper magnate may pass away. Even within the country, travel will become increasingly hazardous. The standard of entertainment produced on the T.V. will further deteriorate to the point of misrepresenting our ancient cultural values and dole out distorted images of our classics which may adversely influence the young viewers. However public objections will become more strenuous and force some improvement. The 3rd house affliction is not quite favourable for the "freedom of the press". The printing trade has an adverse year ahead.

Lord of the 4th Jupiter in his own house is a good augury but his association with Rahu and the Sun (lord of the 12th) is not desirable. Agriculture in general will be more prosperous and will receive considerable government support. The prospects of both *kharif* and *rabi* crops are quite good. The groundnut crop will also be much better. The pulses front will be successful. Rice production will be normal. However the incidence of pests may destroy crops and grains. Agrarian trouble will be brewing in some southern states resulting in clashes between tenants and landlords. Dishonourable dealings over land, property rights, leases and large housing projects will be exposed and those guilty will find themselves in serious trouble. Rahu's association with the lord of the 4th indicates that without a clear conception of the financial implications, some of the state governments will set up housing corporations. The urban housing scheme will not be successful. Saturn in Scorpio threatens a major mining disaster due to inadequate safety precautions. The mutual *sama sapthaka* disposition of Saturn, the planet of labour, and Mars, the planet of strife, throw the labour situation all over the country to a state of confusion. Workers' grievances will be exploited by the so-called leaders and an atmosphere heavily charged with political prejudices created. Close on the heels of Saturn–Mars conjunction and opposition, strikes are likely in textile mills, mining and public sector industries. The lord of the 4th being Jupiter and Rahu conjoining him along with the luminaries indicate important changes in the education system. The emphasis may shift from the planning of a professional career. Misbehaviour will be severely penalised. But student strikes cannot be ruled out as Mars aspects the 4th. Some laws may be passed to heavily penalise crime and also to adversely affect the beliefs of the majority community.

The lord of the 5th Saturn is again afflicted and occupies a mischievous sign. The birth rate will be down and infant mortality will rise. The propaganda effect of films and T.V. programmes will

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adversely affect the children's thinking. The government may adopt strong measures to check the unbridled growth of vulgarity and profanity in the films. Scandals in high places will undermine public confidence. While the situation of two benefics in the 6th house is good to some extent, the affliction of the 6th lord is a bad significator for the health of the nation. Nervous ailments, arthritis, high blood pressure may cause more deaths. The incidence of cancer may increase.

The 7th house rules foreign relations and affairs, war and disputes. The lord of the 7th Jupiter is in the 7th. This is good so far as it goes. But Jupiter is afflicted because of his association with three malefics. Many disputes can arise with foreign countries so far as trade matters are concerned. The *Guru Chandala yoga* is concentrated on the 7th house. Consequently despite our declared foreign policy of non-alignment, we may veer more towards the communist countries. Relations with U.S.A. will be fairly good, Pakistan will show increased militancy towards India and the danger of war may become more real unless our government adopts a strong stance. The affliction of the lord of the 5th denotes confused thinking and some sort of a complacent attitude. Rahu in Pisces makes our government get disillusioned with the Islamic nations. Kashmir issue will again be raked up and the stance of some of the Arab countries will be pro-Pakistan. No improvement of relations with China is foreseen.

The 8th house lord Mars is in the 9th aspected by Saturn. This denotes a high death rate, suicides and accidents involving airflights, railways and other modes of transport apart from the outbreak of an epidemic during the summer. Deaths caused by political terrorism will not abate. Automobile manufacturers will be in financial trouble.

The 10th house has reference to the government, the president, national honour, etc. Both the 10th house and its lord are not much afflicted. But both the house and the lord are in the constellation of Rahu whose influence on the Lagna is not very happy. India's chart is now passing through *Dasa Chidra, viz.*, Ketu's major period and Mercury's sub-period. Mars will be in Taurus till about the end of June and Saturn in Scorpio the exact opposition taking place in May 1987.

Mars enters Cancer in August 1987, the exact conjunction with Rahu in the chart of the head of the government taking place on 17th August 1987. A student of mundane astrology will have observed that if a country's chart is under the directional influences of the 2nd, 7th or 8th lord and a planet placed or aspecting the 7th or 8th house, the leader may lose power by violence or by some other developments, provided the transit factors have also a say in the matter.

There could be significant changes in the government. Both the heads of the state and central government should be careful about their health and person. The head of the government is well advised to modify his movements in view of the adverse martian transits.

The atmosphere of violence will continue to be bad. Dastardly attacks are likely on some high political personalities. The Punjab crisis will continue in some form or the other and the Centre may revise its policy towards Punjab. The Prime Minister will not hesitate to pursue partisan political ends in cynical disregard of national interests.

Trouble will be brewing in north-east India, the demand for a so-called Gorkhaland gaining momentum. Martian situation also indicates disturbances in Bengal, Uttar Pradesh, Tamilnadu and Kashmir, though Karnataka and Andhra may also have to pass through difficult periods.

Summing up, the year ahead for India is not smooth. The problem of Punjab, simmerings in Kashmir, the demand for Gorkhaland, outbreaks of epidemics, sudden political developments and fall from grace of some "popular" political leaders make the common man uneasy and unhappy.

Industries show a growth rate, government policies, the galloping public debt, etc., will fuel inflation. The public sector will be a thorn in the flesh. Because of the limitations of Indian scientists, there will be a reappraisal of the entire nuclear energy programme. The Congress (I) will be in a total mess and the Congress President may not be inclined to carry out the organisational

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poles at all. As it did in 1957, 1967 and 1977 the Congress will face a serious challenge from within. 1987 may be said to be a very crucial year for this party. There will be a spate of political killings in Assam. A piquant situation is likely to arise between the Centre and one or two non-Congress states. West Bengal's economy will continue to slip. The Indian Ocean will continue to be an area of rivalry and military build-up. India and U.S. will collaborate on different fronts. India has to be wary and prepared for pre-emptive action in view of Pakistan's anti-India link-up in Punjab. India faces some sort of a political chaos what with ministers creating problems at every stretch and the majority feeling let down. The Rajiv–Longowal accord may become practically dead and the Barnala government may be edged out.

Linguistic fanaticism, the Punjab problem, the Assam question, the Gorkhaland demand will continue to give the government much headache. The Prime Minister may allow himself to be influenced by persons who lack the distant vision, that characterised our constitution framers. As the Independence chart is inherently strong and as Jupiter aspects the rising sign at Delhi, at the commencement of the new year, despite these threatened troubles the government will be able to handle the developments firmly and thus minimise the afflictions.

Our Neighbours

It looks as though military activity in Pakistan may reach crisis proportions especially about the time of Mars–Saturn opposition. The rising *Navamsa* and the planets disposed in reference to it suggest a violent and unhappy scenario. Pakistan is also at the fag end of Ketu Dasa. From Pakistan's ascendant Ketu is in the 8th. This is now being transited by Saturn. There will be a loose talk of *jehad* and some fighting also, but the Zia government will face a serious crisis probably resulting in its fall. Pakistan's links with other Muslim countries will become still closer. Sudden upsurge of political passions and a chaotic state of affairs are portended. One will not be surprised if Sind is cut off from Pakistan. The day is not far off when Pakistan may be parcelled between two Powers.

Nepal will be in the throes of political disturbances, changes of government and anti-monarchical uprisings.

Until the entry of Saturn into Sagittarius we do not foresee a peaceful time for Sri Lanka. Racial clashes will continue resulting in many deaths. Some sort of a civil war may break out due to internal squabbles. The Tamil parties may fall apart and this will be a blessing in disguise to the rulers. However some sort of an understanding between the TULF and the government may emerge though in actual practice it may not function satisfactorily. The transit of Saturn in Sagittarius may see better times in Sri Lanka. 1987 may witness a new leadership as Mr. Jayawardene's presidentship may not continue.

Insurgency may plunge Burma into frequent clashes with communists. Burma may not choose to emerge from its obscurity.

United States

Aries 24° 10′ rises in Washington, the 2nd and 8th houses being considerably afflicted by the situation respectively of the violent Mars and sad Saturn. Could this mark some sort of a national mourning? Two benefics are no doubt in the 11th but they are both in the constellation of Rahu. The two political planets are in the 12th joined by the incendiary Rahu. The saving grace is of course the presence of Jupiter. Mars–Saturn dispositions bring to prominence the stresses and strains within the country. The armament race will not slow down. The United States is likely to be involved in fighting though not in a major war. The country will pass through some sort of a turmoil due to uncertainty of U.S.–Russia relations. The disposition of Jupiter denotes important court decisions that may raise new problems. In regard to several matters the Congress will be divided amongst itself as the administration interprets global events in terms of military confrontations. The war-like Mars in the 2nd house aspecting the 10th lord, Saturn, heralds a copious flow of funds into the weapons industry. It looks as though certain developments in countries

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friendly to U.S.A. may force the president to do certain things against his will. Reagan's fascination with Star War projects may further antagonise Russia and even his friends, though a summit meeting between him and the Russian leader cannot be ruled out. The solar eclipse at the beginning of the year falling in the 10th from the ruling sign of U.S.A. and the 12th from the rising sign at Washington may have a perilous pattern on the health of the President. The Western alliance will be strained to the maximum and Nicaragua's sufferings will further intensify.

Two benefics in the 11th, out of which Venus is one, give continued prosperity to United States. However financial relations between U.S.A. and some foreign countries may cause serious concern to the administration. Diplomats from United States face the risk of assaults and assassinations. Thanks to Jupiter's aspect on the 10th lord, there will be stronger emphasis on ethics. Some major changes in laws regulating marriage and divorce are likely. The affliction of the 8th house, especially Mars being involved threatens another "Challenger-type" disaster in U.S.A. unless very careful precautionary measures are taken by NASA. The possibility of sabotage cannot be ruled out. As Saturn advances in Scorpio, America's gulf of differences with some of her European allies will become more widened. America may come closer to India, despite the fact that the rising signs are *shashtashtaka*. As Mars aspects the lord of the 10th America's military strength will act as a deterrent for the Soviet block not to get involved militarily. It will not be surprising if the United States lays the groundwork for a new biological weapons system. The disposition of Venus suggests increase in the number of teenage marriages and pregnancies. There will be several attempted prison escapes, kidnappings, fires and even violent weather. Jupiter's aspect both on the 8th house and the 10th lord is a silver lining indicative of no military confrontation between U.S.A and U.S.S.R.

Soviet Russia

The planetary influences on Moscow are fateful and intriguing. How they express themselves may even be an engima, Leo 14° 51′ rising at Moscow. Mars being close to the meridian point (35° 31′) and both the 10th lord and the ascendant being aspected by Saturn can only point to unexpected political developments, even change in the Kremlin and internal upheavals. Gorbachev's star is no doubt on the ascendant for the time being. We do not know the birth particulars of Gorbachev but the mundane aspects are strong enough to shake even the most powerful leader. It was no surprise for a student of astrology to find that the Gorbachev–Reagan talks did not prove quite successful. The planetary dispositions affecting Moscow signify, at least temporarily, an intensification of the differences with the Western powers. A liberal supply of arms and extension of economic aid to West Asian countries may again poise power blocks on the brink of war. As Mars moves on to the opposition of Saturn, the degree of intensification of power struggle within the Kremlin will come to force. Governmental changes may surprise the world. The softening attitude that is being displayed by Russia may become stiffer, resulting in some action against one or two eastern block countries. America will suffer from the inability to steal the limelight from the Russians. 1987 will also be the year in which Russia's ideological influence in world affairs may wane. Russia's foreign policy will be flexible. There can be border clashes with China. There will be a show of withdrawal of its forces from Afghanistan. Soviet–Pakistan relations will be much strained. Soviet economy may be streamlined by eliminating unnecessary bureaucracy. While misunderstandings with China may increase, there will be no open break. Soviet's south-western border with Turkey may become hot.

Other Countries

The meridian points both at Teheran and Tel-Aviv have Mars within two degrees, while at Cairo Mars will be behind the meridian by nearly four degrees. Soviet Russia and most West Asian countries come under the distressing and destructive influences of Mars and Saturn. It looks as though this part of the world is again poised for

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outbreak of violence on a large scale. A coup hangs over Turkey, Mubarak's position becomes shaky. Egypt will have a complicated year. The Egyptian people are not likely to side with Islamic fundamentalism. Some sort of a press censorship is possible.

Internal disagreements threaten national unity in Israel. A fresh U.N. initiative may result in a facade of short-lived peace between Iran and Iraq to be followed again by fighting which may even spill over into other countries in the area. The rules of Saudi Arabia is exposed to a violent attack. The most distressing violence may erupt in Lebanon and Libya and terrorist activities will grip both these countries. Lebanese woes will not lessen. On the contrary the country will continue to increasingly become the theatre of confrontation between Iran and Syria. There may be a marginal shift in regional alignments in this area. Lack of unity among Arabs and infighting in the Palestine Liberation Organisation will create many a problem and there will be no solution. The border between Egypt and Syria may become the scene of fighting. Trouble is ahead for Jordan.

Ghana and Zimbabwe head into a political storm. Most of the African countries will pass through instability, famines and epidemics. The 27th degree of Gemini rising at Capetown with Mars in the 12th house indicates violent happenings between blacks and whites. But Jupiter in the 10th house seems to suggest that some sort of an uneasy truce may be reached with the nearby anti-apartheid countries. The population of Ethiopia will be subject to less internecine strife. Religious disturbances and an unstable government may lead to violence in Morocco. The head of the state must be very careful.

Japan and China

Libra is dominant in Beijing while at Tokyo the year starts with Saturn in the ascendant aspected by Mars. Obviously Japan will be faced with serious problems. Armed forces will increase. Severe seismic disturbances, tidal waves and adverse climatic conditions are likely. The Mikado will have a difficult year and his health may cause much concern. There may be restrictions on foreign-trade. Japan will also have problems with the Soviet Union over the Islands to the north of Japan.

China's 8th house affliction may involve the country in some fighting with a neighbour. Natural calamities may cause a large number of deaths. A controlled system of private enterprise may be introduced. There will be some progressive reforms in education and traditional wisdom will gain due recognition. Relations with the United States will improve but the same cannot be said of China's relations with India. Trouble will be brewing in Tibet and some other distant parts. Tensions are likely to develop between Russia and China because of differences in political matters. Seismic disturbances will cause damage to several cities. The precepts of Confucius may again regulate family life.

The governments of both South and North Korea while protesting about getting on better may actually come to loggerheads. While dissatisfaction with the existing regime in North Korea may be the order of the day, South Korea will fare better in all respects.

Europe

Most West European countries come under Cancer with different *Navamsas*. But the wrath of Mars on Dublin appears to be pronounced. The lord of the 7th Saturn aspected by Mars is an omen for difficult conditions, domestic and foreign. Conflicting pressures will become severe. U.K. is likely to strengthen its military forces. Relations with India will improve. Racial riots will disturb the peace of the common people. Outbreak of violence in Ireland, scandals in high places and down-grading of the pound are the other results indicated in the chart. The prime minister has a very difficult period ahead. U.K. may experience changes in the top. Britain's links with America will become closer. But straightening of affairs with the Arab powers is possible only after Saturn's entry into Sagittarius, as Britain then becomes free from the effects of *ashtama sani*. The solar-eclipse of March is unfavourable for the ruling monarch. This indicates some bereavement.

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THE EDITOR'S LECTURES

Need for Astrology

"DURING the British Rule a massive inferiority complex was built up among Indian intellectuals that their ancients were only a set of hair-splitting philosophers, and that the ability to do science was a peculiar western trait and that for the acceptance of ancient disciplines like astrology the westerners or westernised Indian's endorsement was necessary. This superstition is being propagated even today by some of the pseudo-scientists, who now and then air their infantile views on astrology, and betraying their want of a scientific approach on aspects of knowledge, which in recent times have been receiving increasing acceptance at the hands of unprejudiced and fair-minded savants in western countries," observed DR. B. V. RAMAN, Editor of THE ASTROLOGICAL MAGAZINE.

Addressing the Bangalore North Rotary Club, at the Institution of Engineers, Bangalore on 22nd August 1986, DR. RAMAN said those who critised astrology had a one-track mind. It was improper to call the ideas of astrology as developed in India as superstitious. It should be remembered that when even in 17th century Europe science was only an insignificant constituent, in India the brilliant achievements of savants like Varahamihira had been then further systematised by subsequent scholars.

DR. RAMAN observed that techniques of modern western science alone could not be taken as the sole criterion in judging the truth or otherwise of subjects like astrology or yoga. Western scientific laws could not be sacrosanct. Thanks to the recent impact of ancient Indian thinkers on western men of science, many of the astrological concepts were securing acceptance.

Astrology, DR. RAMAN continued, in its application to living beings was something more than science. The planets were just symbols and in their contemplation, an awareness arose in the mind of an astrologer and he apprehended the past and the future. DR. RAMAN observed that astrology had its own mathematics and conclusions based on thousands of years of close observations. What was needed was adapting these rules to suit modern conditions. DR. RAMAN concluded that the need for astrology was now greater than at any time especially in its application to weather forecasting, predicting natural calamities and diagnosing mental and physical diseases.

Our Scientific and Cultural Heritage

The preservation of ancient cultural values keeping stride with the scientific temper of the age was stressed by DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE.

Inagurating the Science Forum at the Seshadripuram College, Bangalore, on 28th August 1986, DR. RAMAN said that it behoved all of us to be justly proud of our cultural achievements and cherish them in an integrated approach to the problems of modern life.

DR. RAMAN said the theory of Aryan immigration into India made by a section of modern historians was "arrant nonsense" and that it has played a great deal of havoc in encouraging disintegration in the country. The so-called Aryans and the Dravidians were all original inhabitants of India and were natives of no other foreign country.

Dealing with ancient Indian scientific advancements, DR. RAMAN said "an image has been created not only by a section of Western scholars but also by an influential section of their Indian counterparts that all that ancient India could boast of in matters of science was a reflection of early Greek civilisation and that the Indians were only hair-splitting philosophers, not conversant with the so-called positive sciences and that

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ancient India had neither scientific talent nor a scientific outlook".

DR. RAMAN deplored that even 40 years after the dawn of political independence our educated people, particularly our youth, continued to be nurtured on the fantastic theories of a superstition-ridden ancient India. The distorted notions of history entertained by a section of our influential leadership—political, social and even educational—stood as a formidable barrier to an impartial and scholarly appreciation of her well-founded claims in scientific superiority at an age when the rest of the world including the West which today boasted of a high material civilisation was steeped in ignorance.

DR. RAMAN gave a wealth of textual detail in support of his thesis, both from Indian and foreign sources. From the Paninian linguistics to mathematical theories, the whole fascinating field of Indian thought and scientific endeavour was replete with originality and achievement. From astronomical speculation to the concept of illness as an expression of the personality of the patient, there was hardly an area where Indians of yore did not strike an original and surprisingly modern note. In fact, it had taken all the advance in space and nuclear science to appreciate the daring concepts of ancient Indians.

Indians were not content to remain idle speculators, observed DR. RAMAN, but had attained heights of glory which shed lustre all over Asia and beyond and gave meaning and content to millions of people.

Pleading for the preservation of the best in Indian tradition as well as a discriminating assimilation of the best in the western culture, DR. RAMAN said that in the welter of chaos and violence that prevailed today in both personal and corporate life, a proper culture of the mind, the body and intellect alone could salvage the hope of human survival.

DR. RAMAN cautioned students against being influenced by the vulgar and violent antics of the so-called leaders and law-makers which might at times provide a comic relief to the harassed humanity but which tragically were loosening the very pattern of restraints that our culture and civilisation had ingrained in the thoughts and modes of our life through generations.

Exhorting students to re-orient themselves to the cultural values of our traditions and classics DR. RAMAN called for subordinating regional, communal and linguistic loyalties to the larger and enduring good of the country as a whole so as to build a glorious future worthy of our ancient achievements.

Touching on the question of language, DR. RAMAN said that whatever the policy adopted by the leaders, it was incumbent upon the students to learn Kannada the language of the region, English a vehicle of national and international communication and Sanskrit that India could speak in the authentic voice of its innate strength, he said.

Concluding his speech, DR. RAMAN pleaded for a greater participation of parents for any scheme of education to become fruitful and whole.

YOGA AND STRESS

RAJESHWARI RAMAN

"While in ancient India, factors which disturbed the mind, and the link between emotional states and illness, were duly recognised, identified and dealt with successfully, it is only recently, that stress has been recognised by modern or western medical men, as a significant source, of a wide range of diseases or disorders, physical and mental," observed Mrs. Rajeswari Raman Director, Sri Surya Prakash Institute of Yoga for Women. She was giving a demonstration-talk on 'Yoga and Stress" at the special course organised by I.T.I. at Hotel Taj Residency on Thursday, November 6, 1986.

Mrs. Raman said that another unfortunate thing was, most patients had been conditioned to believe, that the doctor alone knew, what made them sick and not the patients. Describing stress as an imbalance of the organism, in response to environmental influences, Mrs. Raman observed that temporary stress might be an essential aspect of life; but, prolonged or chronic stress, could be harmful leading to the development of many illnesses.

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NEWS AND VIEWS

EKALAVYA

Astrology at the Cross-Roads

THE profession of astrology is at the Cross-roads.

It is beleaguered by two sets of enemies. One is internal: the quack and the predator. The other is external: the pseudo-scientist, the committed detractor, the social extras and lately, the computer.

They are determined to swamp the science and could do so unless society is vigilant.

I would in this connection like to refresh the memory of readers on the true purpose and role of astrology in life and its legitimate high-priest.

Sage Garga who directly learnt the science from the Creator—there are other versions of its descent too—says that astrology was propounded by Brahma as a Vedanga (स्वयंभुवा सृष्टं); it is oriented towards the realization of the highest truth (ब्रह्म परं); its object is to help all three worlds with prosperity (त्रैलोक्यहितकारकं); and, therefore, its practitioner should develop certain values.

In the first instance, he should be born noble (आभिजातः); he should be friendly to look at (प्रियदर्शनः); be modest (विनीतवेषः); free of malice (अनसूयकः); impartial (समः); handsome in his physique and have a deep and sonorous voice. A case of good mind in a good body.

Of the other qualities of importance, he should be pure (शुचिः); mentally agile (दक्षः); bold (प्रगल्भः); eloquent (वाग्मी); ready of wit (प्रतिभानवान्); know fully the needs of time and place (देशकालवित्); mild mannered (सात्विक); unafraid to face assemblies (न वर्षद् भीरुः); not browbeaten by co-students (सहाध्यायिभिः न अभिभवनीयः); skilful (कुशलः); free from vices (अव्यसनी); fully posted with the tenets of our *Sastras*; worship deities, observe *niyama*, make remarkable contributions to the science; answer questions satisfactorily except on the Divine imponderables, etc.

Elaborating on these qualities Varahamihira further says: The true astrologer must clearly understand other points of views and meet them convincingly by pointing out the truth, just as the touchstone proves the purity of gold.

Misinterpreting or miscalculating the basic laws is tantamount to caluminating the Goddess of Learning.

About his importance to society, he avers that one should not live in a place where, even in a temple, there is no astrologer.

All the above attributes that are showered on the true astrologer point to the fact that he should be one endowed with *chaitanya*, refulgent at that, which enables him to attain the *summum bonum* of life—rousing the Kunadalini—immanent in his body, which enables him give the best of himself by establishing rapport with cosmic intelligence.

It follows logically that one who is not equipped in the above manner is unfit for that calling, even as the doctor who has not obtained his degree and done his internship is unfit for the practice of medicine.

When that is the case, how possibly can we expect the inert computer of all, however sophisticatedly programmed, to replace the human astrologer?

As a machine it can, of course, be commandeered to do the mathematical work, but to expect it put out prediction that is true, is to live in a fool's paradise, as indeed the endless contradictions of statements found on each page and the 120 years of Dasa – Bhuktis print-out, whether the person lives them out or not.

It is common knowledge that successful prediction takes into account not only the chart but other indications too like dreams, omens and *cheshtas*, let alone intuition as divine guidance. Only a conscious being, a *chaitanya*, that can scan cosmic events through a suitable wavelength and interpret them can deliver the goods; no amount

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of mechanical manipulation can replace the human psyche and, it is darkness at noon to equate a lifeless machine with the divine spark in man.

I shall refer to a single instance. In the case of matching horoscopes for marriage, the girl's star was Uttarabhadra and the boy's, Mrigasira. The party belonged to the South and did not follow *Madhyama* Rajju rule. Incidentally the erudite astrologer should, in such cases, follow in each case, the custom prevailing in that community. Now this star relationship constitutes *Vadha-Vainasika* which is barred . But Kasyapa has a list of exceptions for this category; even there, this combination failed and threatened widowhood.

Now there is another list of exceptions; Mrigasira is a Mahanakshatra which admits of blind acceptance of the full gamut of *Kootas*. Which should prevail? Will the programmed computer be able to solve the tie?

One had to go into the merits of the individual charts; did they threaten loss of wife or husband? Were they both long lived? Certainly the computer cannot see them. As long as the 7th house and their lord are well fortified, there should be no difficulty in passing the match on the star count. The match was passed 25 years ago and the parties are hale and hearty. The poor computer would have rejected the match and made a non-starter of a prosperous home. The converse too, *i.e.*, an untenable match could have been passed with dire consequences.

To argue that a human astrologer too is not proof against wrong judgement and instance the conflict of opinions among astrologers themselves on the same set is pointless, because we are arguing here the ideal astrologer and concerned with efforts to upgrade the quality of our services.

All that I want to convey here is that, in view of the proliferation of computer services in the area of prediction, from palmprint too to boot, for which it is clearly not cut, and the flabbergasting print-outs provided by them which is next to nothing to the client, citizens need to be warned against the dangers inherent in patronising such activities, as they not only harm the credibility of the divine science but also the safety of the individual homes and the country by cocky diagnoses; the computer must not be allowed to overstep its limits. If immediate proofs were needed, one can see them in the howlers in the list of boys and girls wrongly passed and failed in University examination year after year.

No, computer astrology is the wood sawyer and the human astrologer is the violinist for the music of astrology. Which would you prefer to listen to?

A New Case for King Solomon

In United States, where surrogate parenting has become an industry, it has started bringing in its wake industrial problems too. In a certain state Mrs. A agreed to surrogate for Mrs. B's child for a fee of 10,000 pounds after being screened by an agency and the due contract being signed. When, however, the child arrived, Mrs. A defected and refused to part with the child. "I am overwhelmed by affection for the baby," says she, although she was inseminated with Mr. B's sperm. The case is before the court.

In the absence of any legislation on the subject, the judge feels like King Solomon of old. What is the commodity sold—the child or the services of the surrogate? Has the donor and the payee no right on the child? What happens when the child born is defective and who has to have its custody and upkeep? Can adoption laws be applied to surrogation too? These are some of the questions that bristle.

It is said that in United States alone 2 million couples are in the waiting list for wanting children and the *mughals* of the surrogate industry relentlessly scout for would be mothers, aided by a team of lawyers, psychiatrists and agents while the minority of religious opinion wails that man's law cannot transcend God's law and plead for adoption of hapless children. But, who the devil, snorts the moneyed couple, will wait for seven years to find one and seek ready solution to their problem in the easily available surrogate mothers, majority of whom do the job for economic reasons and marginally out of altruistic motives.

Attempts in the past to enact a viable legislation on the issue have failed because it is a heady mixture of religion, marriage, reproduction, sexuality, emotion and money.

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore–560 020.]

Choosing Without Choice

ELECTIONAL Astrology is all about initiating an act or venture at an astrologically propitious time to ensure the success of the undertaking. Sometimes, we have options. We have the choice of selecting an auspicious date and time to serve our needs. This is often the case in house-warming. Sometimes marriage too can be timed within a wide time-span. But this kind of choice is becoming increasingly difficult in today's fast-paced life. With a host of deadlines—leave shortage, flight and railway bookings, availability of a suitable venue and a host of other secular reasons—the choice of an astrologically safe period is becoming very difficult. The situation is worse when it comes to reporting for duty the first time. Reader P. Ramachandra Rao of Nellore is quite confused on how to pick the right Lagna, star and day to enter Government service, either administratively or judicially. What does one do when taking charge on transfer from one place to another or to a higher post? If the Government fixes an astrologically bad day for a person to report to duty, what happens? Reader Rao's problem is universal.

In any election in the ultimate analysis, what counts is अल्पदोषं गुणाधिकम् . In other words, a wholly blemish-free Muhurtam is impossible. One may have to wait for years for such a Muhurtam. Therefore, what we have to concentrate on is to find such a date and time as would have a larger number of plus points and relatively few demerits.

As a rule, Jupiter or Venus in conjunction with the rising sign or strongly placed in a quadrant or a trine are a general shield against any major calamities in the contemplated undertaking, be it a marriage, reporting for duty or taking charge of a fresh assignment.

Where there is room for choice in the date (the lunar date) and time, we can keep in mind the following guidelines:

(1) The 1st, 2nd, 3rd, 5th, 7th, 9th, 10th, 11th, 12th and 13th lunar days are good. If it is for travel, the 9th is to be avoided.

(2) Tuesdays and Saturdays, especially the former are taboo for all ventures. However, for surgery, Tuesday can be quite good.

(3) Pubba, Poorvashadha, Bharani, Krittika, Poorvabhadra and Makha are best avoided, irrespective of the nature of the work.

(4) The bright half is preferable the dark-half. Even here, the strength of the Moon gains priority. For instance, the Moon in the 4th from the Sun is not as strong as the Moon in the 9th from the Sun, even if in the latter case it is the dark half.

Where the options are not many as when asked to report on a particular date, then the choice must be on an Ascendant with Jupiter or Venus influencing it. Or, the Horas of Jupiter and Venus can also be depended upon.

These are very generalised tips that anyone can follow but where competent help is available, it is better to go by the expert's advice.

The Century Charter

The Century Charter is a table of sorts that shows a life-span of 100 years. In Sanskrit, writes reader Balasubramanian of Madras, it is called *Sadamsa Sasanam*. What does it do? This charter gives an idea of one's longevity.

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The following planetary positions assure a life-span of 5 score years, according to our reader.

1. If Jupiter is in any one of the houses from Cancer to Sagittarius. That is, Jupiter must be *Dakshina Guru*. Likewise, Saturn should be in any house from Capricorn to Gemini or Saturn should be *Uttara Sani*.

2. Mercury should be in a trine (*trikona*) or a quadrant (*kendra*) from the Moon. Besides, Jupiter must be in any of the signs from Gemini to Scorpio.

3. Mercury, Venus and Jupiter together in the 1st, 2nd, 3rd or 4th from the Moon.

4. The Sun in the 2nd from the Ascendant.

5. The Moon in the Ascendant or in the 10th from Lagna.

6. Mars in the 9th from Lagna.

7. Mercury in the 8th from the Ascendant.

8. Jupiter in the 1st or the 9th from the rising sign.

9. Venus in the 8th from the Ascendant.

10. Saturn in the Ascendant or in the 8th.

11. Rahu and Ketu in the 6th and the 11th respectively.

12. The lord of the constellation in which the 8th lord is placed is exalted or in his own house.

13. The 8th lord is in moveable signs.

14. If the 8th lord is aspected by a natural benefic Jupiter, Mercury or Venus.

While we appreciate reader Balasubramanian sharing this Century Charter with us, we cannot help noticing that the planetary combinations given are, by and large, some of those found for *Purnayu* in most classical works. Moreover, these isolated combinations may only confirm *Purnayu* (not necessarily a hundred years) when the chart otherwise also, by an assessment of the 8th and 3rd houses, points to a long life.

Indigenous Test Tube Baby

Dr. Smt. Indira Hinduja, a gynaec-surgeon of Bombay, has been accredited with the entire process from artificial insemination, conception to delivery by caesarian section, of a female child after a full maturity period of 273 days. Due to obstructed fallopian tubes, the mother could not conceive though her uterus was normal and capable of child-bearing. 'Test Tube Baby' is a misnomer, loosely used in India for induced conceptions through artificial insemination and surgical implantation of embryo.

As per the doctor's statement, the operation lasted for only twenty minutes and the baby was delivered at 3.45 p.m. (150 on 6–8–1986 Wednesday). There was no complication during or after the surgical operation and the mother and her baby are in good health.

Here is the chart of the baby, erected for 15–45 IST at Bombay (Ayanamsa 22° 13′ 28″).

Rasi: Sagittarius—Ascendant 2–48 and Mars (R) 19–26; Aquarius — Jupiter (R) 29–37; Aries — Rahu 2–5; Cancer — Sun 21–25, Mercury 4–8 and Moon 29–2; Vrgo — Venus 6–14; Libra — Ketu 2–5; and Scorpio — Saturn 10–50.

Balance of Dasa of Mercury: 1y and 2m 22 days.

When the operation was started at 15.25 hours, Scorpio 28° 15′ 15″ was rising with Saturn. How is it that Uranus (R) and Saturn in the Lagna failed to produce complications and delay? Lagna or its lord Mars (R) in second house do not receive Jupiter's or any benefic's aspect.

In the birth chart, Mars (R) occupies Lagna, indicating Mars is benefic and strong. A natural benefic Venus, with debilitation cancelled, occupies the strongest *kendra*. Malefic Saturn in the 12th house is already direct and exalted in Navamsa. The Moon, the lord of the 8th house, *karaka* for mother and Balarishta Yoga is in own sign along with the Sun, having no Paksha Bala. Both the luminaries are aspected by Mars, lord of 5th and 12th houses. The Sun and Moon shift to the 9th Bhava; however they do not receive Jupiter's aspect who, in Bhava, occupies the 4th *kendra*. Venus and Jupiter in *kendras* are in mutual effective aspects. Mercury too is considered for Balarishta. He stays in the 8th house. Mercury is *maraka* and under martian aspect. Saturn, another *maraka* casts no aspect on any planet. I am of the view that Jupiter in the 30th degree and Moon too in the 30th degree may not be considered weak because, the former who is lord of Lagna is retrograde. His 9th house aspect

(Continued on page 50)

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IMPORTANCE OF SUB-SUB-PERIOD – I

K. N. RAO, I.A.A.S.

IF a question is put to a successful astrologer "how do you time an event?" his answer will be based on his own experience and success. So many techniques are available in Hindu astrology that one never knows which will suit whom when.

For instance

(a) A very saintly police officer in a very top position combines birth-horoscope with *Prasna* (horary) and times the event with remarkable accuracy.

(b) A friend of mine uses Bhrigu's methods of progression and achieves good results.

(c) Some people in Northern India use *Varshaphal* (annual horoscope) brilliantly for timing events.

(d) Some research-minded astrologers combine two Dasas, say Vimshottari and Jaimini to pinpoint the timing of an event.

(e) *Ashtakavarga* is someone's favourite method of timing.

(f) Some people use modified Vimshottari Dasa.

(g) Some people do western progressions and combine it with Vimshottari Dasa.

My Method

I have many methods, having tried and experimented with many and found all of them giving results. But as I do not find enough time, I have standardised a method which is as follows:–

(a) *Sub-Sub-Period:*— The Mahadasa or main period-lord sets the over-all general trend; the sub-lords set the specific trend; the sub-sub-lord translates the specific trend into an event. I need not explain it here theoretically and I will illustrate it.

Mrs. Gandhi's children were born in the Rahu–Mercury — Mercury is in her 5th house; her son Sanjay Gandhi died in the sub-sub-period of Mercury in the sub-period of Venus and major period of Saturn.

(b) *Double transit of Saturn and Jupiter.* — Some astrologers have attacked me and my team-mates for using Saturn to time good events. I request them to read *Parasara* properly. For the fructification of *Rajayogas* and even for *Yogasiddhi* Saturn and Jupiter must be placed favourably in transit, says, Parasara.

Extend this principle and use Ashtakavarga to ensure more accuracy. Recently a prediction I gave to a Delhi boy failed in the sense that he did not get expected results. A team-mate of mine later discovered that in Aquarius this boy's horoscope had only 17 benefic points.

Taking this hint from Maharshi Parasara, I invariably see whether Saturn and Jupiter are well-placed in transit or not.

It is worth recalling that DR. B. V. RAMAN's great research about revolutionary changes in India were based on Saturn being in Cancer and Jupiter in Pisces. This research of his had led to his remarkable prediction at least eight years in advance of the Emergency of 1975. He warned about the totalitarian tendencies in Indian democracy editorially again many months before the Emergency of 1975 was imposed.

Exceptions to the Rule

Both in locating an event and timing it, some special points should not be missed. Some of them, for instance, are:

(a) *Debilitated planets:*- I have referred in my article on Dr. Nagendra Singh (*A.M.*, January 1984) to how debiliated lords of 3rd, 6th or 8th create a *Rajayoga*. Extending this principle, I have found debilitated planets in 3rd, 6th and 8th houses also giving highly favourable results.

(b) Rahu–Venus or Venus–Rahu periods need very deep scrutiny. They can lift or destroy.

(c) Changing of Dasas are turning points in one's life.

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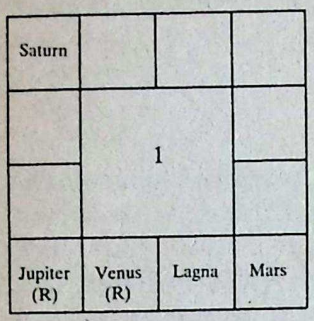
(d) Placement and exchange of planets add trickiness to a prediction.



In this horoscope, the 4th lord (vehicles) has exchanged house with the 6th lord (accidents). The 4th lord is aspected by Mars indicating a violent accident.

A well-known principle of astrology is that fatality is more in the sub-period of the 8th lord.

This person was in news in the earlier part of 1986 when he got involved in a serious vehicular accident. How he survived is a miracle.

He was running the major period of Jupiter (R), the 6th lord and sub-period of Venus (R) and the 8th lord.

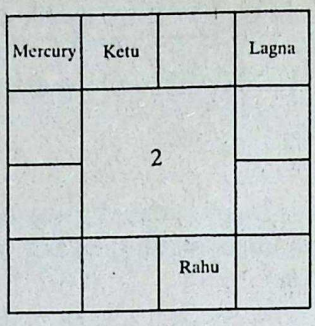
I had forewarned him that Jupiter–Venus–Venus would be very bad. His wife did *Mrityunjaya Mantra* and this gentleman has recovered sufficiently to join an innocuous post. My reasons were:

(a) Jupiter and Venus both are retrograde.

(b) Transit Saturn was on Venus and Jupiter in the 4th house.

(c) Rahu–Ketu were sitting in Lagna and the 7th house.

Here also I cannot reveal other details. The elder brother of this man is a friend of mine. I had predicted to him financial loss on the basis of his horoscope. Later I got this horoscope and the facts revealed were:

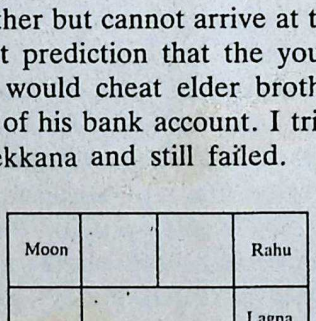


(a) He was dismissed by the bank which had employed him as he had embezzled some money.

(b) The money belonged to his own elder brother.

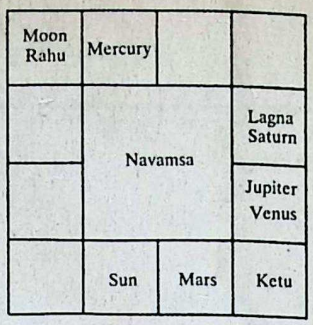
The event took place in Rahu–Mercury–Ketu. Saturn and Ketu in transit were in Libra and natal Ketu in the 11th house (elder brother) and Jupiter in Sagittarius.

In the first case, I had made the prediction. In the second case, I can see loss to elder brother but cannot arrive at the right prediction that the younger would cheat elder brother out of his bank account. I tried Drekkana and still failed.

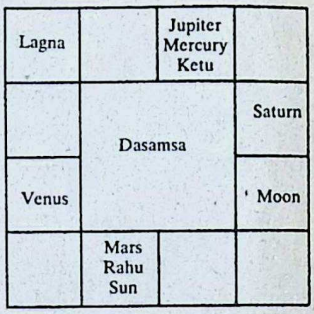


Balance of Mercury 3–0–14

But certain satisfaction I have had in synchronising the event from both horoscopes.



Here let me reveal the name and full facts quoting Maharshi Parasara again that for fructification of yogas, Saturn and Jupiter have to be favourable (refer to my article 'Three-Stages of a Prediction', *A.M.*, January 1985).



Mr. A. Krishna Rao, a deeply spritual man, was number three in top hierarchy of the Syndicate Bank in 1983. The Chairman of the Bank was said to be involved in various cases of financial irregularities and with the post of the Chairman likely to go to the Executive Director (No. 2) would Mr Krishna Rao, a low-profile banker be preferred for the post of the Executive Director at all in a period when flamboyance and political patronage and convenience mattered so much was being debated.

A second question too sprang from my answer to the first if it

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HOW TO FORECAST POLITICAL EVENTS†

WILLIAM J. TUCKER, D.Sc., Ph.D.

IT was Claudius Ptolemy (year of birth unknown but occurring towards the end of the first century A.D.) who laid the foundations of the branch of Astrology now known as *Mundane Astrology, by correlating specific areas of the Earth to the signs of the zodiac.

Ptolemy began by dividing the then known world into four quarters or zones, to agree with the four triplicities. Thus Aries, Leo and Sagittarius were the signs of the Fire Triplicity which he assigned to the North-West Zone. Taurus, Virgo and Capricorn were the signs of the Earth Triplicity which he assigned to the South-East Zone. Gemini, Libra and Aquarius were the signs of the Air Triplicity which he assigned to the North-East Zone. Cancer, Scorpio and Pisces were the signs of the Water Triplicity which he assigned to the South-West Zone.

Ptolemy designated Venus as the chief ruler of the South, Saturn of the East, Jupiter of the North, Mars of the West. Then he proceeded to define the exact lines of demarcation in these words:

"The Earth is divided latitudinally by the line of the Mediterranean Sea, from the Straits of Hercules to the Issican Gulf, continued onwards through the mountainous ridge extending onwards to the east; and by this latitudinal division its southern and northern parts are defined. Its longitudinal division is made by the line of the Arabian Gulf, the Aegean Sea, Pontus, and the lake Maeotis; and by this line are separated its eastern and western parts."

Ptolemy's division of the Earth was, of course, limited by his knowledge of the then known countries of the world, and it would not help modern astrologers rigidly to adopt Ptolemy's allocations of the zones. But the guiding principles which this great scientist adduced are of the utmost importance, and extensions of them are indisputably valid. What Ptolemy had in fact observed was the correspondence between exhibited psychological traits of characteristic order as effects produced by each specific sign of the zodiac as causation.

For example, persons born between March 21st and April 20th, during which period the Sun is moving through the mathematical sign of Aries, exhibit the well-known Arietic traits of character. They are headstrong, impulsive, enthusiastic and liable to go to extremes. They are good planners, with ability to foresee the results of moves they make; but they are not so good in the function of executorship. They are fierce, bombastic, venturesome, self-assertive and ambitious. And their motto is "Self first, self only, and self all the time". They are noted for their belligerent spirit.

But Aries, the Ram, performs similar work in collective psychology, and the essentially Arietic features are to be seen in the national psychology of the Japanese. The warlike, self-assertive spirit of the Japs is sufficiently well known. They are as bombastic and ambitious as self-centred, venturesome people can be. They plan their moves efficiently; and when they proceed to carry out those plans there is no lack of bellicose and arrogant spirit. They face danger fanatically, in the way usually displayed by extremists, and with the clan of impetuous assault troops. They are far better in attack than in defence. In commercial transactions they display the same leadership spirit, are ingenious in their ideas and prodigal in

* The foundation for all branches of astrology was laid by Parasara, long before the dawn of the so-called historical period. It was Varahamihira who lived in the 1st century B.C. that evolved a workable system of Mundane Astrology, upon which all the other systems including the western, were later on developed.—*Ed. A.M.*

† Reproduced from the *A.M.*, January 1949.

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mass-production. Quantity instead of quality appears to be their aim. Their sole desire: to find a market. And, as is usual with self-centred materialist, their standard of commercial morality is certainly not of the highest.

Persons born between April 21st and May 20th, during which period the Sun is moving through the mathematical sign of Taurus, display the well-known individual traits of character derived from the influence of the sign of the Bull. They are easy-going, conservative, methodical people, remarkably fixed and obstinate in their opinions, patient and not easily moved to anger, but who become literally wild with rage if goaded beyond the limit. They are notable for their persistency, perseverance and determination. Once they have set their hand to the plough it would necessitate an earthquake to remove them from the furrow. They know how to "take it", and they are excellent sportsmen, being warm-hearted towards others and very faithful to their friends.

Such are some of the traits of character in individual psychology corresponding to the direct influence of Taurus, the Bull.

But Taurus the Bull performs a similar work in collective psychology, and it is noteworthy that the national psychology of the British people can be seen to correspond perfectly to the characteristic influence of the sign of Taurus. Thus the well-known name of John Bull, applied to the Englishman, proclaims the derivative for the start. And the Frenchmen who called us a nation of shop-keepers must certainly have observed the business acumen derivable from the commercial sign of Taurus. The Englishman is phlegmatic and cool-headed, but can be a very dangerous enemy if provoked beyond the limit. He reminds one in many ways of our bovine friend, the bull; and once he has set his national hand to a task, whether it be empire-building, organisation, social reconstruction, or the prosecution of a war, he allows nothing whatever to deter him from successful termination of his task. He will carry on in the face of all difficulties, obstacles, and even fearsome dangers. He is slow to change his habits, and is more apt to impose them on others. He is remarkably cautious and conservative in his ways. Like the Earth, with which the sign of Taurus has close affinity, he has that element of stability and closeness of texture.

Virgo is another Earth sign; and people who were born between August 24 and September 23, during which period the Sun is in the mathematical sign of Virgo, reveal themselves as critical, methodical, logical, sharp-witted, scientifically-minded individuals. But they are also remarkably temperamental, and they are prone to the vice of self-pity. They have versatility of mind; but they often disclose traits of resentfulness. Such are certain of the Virgoan traits in individual psychology.

But Virgo the Virgin likewise performs a similar work in collective psychology and it is noteworthy that the national psychology of the Germanic people can be seen to correspond perfectly to the characteristic influences of the sign of Virgo. The Germans are an extremely logical, methodical race. They are detail specialists of a remarkable kind. Order, classification, scientific precision and exactitude are things they revel in. They have coldly dispassionate, scientific minds, but with a certain freedom of action which embraces the element of change. They are exceedingly critical of other people, especially foreigners and they have the herd instinct highly developed. They are hard workers and are exceptionally industrious; and they have the civil service type of mind which demands to be organised and "directed". Their individual specialist work has to dovetail into the broad plan in order to achieve perfection and so they tend to develop as a team, contrary to the British who develop best as a race of individualists. Also their collective psychology bears very plainly the hallmarks of self-pity. They are very good indeed at being sorry for themselves. Their troubles are never of their own making, but are due to the machinations of foreigners. In every phase of their national psychology, the clear traces of Virgoan influence are to be seen.

Persons born between May 22nd and June 21st, during which period the Sun is in the

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mathematical sign of Gemini, are adaptable, very versatile, calculating, serene, ingenious people. They are quick-witted and remarkably swift on the uptake. They are voracious devourers of facts and their speciality is to perceive the true relationships between all kinds of things—a facility which permits them to correlate facts in a very adroit and remarkable manner. But they can, when it suits them, reveal themselves as remarkably ruthless and cold blooded.

The collective national psychology of the people of the United States of America reveals the clear characteristics attributable to the influence of the sign of Gemini. American products and American business methods demonstrate the love of novelty and enterprise, swift-moving action, double-talk and ballyhoo. The Yanks are a nation of journalists and are magazine-minded to surprising limits. They are indefatigable devourers of facts; and they can imbibe propaganda containing easily digested facts with a voracious appetite. They are slick businessmen who revel in hustle and in bright window-dressing and their wares are shouted to the house-tops in the smartest double talk and picturesque slang that the mind of man can invent. They are a nation of impressionists, extremely volatile and changeable in opinions; and they are readily adaptable to changing conditions and circumstances in a manner which often surprises their slower changing and much more conservative British kinsmen.

We would continue to demonstrate the general ideas that underlie the correspondences which link the varying national psychologies with individual signs of the Zodiac, were it not for the fact that space restriction prevents us from treating other correspondences *in extenso*. So we must content ourselves with tabulating a small list of countries and their sign-rulerships, as follows:

Sign Rulership	Countries
Aries	Japan, Poland, Palestine, Syria.
Taurus	Great Britain, Asia Minor, Caucasus, Cyprus, Georgia, Eire, Northern Ireland, Persia, White Russia.
Gemini	United States of America, Belgium, Wales, Armenia.
Cancer	Africa, Holland, New Zealand, Scotland
Leo	France, Italy, Czechoslovakia, Roumania
Virgo	Germany, Greece, Mesopotamia, Turkey, Switzerland
Libra	China, Burma, Austria, Argentina, Egypt
Scorpio	Arabia, Judea, Algeria, Morocco, Norway, South Africa
Sagittarius	Spain, Australia, Hungary, Madagascar
Capricorn	India, Afghanistan, Mexico, Albania, Bulgaria
Aquarius	Soviet Russia, Lithuania, Prussia, Sweden
Pisces	Portugal

The above list is offered *for guidance only*, for the following reasons: (1) That the mass psychology of large communities is determined by the root stock of the majority of the individuals comprising a given community, rather than frontiers*; and (2) later research may demonstrate the untenability of certain of the above allocations.

The principle of House Division applies to Mundane Astrology as well as to Ganethliacal Astrology. For the judgment of House Effects, the Solar Chart is used for judging the affairs of individual nations. In this case the sign Ruler of the Nation is the sign that will rule the First House.

The following are the effects of the houses:—

First House:—The nation's life and relationships to other nations.

Second House:—The economy and finances of the nation. The financial interests of the nation.

Third House:—The nation's transport and communications and publicity, vehicles.

Fourth House:—The domestic life of the nation. Land, crops, produce, raw materials. The voice of the people.

Fifth House:—The nation's entertainment, industry. The nation's children. The gambling instinct of the people. The pleasure-seeking instincts.

Sixth House:—Public health. The government services. Activities of the working classes.

* There are three root stocks in Europe, for example, these being Nordic, Alpine and Mediterranean. There are three root stocks in Asia: Chinese, Jap, Kalmuch. There are three root stocks in Africa: Bantu, Sudanese, Nilale. And the problem is to determine which is the predominant root stock in those many cases where the populations of a country are very mixed.

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Seventh House:—Foreign affairs and the nation's foreign policy. Marriage and divorce.

Eighth House:—Deaths and death duties. Public mortality. Foreign loans. Economic warfare.

Ninth House:—Shipping and Insurance. Foreign trade. Long-distance communications. The judicial power. Philosophers, educationalists and scientists. The professional classes generally.

Tenth House:—The monarch, president, or head of the nation. The Government in power. The nation's celebrities. The national destiny, and the nation's trade.

Eleventh House:—The houses of parliament. The local Government bodies. The legislature. The nation's allies.

Twelfth House:—The nation's prisons. Subversive political forces and secret enemies. The social services.

Planetary Influences in Mundane Astrology

The Sun—is the significator of the Head of the Nation and of the Cabinet or Central Power of Government.

The Moon—is the significator of the people.

Mercury—is the significator of the press, the post office and the publicity vehicles.

Venus—is the significator of art, entertainments, public rejoicing, pomp and ceremony.

Jupiter—is the significator of the Political Party of the Centre, of the Spiritual Power, of Philosophy and Philosophers, of the Judiciary and of the Nobility.

Mars—is the significator of desire. It is the activator of the warlike spirit, of the criminal classes, agitators, etc. In matters of public health it is the activator of epidemics, of infectious diseases, etc.

Saturn—is the significator of the Political Party of the Right, of Reactionaries, of Government officials, of the landowners and big capitalists.

Uranus—is the significator of the scientists and of the economists, of revolution, of the Trade Cycle.

Neptune—is the significator of the Political Party of the Left, of subversive forces generally, of Communistic and Socialistic Movements, of the occult power and of occultists generally, and of eccentric developments in art (Cubism, Futuristic Art, etc.).

The conjunction of planets in the signs are of great importance in Mundane Astrology, as also are the eclipses in the mundane houses.

It will be appreciated, however, that the scope of Mundane Astrology is an enormous one and cannot possibly be covered in even meagre detail in the course of this general outline.

The pattern of coming world events is clearly indicated in the changing course of the planets as they progress through the signs of the Zodiac; but in order to demonstrate certain of the facts to the student, it is advisable to consider the action of each of the major planet as they have effected history in the past. We shall therefore begin our study with Neptune.

Neptune's influence, of course, imparts a communal flavour to the mass psychology of the nationals ruled by the signs it may be affecting in any given epoch. It is claimed by some astrologers that Neptune represents democratic political movements; but to this author it has always seemed certain that Neptunian 'democracy' is by no means the freedom-loving kind. Communism, for example, claims to be ideally democratic. But those who believe in individualism and in freedom of the individual will hardly find communism scanning with their idea of what a democracy should be. This is a fact which becomes all the more apparent whenever Neptune comes under affliction.

In B.C. 4 the first conjunction of the Sun with Neptune in the sign of Sagittarius occurred at ♐ 0°. First let us note that Sagittarius has Jupiter as its sign ruler and that the main influence is concerned with the Spiritual Power. Thus the principal feature of a transit of Neptune through Sagittarius is the production of Spiritual Reformation, or the emergence of a great religious movement. And as B.C. 4 happened to be the year of birth of Jesus Christ, heralding the coming of Christianity, the indication can be clearly seen.

In the years A.D. 237/8, Neptune began to enter the sign of Gemini; and Gemini, be it noted, is the sign ruler of Nuremberg, the hinge of the Holy Roman Empire, as well as

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the sign-influence of political intrigue. In fact it was this period which brought about the decline of the Holy Roman Empire. Those were the years in which Maximinus crossed the Alps with a starving army which turned on him and slew Him! Five emperors in all were slain during A.D. 237–8 before the revolution was completed; and after the fifth had been disposed of, no one was bold enough to upset the army again. Army soviets held the power until Neptune passed out of Gemini and Docius became Emperor upon the entry of Neptune into Cancer.

In the last decanate of the Ninth century, Neptune was passing through Taurus, the sign ruler of Great Britain. The Danish Conquest of England had just been completed, ratified in A.D. 884 by 'Guthrum's Fryth', whereby the Danes acknowledged the overlordship of Wessex which was ruled by Alfred the Great. Alfred, throughout this transit of Neptune through Taurus, founded a great English democracy with codified laws. And, when he died in A.D. 900, just as Neptune was entering Gemini, he left England "at a height of prosperity and security such as no other land enjoyed".

In A.D. 1148 Neptune began to enter Sagittarius and this transit again witnessed a revolution in Christendom. Pope Lucius II attempted to suppress the revolution led by the ecclesiastical reformer, Arnold of Brescia and was assassinated. Then, on the entry of Neptune into Sagittarius came Adrian, a strong, resolute, fearless man who was completely convinced of the theory of the papal supremacy as propounded by Pope Gregory. Adrian thereupon confronted the commune with the full courage of his convictions and frightened them into expelling Arnold. And during the closing years of the transit of Neptune through Sagittarius a great pestilence raged among the armies of the 'enemy of the Church', thus shattering the last menace.

In 1862 Neptune began to enter the sign of Aries. This transit brought about the *Rise of Japan*. This was the creation of a *New Power* (unrecognised at the time) in the Far East.

In 1901 Neptune began to enter Cancer; and since Cancer is the ruling sign of Morocco, we expect to find that country particularly implicated. Thus it was in 1906 that the Moroccan question came to a head in the form of the Conference of Algeciras in which all the powers (including the U.S.A.) participated. It saddled the Moors with the French.

In 1915 Neptune began to enter Leo, and, as previously mentioned, whatever Leo is activated we expect to find the Latins involved. Thus this period saw the establishment of Fascism in Italy—the rise of Mussolini—when Neptune was nearing the middle of the sign.

In 1929 Neptune began to enter Virgo—the sign ruler of Germany. It will be remembered that in 1930 the Nazis, led by Adolf Hitler, secured over six million votes at the general election and became the second strongest party in the Reichstag. In 1935, when Neptune arrived at the middle of the sign, Hitler became supreme, and National Socialism in Germany was *fait accompli*.

So far we have only been considering the actual sign through which Neptune may have been passing. But we must also pay attention to the sign *opposite* to the one transited by Neptune.

It will be noted that while Neptune was transiting Leo between 1915 and 1929, the planet was simultaneously *opposing* Aquarius—the ruling sign of Russia. It was this factor which brought about the Russian Revolution in 1916 and introduced Communism to that country.

While Neptune was transiting Virgo between 1929 and 1942, establishing National Socialism in Germany, the planet was simultaneously squaring Sagittarius (the sign ruler of Spain) and installing Fascism (another name for Communism) among the Spaniards.

Power, authority and autocracy appear to be the prime movers of the influence of *Uranus*—a planet which also gives impulsion to Science. The Uranian effects on the mass-mind are apparently of a cohesive nature, admirably adapted to constructive reform, bureaucratic building, mass-organisation, and authoritarian welding. The nation under its influence manifests a resolute attitude, bent on assuring its independence, through revolution if necessary, and by war if threatened.

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In the country under the Uranian influence, scientific achievement often reaches a high peak—as witness the coming of the Atom Bomb with Uranus in the sign of Gemini (sign ruler of the U.S.A.).

From 1844 until 1851 Uranus was in the sign of Aries (sign ruler of Japan). Now it was round about 1846 that Komei, the Mikado of Japan, first began to make apparent his resolution to resist the pressure of the Western Powers. Thus this was the period when Japan first conceived imperialistic notions and began to marshal her resources in order to resist Western expansion. The Shogun was impelled, through force of circumstances, to merge his policy with that of the Mikado.

Between 1851 and 1858 Uranus transited Taurus (sign ruler of Great Britain) and it will be noted that the power of Britain spread during those vital years as an authoritarian, imperialistic regime. The battles of Alma, Balaclava and Inkerman were fought in 1854, peace being negotiated in 1855. Then in 1856 occurred the Arrow Incident in China, resulting in war between Great Britain and China for the purpose of securing concessions. In 1857 the Indian Mutiny broke out, ending in 1858 with India acquired as another great colony. Within these self-same years, too, the colonies of the British Empire were given a large measure of autonomy on parliamentary lines. In short, Britain was resolute in her policy, but amenable to domestic pressure requiring her to concede self-government along approved lines.

Between 1859 and 1865 Uranus was transiting Gemini, the ruling sign of the United States. Thus the American Civil War was fought out within this period, and in 1865 the political union of the American nation was an established fact. Slavery had been abolished, and the mandate of Washington ran throughout the United States.

Uranus transited Leo during the years 1870 to 1878; and Leo is the sign ruler of the Latin races. In 1870 the Franco-Prussian War began, and the Second Empire ended when Sedan fell. Paris was besieged. Rome was occupied by royalists and became the Capital of Italy. Under the same token, the Pope became "prisoner in the Vatican". Paris capitulated in 1871. But, though crushing terms were imposed on the French, and though Alsace and Lorraine were taken from them, the effect was to cause a regeneration of the French nation. The people became filled with a burning resolve to live for the day of revenge. If Italy achieved unification as a result of the tribulations of the French, it is nevertheless true that the French achieved unification also—as a result of the fire which glowed in the heart of every Frenchman.

Between 1878 and 1884 while Uranus was transiting Virgo, Berlin was making the headlines. The Germans inaugurated the transit with the Berlin Congress in 1878 granting treaties which gave Serbia, Montenegro and Roumania complete independence. But in so doing the Germans took magnanimous delight in carving up other people's domains in ways suitable to German ideas of justice and policy. Berlin was even magnanimous towards France, encouraging that country to annex Tunis at the expense and annoyance of Italy.

From 1890 to 1898 Uranus travelled through Scorpio, and should accordingly have affected Africa. The first thing we notice, as Uranus began the entry to Scorpio, is the Anglo-German treaty delimiting spheres of influence in Africa. Whereupon a great change came over the peoples of the Dark Continent who, like China before them in the preceding seven years, resented the foreign penetration. In South Africa, for example, the crisis came to a head with the Jameson Raid in 1895; and we observe that in 1898 the Sudan, too, had to be reconquered. Note that Great Britain was primarily concerned with the African moves. This naturally follows from the fact that when Uranus is transiting Scorpio, the planet is simultaneously *opposing* Taurus (Britain's ruling sign). The South African War, which began in October 1899, was the logical outgrowth of these prior movements occurring during the transit of Uranus through Scorpio, stirring up the independence and resolution of the Africans.

Between 1927 and 1935 Uranus journeyed through Aries, and again it was Japan's turn to

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feel the influence in the familiar manner. To define the way in which Japan was affected, it is necessary to mention one word only: *Manchukuo*! The history of Japanese imperialism and Japanese aggression, beginning with the creation of *Manchukuo* is too fresh in the memory of us all to fail to realise what was stirred up by this transit.

To round off the survey of the transits of Uranus, the student should take note of the effects which follow whenever Uranus conjoins Saturn. For this major conjunction naturally presages a period of extraordinary events of special character.

Between August 1851 and March 1852 Uranus conjoined Saturn in Taurus. And the significant event which occurred during the period 1851–2 was the proposal made by the Russian Tsar Nicholas, to Great Britain, to divide the Turkish Empire between their two nations. Nicholas failed to realise that the British were convinced that the Russian design was to secure Constantinople as a base for future operations against India. Therefore the Tsar's proposal had the reverse effect to what he had intended. It put Britain on the side of the Turks.

To appreciate the full significance of the above described effect, let us return to the period of the recent war. During 1941 and 1942 Uranus was conjoining Saturn again in Taurus (the zero point of the conjunction occurred on May 3, 1942, but the power of the gathering conjunction was first felt in the summer of 1941). It will be remembered that in the middle of May 1941, Rudolf Hess flew to Britain; and it has since been revealed that the motive for his flight here was to propose to Britain Conservatives a coalition with Germany for an attack on Russia. The Nazis were counting on the hatred of communism and the hostility to Russia which British Conservatives had for years openly expressed. What the Nazis failed to realise was that the eyes of the British people were fully open to all forms of Nazi trickery. The proposal therefore has the reverse effect to what was intended. Britain warned Russia of the German designs, and thenceforward was on Russia's side.

Saturn—called Khronos by the Greeks—is the Keeper of the Time. Artists delight in depicting him as Old Father Time, complete with Hour-Glass and Scythe—an idea suggestive of the Grim Reaper. Because of this representation it is all too seldom realised that the true function of Saturn is that of Sower.

"As ye sow, so shall ye reap" applies to Saturn's effects in full measure; and it should be more generally realised that because more cockle than wheat is frequently produced, the fault does not lie with Saturn. For Saturn's influence will yield choice fruit for the just with equal facility. The racketeer procures a harvest of his own choosing.

"Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil" is Saturn's injunction. The prescription will determine the resultant harvest.

Hence we have to study the double effect of Saturn: (1) as the Sower, and (2) as the Reaper. For the fruits yielded as a result of the planet's action often cloak the seeds of a new sowing which is taking place simultaneously.

The effects of Saturn's influence are most plainly apparent whenever he comes into conjunction with, or in opposition to, another major planet.

Saturn conjunction Neptune: Whenever this conjunction occurs its influence favourably affects the country or countries ruled by the zodiacal sign in which two planets are conjoining. For example, in 1882 the Neptune–Saturn conjunction occurred in Taurus; and as Taurus is the ruling sign of Great Britain we expect that country to be favoured, just as we expect countries ruled by the opposite zodiacal sign (in this case, Scorpio) to be unfavourably affected. Scorpio, of course, is the ruling sign of Africa. Thus in 1882 the sands of the Hour Glass ran out and caused Britain to attack and overthrow Arabi Pasha. This they did after bombarding Alexandria. But in doing this the British sowed good seed. For, in the public interest, they had on their sole responsibility undertaken to carry on a task which other European nations admitted was necessary but which they shirked. Therefore, though it was tempting to annex Egypt, the British did not do so. They

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'occupied' Egypt on the understanding that they would evacuate that country immediately it possessed a permanent and secure self-government. Then, as a fist step towards the reconstruction, the British set about the task of reorganising the Egyptian army.

Saturn opposition Uranus: Whenever Saturn opposes Uranus, the cleavage of political opinion usually becomes even more pronounced than in the case of the conjunction, and revolts break out in countries ruled by the signs from whence the planets are opposing.

Thus, for example, in the year 1874 Saturn in Aquarius opposed Uranus in Leo. The effect was a revolt of the peasants of Herzegovina against the Turks.

Again, in October 1918, the opposition of Saturn–Uranus occurred in the same two signs, but from reverse directions. That is to say, Saturn was then in Leo, with Uranus in Aquarius. As a result, the Slavs caused the collapse of the Turks and Bulgars.

Saturn conjunction Jupiter: Under the influence of this conjunction the Old Order of things generally breaks up and a New Order begins. Passing evils usher in a period of greater expansion and development.

In the year 1881 Saturn conjoined Jupiter in Taurus. As a result, the Boers of the Transvaal rose against the British (8) at Majuba Hill. But the British happily recognised the justice of the Transvaal claim of independence, in spite of Majuba, and granted the retrocession.

In 1901 Saturn conjoined Jupiter in Capricorn, Turkey's ruling sign. German influence with Abdul Hamid, the Turkish Sultan, was supreme, and Germany was authorised to build the railway to Baghdad and Basra. But the Old Order in Turkey was now about to depart, and the 'Young Turk' Party now came into being.

In 1921 Saturn conjoined Jupiter in Virgo, Germany's ruling sign. The effect of this was to make Germany declare herself bankrupt. The Old Order passed out of Germany as a result, and the way was paved for the subsequent development of Hitlerism despite the fact that the passing evil made the powers realise the necessity for economic revival.

Saturn opposition Jupiter: The opposition of Saturn to Jupiter usually precipitates an economic blizzard; or, because of economic compulsion, causes countries to become envious of the trade, or presumed prosperity, of their neighbours. A period of great stress for countries, implicated by the signs across which the opposition aspect is thrown, is indicated.

As an example, the following is offered:—

In 1930 the Saturn–Jupiter opposition occurred across Capricorn–Cancer. This precipitated an economic blizzard in India. India began to seethe with unrest. The psychological state of the masses in that country provided an ideal cradle for Indian nationalism. Business was paralysed. Outbreaks occurred at Peshawar and at Sholapur. 23,000 people were put in prison in Bombay alone.

Uranus conjunction Jupiter: The conjunction of Uranus with Jupiter always originates new freedom movements, as the following examples will show:—

In 1900 the conjunction of the two planets occurred in Sagittarius, the sign ruler of Australia, originating the movement in that country to establish a Commonwealth

In 1914 the conjunction took place in Aquarius, the sign ruler of Ireland, and originated the movement in that country to establish Home Rule.

In 1927 the conjunction occurred in Aries, the sign ruler of Japan. This originated the Geneva Conference to discuss the limitations of naval armaments. But the conference proved abortive. Cause: Japan; because Japan, as a result of this conjunction in Aries, and her own idea of what a freedom movement should be. In fact she made that idea sufficiently obvious to cause the U.S.A. to suspect her true intention and to seek security in expanded naval building. We have since seen how right American suspicions actually were.

In May 1941 the conjunction occurred in the sign of Taurus, leading directly to the historic meeting of the leaders of the allies in St. Jame's Palace on June 12th 1941. This was the origin of the movement to establish world freedom—in a

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MARS–SATURN RELATIONS

PROF. P. S. SASTRI, M.A., M.Litt., Ph.D., D.Litt.

MARS and Saturn play a significant role when they are related by location or aspect in any chart. We propose to deal with some aspects of interpretation referring to these. In the second *Khanda* of *Uttarakalamrita* (verse 89) we read: "During Saturn's Dasa, Saturn gives the effect of Mars in his own sub-period, and that of his own in the sub-period of Mars. The same is the case in the major period of Mars."

Bhuktau suryaja parthivan pradeesato
vyatyasatah svam phalam

This is a valuable statement which is absolutely valid. In what follows we draw heavily from the *Saravali* of Kalyana Varma, both for agreement and for difference. Kalyana Varma's *Saravali* gives us better hints. The results of the conjunction of Mars and Saturn are: skilled in magic or hypnotism, clever in stealing, unrighteous, prone to accident or death by weapons and prison, and attached to the vices of *Kali Yuga* (15.16). When the Sun, Mars and Saturn are together one has defective limbs, poverty, continued sickness; he is devoid of friends or relatives and is obstinate or foolish (16.9). The conjunction of Mars and Saturn in the 9th makes one sinful, unrighteous, morally loose, devoid of wealth and happiness and relatives (32.44). The conjunction of Mars and Saturn, says Varahamihira, makes one sorrowful, hated by the people, and a liar (14.3).

The conjunction of these two is a dangerous one. Even though Mars is exalted in the negative sign of Saturn, the latter is debilitated in the positive sign of the former. They are mutual enemies. This conjunction can denote great physical suffering, violent attacks, burns and scaldings, accidents or skin injuries.

The results mentioned by Varahamihira and Kalyana Varma are not to be applied literally. They need to be modified as a result of the other factors indicated by the given chart. Illustrations will clarify, and without getting into further details we will mention one or two significant points in each chart.

The aspects of Mars and Saturn imply a life of hardship and danger. If Saturn dominates, one will be able to adjust to the circumstances and to reconcile oneself to the given. A life of dedicated service can emerge then. If the aspects are decidedly malefic as when the 12th or the 8th house is involved, there will be cruelty and brutality.

The conjunction is treated as similar to opposition. The charts are as per Lahiri *Ayanamsa*, for the sake of convenience. The balance of Dasa at birth is as per our own Ayanamsa. The first chart is that of Sheikh Mujibur Rehman. Retrograde Saturn from the 10th is powerfully aspecting Mars and Rahu placed in the 12th, the house of confinement. Saturn is again afflicted by Uranus and by the lord of the 12th. He was assassinated in the major period of Saturn during his own sub-period. Here the statement of *Uttara Kalamrita* is well fulfilled. The results of Mars (lord of 6 in 12) have come true. The craving for power suggested by Uranus has also revealed the dangers inherent in the position of the President he aspired for.

The 2nd chart is that of a woman deserted by her husband 18 years after marriage. There are other factors which can explain this. But retrograde Saturn in the 10th from Lagna and in the 8th from *Arudha* is opposed to Mars, the lord of the 2nd. This brought about her fall from grace. The 3rd chart shows the opposition aspect between

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the earthy and watery signs. The 8th house is well protected. In the major period of Saturn he survived an aircrash since Mercury alone is capable of closing his life. Possibly Saturn retrograde is better than Saturn direct, as this alleviates his malefic strength. Moreover, he is in a sign owned by Mercury.

Let us consider the aspects of these two planets. Here we hold that every planet aspects 3 and 10, 4 and 8, 5 and 9, and 7 houses from where it is situated. It is difficult to say when the mutual aspects of Mars and Saturn are beneficial. It depends on their ownerships and locations; and as such as the benefic or malefic nature of their aspects varies from chart to chart. Possibly the trinal aspect is beneficial in some cases.

Their aspects imply a life of hardship and danger. If Saturn dominates, one will be able to adjust to the circumstances and to reconcile oneself to the given. A life of dedicated service can emerge then. If the aspects are decidedly malefic as when the 12th or the 8th house is involved, there is some cruelty or brutality. Otherwise there will be much fellow feeling and the milk of human kindness can flow freely. The mutual malefic aspects of these bring about a kind of hardness or severity in dealings with others or with one's self. Saturn seems to control the violent temper of Mars. Mars releases restless energy and unplanned or ill-directed activity. One becomes generally self-centered. Health will be affected. The aspects between these do bring success, though it comes late.

According to Varahamihira, the conjunction of the Moon and Saturn shows that one is the child of a remarried woman. These and other results have to be applied with great caution. *Saravali* says the conjunction of the Moon and Saturn makes one run after older women, possess good conveyances, interested in scriptures, controller of men, poor and defeated or depressed.

The 4th chart has the opposition of retrograde Saturn to the 7th house Mars. The 7th is owned by Venus and here is a lady of easy morals. The lord of the 4th has the aspect of Mars. The 5th chart has a conjunction in the 8th house. The lord of the 5th is with Mars who afflicts the Sun, the ruler of the heart, while Saturn aspects the 5th. He died of a heart attack in February 1984 during the sub-period of Saturn in Mercury.

The conjunction of the Moon and Mars, states *Saravali*, shows courage, military powers, wrestling skill, sickness, sculpture, leatherwork and hypocrisy (15.8). In the 7th it makes one mean, greedy, talkative, liar and envious (31.28). Varahamihira gives different results for the conjunction of these two—one who sells false things as true, one who trades in women and hard drinks, a potter, one who brings bad luck to the mother (14.2).

According to Varahamihira, the conjunction of the Moon and Saturn shows that one is the child of a remarried woman (14.2). These and other results have to be applied with great caution. The conjunction of the Moon and Saturn, says *Saravali*, makes one run after older women, possess good conveyances, interested in scriptures, controller of men, poor and defeated or depressed (15.12). That of Mars and Jupiter in the 7th makes one a wanderer, courageous, devoid of wife, and he has good relatives (31.53). The 6th chart has Mars, Rahu, the Moon and Saturn in the 10th. She died in a truck accident towards the end of Saturn's sub-period in his own major period. This again confirms *Uttara Kalamrita*; for, Mars, as the lord of the 8th, has proved his salt in the major period of the 6th lord Saturn. She died on February 15, 1976, and a few days only are left in the sub-period of Saturn.

The conjunction of Mars and Mercury, says *Saravali*, gives one a wicked partner (husband or wife), little wealth, skill in gold and dental works, sculpture, skill in preparing medicines, and fondness for widows (15.13). As per Varahamihira this conjunction makes one a vendor of vegetables, flowers, cloth, ghee and oils (14.3).

The 7th chart has Saturn conjunct the Moon in the 11th. This Saturn aspects Mars who is in Lagna and these two afflict the lord of the 7th.

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Mars is also directly aspecting the 7th and is in square to Venus. This lady had to divorce her husband in the major period of Jupiter. Through Mars we notice Saturn affecting the 7th house also.

Jupiter and Mars in the 7th is said to make one lose his wife. But in the 8th chart this combination is afflicted by Saturn from the 5th, and Saturn is with the lord of the 7th and the significator of the partner. The native has loose morals and his wife too has her own lovers. They have illegitimate children.

In the 9th chart Mars and Saturn have exchanged houses as lords of 10 and 7. Mars is also the lord of the 5th. They have mutual aspects. Saturn and the significator of children are both retrograde. He has 8 children, and each one died in the 5th month. Mantreswara's dictum about the relation of the 5th and the 7th lord is modified here.

Mars conjunct Saturn as interpreted by Kalyana Varma and Varahamihira hold true of the 10th chart *in toto*. This lady doctor failed in love twice—the 5th lord in the 8th with retrograde lord of 2 and 3. She has easy morals as Mars aspecting the 7th lord translated also the effects of Saturn who afflicts the 5th house also. The 7th lord is in the house of the lower mind.

In spite of Kalyana Varma and Varahamihira, the conjunction of Mars and Mercury in the 11th chart presents a different story. This is because of the mutual aspects between Mars and retrograde Saturn. This I.A.S. officer died in an accident on September 6, 1982. It was in the sub-period of Venus in Jupiter. Venus is fully afflicted by Saturn and by the lord of the 2nd as well. The Lagna is weak, as its lord conjunct with the catastrophic Uranus.

Mars–Venus combination has acquired a sort of notoriety though these are charts where this has shown ardent and loyal affection between the husband and wife. An exception to this is the 12th chart. The lord of the 5th and the 8th—Venus and Saturn—have exchanged houses; and Venus is with Mars and Rahu in the 8th, in square to Saturn. She got separated from her husband on the ground of premature ejaculation. The authorities come to our help. The conjunction of Mars and Venus, says Kalyana Varma, makes one a respected leader of a group and irritable (15.15). Varahamihira states that one tends cattle, is a wrestler, a capable one, a gambler, and a person of easy morals (14.3). The 13th chart has the lord of the 7th Mars retrograde in the 10th opposed to Jupiter and Venus. Saturn conjunct Rahu is in the 7th, exchanging house with Mars and afflicting Venus, and through him Mars. The native married a foreigner and left her after one year before he returned to India. The 14th chart is that of a lady who entered into a love marriage and later divorced her husband. Mars and Venus are conjunct opposed to retrograde Saturn in the house of character.

Saturn in the house of Mars makes one a murderer, vicious, thief and licentious. In the houses of Venus and Mercury, Mars aspecting Saturn is favourable. In Leo, the aspect of Mars on Rahu denies wife and children. . . . All these observations get modified or nullified by many other factors. No literal application is possible.

The combination of Jupiter and Saturn, says Kalyana Varma, makes one valiant, wealthy, famous, head of public or social administration or of an assembly or society (15.21). In Lagna this combination gives rough speech, scholarship, wealth and a little happiness (31.78). Varahamihira interprets this conjunction to refer to a barber, a potter, or a cook (14.4). In spite of these observations look at the 15th chart. Jupiter and Saturn are retrograde in Lagna and they are opposed to Mars, Venus and Mercury in the sign of Venus. The 5th lord is afflicted in the 8th by Uranus. She obtained a legal separation from her husband.

The conjunction of Venus and Saturn, says Kalyana Varma, makes one skilled in felling the trees and in moulding and shaping rocks and stones into idols or images, able in wrestling, wandering, and possessing cattle wealth (15.22). According to Varahamihira, this conjunction

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gives small or defective eyes, makes one earn through women, enables one to be an author or painter (14.5). While the first chart supports Kalyana Varma, the 8th gives credence to Varahamihira. The 16th chart partly agrees with both the authorities. Mars and Saturn have exchanged signs and are in mutual aspect. Saturn, Venus, Ketu and Uranus are in the 5th, the house of speculation. The native has a fleet of taxis and indulges in speculation to a great extent. He is almost a compulsive gambler in an indirect way. But he does not have easy morals, thanks to the exaltation of Mars.

The conjunction of the Sun, Mars and Mercury makes one according to *Saravali*, famous, adventurous, wrestler, having harshness of speech, shameless, and devoid of money, children and wife (16.6). One point at least is confirmed by the 17th chart. Here Mars (ruler of 6 and 11) is in the 5th with debilitated Sun and Mercury opposed to debilitated and retrograde Saturn. Venus has exchanged houses with Mars. The native was divorced in 1984 during the major period of the 7th lord and the sub-period of the 2nd lord. The second lord is afflicted by both Mars and Saturn. Jupiter is in the sign of the Sun who is afflicted again by Mars and Saturn.

According to Kalyana Varma, Mars in Taurus gives one easy morals and the same result comes from Mars in Libra (25.14). His presence in Aquarius and Pisces is said to yield malefic results (25.21–24). If Saturn aspects Mars located in his own houses, he punishes thieves; he is not virile; he is rejected by his relations; and he is after the wives of others (25.20). In the signs of Mercury or of the Sun the aspect of Saturn on Mars brings unhappiness (25.42, 54). In Jupiter's houses this aspect makes the native unrighteous (25.60). Saturn in Aries makes life miserable and intolerable. In Taurus, he makes one run after older women. In Gemini he makes one passionate, showy and vain. He denies the mother in Cancer and the wife in Leo, and makes one licentious in Virgo. In Libra he makes one indulge himself with prostitutes, actresses and loose women (29.1–14). He is comparatively better in Libra, Sagittarius, Capricorn and Pisces, according to Kalyana Varma. We also have the following: Saturn in the houses of Mars makes one a murderer, vicious, thief and licentious (29.27). In the houses of Venus and Mercury the aspect of Mars on him is said to be favourable (29.33–39). In Leo the aspect of Mars on Rahu denies him wife and children (29.51). *Saravali* also refers to the locations of Mars. Mars is taken to give tolerably good results in the 3rd, 5th, 6th, 10th and 11th houses (30.28, 30, 31, 35, 36). Saturn is taken to be favourable in the 10th and 11th only (30.83, 84). All these observations get modified or nullified by many other factors. Hence no literal application is possible. The unmitigated ones are Charts 4 (Mars in Taurus), 8 (in Leo), 15 and 17 (in Libra). Regarding Saturn's aspect on Mars mentioned above we have charts 2, 6, 7 and 14 as good examples. Saturn's location is illustrated by Charts 7, 8, 10, 12, 14, 15 and 17 as examples. The aspect of Mars on Saturn is illustrated by Charts 14, 15 and 17.

Kalyana Varma gives the following results when the Moon, Mars and Saturn are together: loss of mother in infancy, wicked, impolite behviour and outlook, cynical attitude (16.19). But the sixth chart shows one of these since the 10th house is involved; and Saturn is Vargottama in a friend's house while Rahu is exalted there.

Regarding the combination of Mars, Jupiter and Saturn we read in *Saravali*: favours from rulers, defective or wounded limbs, vile actions, rejection by friends and a hard heart (16.30). The conjunction of the Sun, Venus and Mars, says the text, shows an optical ailment; the native comes from a good family, and has prosperity, beauty and harshness of speech (16.8). As we are interested in the relation between Mars and Saturn we need not pay attention to these observations.

Mars, Mercury and Saturn together show these results: servant, blue eyes, fond of wandering, facial sickness, and fond of humour or farce (16.28). Such a combination, as given in *Saravali*, appears in the chart of Madame Blavatsky for Cancer ascendant in the 3rd. The exalted Mercury helped her favourably. The same text tells us that the conjunction of Mars, Mercury and Venus shows the birth in a not-well-to-do family. The native is fickle and given to bad ways; he or

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she is full of enthusiasm and has a harsh tongue (16.27). Chart 15 shows some of these traits and the results are intensely felt because of Saturn's involvement.

The conjunction of Mercury, Venus and Saturn, says *Saravali*, gives an unpleasant tongue, and irritability; he loves lies, is fond of other women, well versed and patriotic (16.34). These are greatly modified in the 18th chart. Here the 5th lord is with the ascendant lord, and Saturn aspects Mars. She had a married life only for two months. Mars in his own house in the 7th did not prevent her from becoming a widow.

The conjunction of the Sun, the Moon, Mercury and Saturn, says *Saravali*, makes one separated from parents, derives wealth and happiness, gives a fondness for wandering and shows a mendicant (17.7). But the 19th chart has this combination in the 4th aspected by both Mars and Jupiter; and he died of cerebral thrombosis on June 7, 1980 during the sub period of Mercury in Ketu. The exact aspect of Mars falls on Mercury.

The conjunction of the Moon, Mercury, Venus and Saturn, says *Saravali*, makes one run after others' wives and gives a wife having no character; he has no relatives, is intelligent and hates others (19.29). The 20th chart has this combination in the 10th. Mars and Saturn have exchanged signs and are in mutual aspect. The 7th house and its lord are afflicted. The native's wife was an epileptic and so he deserted her. A part of the interpretation is fulfilled.

The conjunction of the Sun, Mercury, Venus and Saturn, says Kalyana Varma, makes one speak unpleasantly, beautiful, wise, soft, clean, steadfast and helper of friends (19.19). Mars should be involved to give an intensity to the benefic or malefic results. The conjunction of Mercury, Venus, Mars and Saturn, he states, shows skill in wrestling, gives a strong or hard body, makes him arrogant about his fighting qualities and he becomes famous (19.33). But consider the 21st chart. Here this combination appears in the 11th house involving the 10th and the 12th lords. He was suspended from service on August 25, 1973 during the sub period of Venus in Mars. Some of the features mentioned by Kalyana Verma are found here. Mars has a close conjunction with Mercury and Venus.

It is necessary to repeat that care is to be exercised in interpreting Mars–Saturn combinations. Nor should we forget that Saturn is the most philosophic of all. He makes one accept the inevitable so that the native becomes a man of destiny. The aggressive nature of Mars gets transformed by Saturn.

One more instance of a different nature is given to show the result given by Mars–Saturn combination. The 22nd chart has Jupiter and Saturn in the 3rd aspected directly by Mars from the nervous Gemini. Jupiter is the 6th lord. She fell a victim to polio.

It is necessary to repeat that care is to be exercised in interpreting Mars–Saturn combinations. Nor should we forget that Saturn is the most philosophic of all. He makes one accept the inevitable so that the native becomes a man of destiny. The aggressive nature of Mars gets transformed by Saturn. Mars in the 6th (Scorpio) and Saturn in Leo had a square in one chart; and he had burn injuries in the major period of Mars. In another chart, exalted Jupiter in the 3rd had the aspect of Saturn, while Mars, the Sun and Venus are in the 4th. The native died of chronic asthama. Yet another had Saturn rising in Sagittarius, with the Sun, Mercury and Mars in the 10th aspected by the Moon from the 4th and Jupiter from the 6th. In the major period of Mercury he lost his sense of moral values and turned violently mad. These are just a few examples to emphasise the kind of results one may expect from Mars–Saturn relationship.

1. 1920.3.17. Ascendant—Scorpio 18.39; Aquarius—Moon 0.44, Venus 6.11 and Uranus 10.17; Pisces—Sun 1.9 and Mercury (R)–8.53; Cancer—Jupiter (R) 15.51 and Neptune (R) 16.21; Leo—Saturn (R) 14.6; and Libra—Mars (R) 16.15 and Rahu 25.37.

2. 1929.4.20. Ascendant—Pisces with Uranus 15; Aries—Venus (R) 7, Sun 7, Mercury 11, Jupiter 25, and Rahu 29; Gemini—Mars 25; Leo—Moon 19.17, Neptune (R) 6; and Sagittarius—Saturn (R) 7.34.

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3. 1923.2.15. Ascendant—Sagittarius 19.19 with Venus 17.8; Capricorn—Moon 23.47 and Mercury 7.47; Aquarius—Sun 2.23 and Uranus 19; Pisces—Mars 25.8; Cancer—Neptune (R) 24; Leo—Rahu 29.11; Virgo—Saturn (R) 27; and Libra—Jupiter 25.43.

4. 1957.4.21. Ascendant—Scorpio 5.35 with Saturn (R) 20.29; Capricorn—Moon 4.17; Aries—Sun 7.58, Venus 9.49, Mercury 25.35 and Ketu 26; Taurus—Mars 28.35; Cancer—Uranus (R) 9; Leo—Jupiter (R) 29.41; and Libra—Neptune (R) 8.

5. 1943.9.5. Ascendant—Libra with Moon 27.30; Taurus—Mars 13.44, Uranus 15.42 and Saturn 2.31; Cancer—Rahu 22.44 and Jupiter 21.30; Leo—Sun 19.14 and Venus (R) 19.38; and Virgo—Neptune 7.52 and Mercury 14.44.

6. 1945.9.1. Ascendant—Virgo 19.19 with Neptune 12.2 and Jupiter 8.17, Taurus—Uranus 24.8; Gemini—Mars 2.45, Moon 10.7, Rahu 14.19 and Saturn 28.3; Cancer—Venus 8.38 and Mercury 29; and Leo—Sun 15.

7. 1954.8.5. Ascendant—Sagittarius 19.27 with Rahu 21.23 and Mars 2.42; Gemini—Jupiter 23.7; Cancer—Uranus 1.17, Mercury 2.53 and Sun 19.16; Virgo—Venus 3.34; and Libra—Neptune 0.21, Moon 4.46 and Saturn 10.9.

8. 1944.7.8. Ascendant—Aquarius; Taurus—Uranus 18; Gemini—Saturn 9.19, Sun 23.19 and Venus 26.42; Cancer—Mercury 1.42 and Rahu 5; Leo—Mars 4.51 and Jupiter 3.31; Virgo—Neptune 8; and Capricorn—Moon 28.10.

9. 1939.10.20. Ascendant—Cancer; Virgo—Neptune 1; Libra—Sun 3, Rahu 6, Venus 15 and Mercury 21; Capricorn—Moon 16 and Mars 19; Pisces—Jupiter (R) 8; and Aries—Saturn (R) 5, Uranus (R) 28 and Ketu 6.

10. 1948.3.29. Ascendant—Sagittarius with Jupiter 5.23; Aquarius—Mercury 22.28; Pisces—Sun 15.50; Aries—Rahu 21.20; Taurus—Venus 0.45 and Uranus 29; Cancer—Mars 24.58 and Saturn (R) 22.57; Virgo—Neptune 18; and Scorpio—Moon 15.5.

11. 1957.8.2. Ascendant—Leo 11 with Mars 2.50, Mercury 12 and Venus 15; Virgo—Jupiter 6; Libra—Moon 7.20, Neptune 6.42 and Rahu 22.28; Scorpio—Saturn (R) 14; and Cancer—Sun 17 and Uranus 14.6.

12. 1952.12.8. Ascendant—Gemini with Uranus (R) 24; Leo—Moon 19.5; Libra—Saturn 1.15 and Neptune 0; Scorpio—Sun 23.10 and Mercury (R) 7.21; Capricorn—Venus 4.9, Mars 19.34 and Rahu 20.56; and Aries—Jupiter (R) 19.5.

13. 1956.10.5. Ascendant—Taurus; Cancer—Uranus 13; Leo—Venus 6 and Jupiter 25; Virgo—Mercury 4 and Sun 19; Libra—Moon 8 and Neptune 6; Scorpio—Saturn 6 and Rahu 6; and Aquarius—Mars (R) 20.

14. 1953.3.14. Ascendant—Cancer with Ketu 18; Libra—Saturn (R) 2.55 and Neptune; Aquarius—Moon 14.37; Pisces—Mercury (R) 7.55; Aries—Mars 2.27, Venus 6.38, Sun 0.16 and Jupiter 24.45; and Gemini—Uranus (R) 21.

15. 1940.11.23. Ascendant—Aries with Jupiter (R) 14.59 and Saturn (R) 16.45; Leo—Moon 17; Virgo—Neptune 4 and Rahu 15; Libra—Venus 3, Mars 9 and Mercury 19; and Scorpio—Sun 8.

16. 1939.5.28. Ascendant—Sagittarius 5.45; Capricorn—Mercury 8.8; Pisces—Jupiter 10.12; Aries—Saturn 3.44, Venus 16.46, Ketu 14.10 and Uranus 26.1; Taurus—Mercury 1.54 and Sun 13.30; Leo—Neptune (R) 27.38; and Virgo—Moon 17.42.

17. 1944.10.25. Ascendant—Gemini 21.40 with Rahu 28.18; Leo—Jupiter 26.4; Virgo—Neptune 12; Libra—Sun 9.2, Mars 15.7 and Mercury 11.54; Scorpio—Venus 10.52; Aries—Saturn (R) 17.40; and Taurus—Uranus (R) 19.

18. 1950.10.20. Ascendant—Taurus; Gemini—Uranus (R) 16; Virgo—Saturn 3.45, Mercury 25.13, Venus 27.55, Ketu 4 and Neptune 24; Libra—Sun 3.28; Scorpio—Mars 24.54; and Aquarius—Moon 14 and Jupiter (R) 4.26.

19. 1907.2.13. Ascendant—Scorpio 8.12 with Mars 12.11; Sagittarius—Venus 14.23 and Uranus 18; Capricorn—Ketu 9.32; Aquarius—Sun 1.20, Mercury 10, Moon 14.12 and Saturn 22.14; and Gemini—Jupiter (R) 8.44 and Neptune 17.

20. 1939.5.17. Ascendant—Libra with Rahu 14.40; Capricorn—Mars 0.39; Pisces—Jupiter 8.7; Aries—Saturn 2.24, Venus 3.17, Moon 11.32, Mercury 11.36 and Uranus 26; Taurus—Sun 2.43; and Leo—Neptune 27.

21. 1931.12.2. Ascendant—Aquarius; Pisces—Uranus (R) 22; Cancer—Jupiter 29; Leo—Moon 11 and Neptune (R) 11; Virgo—Ketu 9; Scorpio—Sun 16; and Sagittarius—Mars 3, Mercury 7, Venus 9 and Saturn 28.

22. 1960.12.8. Ascendant—Libra 2.7 with Neptune 16.50; Scorpio—Mercury 6.57 and Sun 22.30; Sagittarius—Jupiter 15.17 and Saturn 23.33; Gemini—Mars (R) 23.14; Cancer—Moon 14.2; Leo—Uranus (R) 2.24 and Rahu 17.10.

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PROBLEMS OF PROGENY

H. R. SHANKAR, B.A.

IT is law of nature that all living beings procreate. This makes child-birth a natural biological reproductive procedure. And yet, our ancestors have been attaching great significance from times immemorial to begetting male progeny. In fact, under *Hindu Dharma*, denial of a son is considered as deprivation of final salvation of the soul. In order to get a glimpse of what the sages had in mind in this context, we will have to go back into what is said in the *Vedas* and *Puranas* from which all our knowledge flows. The legendary stories are testimonies to the kind of perfection our sages had attained in understanding the human reproductive biology procedures. The medical miracles recorded therein of different modes of conceiving babies make the present-day pioneering techniques of test-tube babies look like kindergarten play. Take the legendary story of the birth of Drona, the famed Acharya of the *Mahabharata*. When the narration is couched in scientific jargon, it would read like a medical paper on the clinical process covering a case of *in vitro* fertilisation. In fact, the technique is perpetuated by naming the child as Drona, meaning one born of *Droni, i.e.*, a bowl or dish. Far more advanced and sophisticated is the technique relating to the birth of the hundred children of the Kaurava King. Queen Gandhari felt so frustrated at the abnormal delay in the growth of the embryo within, that she prised it out by force after inflicting a wound to tear open the womb. Sage Vyasa who attended on her retrieved the "meatball" of the embryo for further clinical process of incubation. He administered stimulants to the undeveloped embryo so that it instantly multiplied and split into one hundred parts. Each of the hundred parts was then individually placed in a chemically activated incubator, referred to in the legend as "pots filled with melted-butter". Under his expert supervision for two long years, each of the embryo parts in the incubators developed into fully grown babies to make a record conception of "Centi-birth".

Problems of progeny come under two broad categories: one is denial and the other is sorrow and grief one has to suffer on account of children. Denial could take various forms such as total denial, inability to conceive and abnormal delay in having an issue. *Putrasoka* can also vary in content and take the shape of repeated abortions, still-births, death of children at an early age, mentally retarded or physically handicapped children, unworthy children who bring disgrace to the family and being witness to adversities suffered by children.

Near perfection in the mode of conception ever feasible is, however, that of *Manasaputra*. Under this technique, the physical and chemical barriers are broken to cause progeny through thought force. Hence they are referred to as *Mind-born* – the literal meaning of *Manasaputra*. The sages Bhrigu, Pulastya, Pulaha, Kratu, Angirasa, Marichi, Daksha, Atri and Vasishta are the legendary *Manasaputras* of Brahma, according to *Vishnu Purana*. Accordingly, a baser level of progeny is that wherein pregnancy has occurred by a chance meeting of the sperm with the ovum under reproductive biology procedures. At the other end, at the highest level, is the Mind-born or *Manasaputra*. It was the objective of sages that one should have progeny of as high an order as feasible above the baser level of animal life. This necessarily calls for a planned and concerted approach. One such path to channellise the mind-power in the proper direction was to generate intense desire to have a worthy progeny.

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Indoctrination that there is no salvation without begetting a son was a practical mass-based approach. The intense desire got transformed into a kind of beamed force or wave and strong enough to reach ether where the *Pitrus* or the souls of the departed ancestors are awaiting re-entry into their next life. Such a mode of communication through one's intense desire with the *Pitrus* paved the way for the evolved souls of the *Pitrus* or one's own progenitor to return to take re-birth as progeny. This established a link between *Atma* (oneself) and *Pitru* (progenitor) and on the other between *Atma* and *Putra* (progeny). The soul of the *Pitru* returning as the soul of *Putra* in turn established continuity in the *Heritage of the Soul* thereby ensuring higher levels at every stage of evolution of the soul. Human birth alone gives this unique advantage to work up to higher level of evolution and accelerates the process of evolution. Since it is the male progeny that carries the heritage of the soul, greater significance has come to be attached to the first born son.

The subtle link between *Atma, Pitru* and *Putra* finds expression in astrological thoughts and symbols. *Atma* or self marks the first house in the horoscope. At equidistance on either side are *Pitru* and *Putra* respectively. Accordingly, the 5th house is referred to as *Putrasthana* and the 9th house as *Pitrusthana*. The symbolic significance of the soul of *Pitru* re-entering as the soul of *Putra* is expressed in the interchange of the *Karakatwa* (significator) of the 5th and the 9th lords. The lord of *Putrabhava* or 5th house is the Sun, which is the significator or the *Karaka* for *Pitru* or father. In the same way, the 9th house stands for *Pitru* but the lord of the 9th Jupiter is held as the *Karaka* for son. The trine relationship is considered as the most significant and meaningful in astrology, as it is symbolic of a cycle of the heritage of the soul: *Pitru* descending as *Putra* and *Atma* ascending as *Pitru* to descend subsequently as *Putra* again. Herein are the origins of *Gotra*, a concept unique to *Hindu Dharma*.

The treatment of the subject of progeny in astrology covers effectively the reproductive biology procedures, the esoteric and symbolic significances and also in terms of experiences and life-events. The *Nisheka* chapter in *Brihat Jataka* of Varahamihira makes a classroom lesson in understanding of the inner biological processes of reproduction. The scanning system, co-related to transit Moon, starts from the appearance of menses and keeps check on the onset of ovulation, release of ovum, the hormonal status to guide in selection of time congenial for impregnation. Chromosome ratio present in sperm and oocyte (eggs) is ascertained through the position of transit Jupiter at the selected time for impregnation, as it gives a choice as to the sex of the progeny desired. From the moment of impregnation upto the time of delivery, the processes within are monitored as to the conditions of fertilisation, malgrowth, twin or multiple growth, or conditions developing into abortion or still birth, etc. The approaching time of delivery is ascertained well in advance from the position of the Moon at the time of impregnation *vis-a-vis* its transit position. Today this is a totally neglected chapter, as it finds no use in "Fortune-telling".

Present day pioneering techniques of test-tube babies are put to shame by the kind of perfection our sages had attained in understanding the human reproductive biological processes. The legendary story of the birth of Drona of *Mahabharata* fame, if couched in scientific jargon, would read like a medical paper on the clinical process covering a case of *in vitro* fertilisation.

Since esoteric significances are equally irrelevant, except to those who have graduated to the spiritual path, the utility of astrological discipline is seen mainly in knowing about the prospects of having progeny and then its progress and prosperity in terms of health, wealth and happiness. The inability to have children is a source of great grief and frustration. Text-books on astrology have elaborately dealt on this aspect of not only denial of children, but also on abortions, still-births and death of children at early age. A number of combinations are given

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under each category attributing the cause to curses of others, such as *Pitru Saapa, Matru Saapa, Sarpa Saapa*, etc., and to different kinds of sins committed by the native. Little short of reproducing the extracts from the texts, justice cannot be done to the subject. Since the primary concern is to identify charts that deny children, we will confine ourselves to simple-thumb-rules that provide broad indications in this context.

The prime significators of progeny, as already observed, are the *karaka* namely Jupiter, the 5th house and the 9th house in addition to the first house, which is the pivotal point. It is the dispositions of Jupiter, Sun and Mars from the horizon rising at the moment of birth that hold the clue to one's progeny. When they are well placed, a worthy progeny is promised and the progeny would grow and prosper to bring a sense of fulfilment to the parent. When these planets are afflicted in the horoscope, it spells problems. The zodiac arc between the Ascendant and the *karakas* becomes a sensitive point and we will refer to it as *progeny point*. The arc between Ascendant and Jupiter provides one such point and the arc between Ascendant and the Sun accounts for the other *progeny point*. In addition, their complements and also *kendra* (quadrangular) points also are of significance. Having worked out the *progeny points* the first check is to see whether any amongst Jupiter, the Sun and Mars happen to occupy this point or its *kendra* point in the birth chart. A *karaka* occupying its own sensitive point causes a "short-circuit" to borrow from modern technical term. The principle of the astrological dictum *Karako Bhava Nasaaya* literally holds valid here. This signals impediments to child-birth.

Problems of progeny come under two broad categories: one is denial and the other is sorrow and grief one has to suffer on account of children. Denial could manifest in different ways as: (1) total denial; (2) inability to conceive, but where the void can be filled by adoption; (3) only female issues, *i.e.*, denial of a son; (4) abnormal delay in having an issue.

In the same way, *putrasoka, i.e.*, sorrow on account of children could be of varying intensity and come about in different ways: (1) repeated abortions, still-births, death of children at early age and a promising grown-up son being snatched away are of one kind; (2) the source of grief could be a handicapped or mentally retarded child; (3) having unworthy children who bring shame to family; (4) being a helpless witness to adversities suffered by children, such as a daughter becoming a widow with prime of youth; (5) a son turning an arch-enemy; and (6) the run-aways from home.

Though the seat of the problem astrologically is an affliction to the *karaka* (significator) and concerned *Bhavas* (houses), each category of problem warrants analysis from different focal points of study. Consequently, a variety of combinations are found in astrological works dealing with the subject, so much so it poses a problem in picking the appropriate rule in every case. The method outlined herein is to supplement in identification of the seat of the problem. It is not envisaged to supplant the original dictums.

I. *Case of total denial*:

Husband: Born 26/27th December 1924 at 4.50 a.m. *Rasi*: Ascendant 232°; Moon 264°; Mercury 253°; Venus 224°; Sun 253°; Mars 342°; Jupiter 249°; Saturn 199°; Rahu 113° (rounded off for ease of working).

Wife: Born 24th September 1931 at 10.35 a.m. *Rasi*: Ascendant 224°; Moon 308°; Mercury 141°; Venus 162°; Sun 158°; Mars 192°; Jupiter 112°; Saturn 264°; Rahu 342°.

Married: 12th June 1948: Jupiter 241°; Saturn 115°; Rahu 20° (transit position).

The couple have no issues and they have crossed the child-bearing age. The husband has retired as a high ranking government official. The wife, by her own rights, is rich by inheritance. Both are religious-minded and are living a normal married life. They appear to have reconciled themselves to being issueless and have not considered at any stage adopting a child. In fact, they do not have even a tendency to overindulgence in fondling children. Before we take up the working of the progeny-point, it needs to be emphasised here that it is always advisable to cross-check the correctness of the Ascendant, since any error in that value would throw the entire working out of

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gear. We can take the transit position of major planets at the time of marriage as guidelines (*vide* October 1986 issue of *A.M.* – Points to Ponder).

Checking on *Runanubandha* link, we find that the Ascendant of the wife falls exactly on the Venus of the husband, thus fulfilling one of the conditions. The Ascendant–Rahu arc in husband's chart and Ascendant–Venus arc in wife's chart coincide with transit position of Jupiter 241/61 at the time of marriage.

Husband: Rahu 113° – Ascendant 232° = 241°.

Wife: Ascendant 224° – Venus 162° = 62° *kendra* 242°.

The exercise for working *progeny point* yields the following answers:

Husband:

(1) Ascendant 232° – Sun 253° = *progeny point* 339°.

(2) Ascendant 232° – Jupiter 249° = 343° *progeny point.*

Observation: Natal Jupiter 249° is in exact *kendra* to the Sun's *progeny point* of 339°. Similarly, the *progeny point* of Jupiter 343° is afflicted as its *kendra* 253° is occupied by the Sun. Both the *progeny points* happen to be short-circuited.

Wife: In this instance, it is the complement points that are shorted.

Sun 158° – Ascendant 224° = 296° *kendra* 116° (Jupiter 112°).

Jupiter 112° – Ascendant 224° = 248° *kendra* 158° occupied by the Sun.

Delineation of the horoscopes under the traditional method also reveals impediments to childbirth. As most readers would be versatile with the rules and dictums contained in classics, any further discussion on this point would be superfluous.

II. Case of Adoption:

A child was born on 14th April 1986 in a Calcutta hospital. The mother of the child walked out of the hospital the next day abandoning the newborn. On 5th September 1986, an issueless couple adopted the child. The horoscopes of the adoptive parents are as under:

Husband: Born 28th February 1934 at 5.21 p.m. *Rasi*: Ascendant 136°; Moon 126; Mercury 326°; Venus 285°; Sun 316°; Mars 326°; Jupiter 180°; Saturn 298°; Node 296°.

(1) Ascendant 136° – Sun 316° = *progeny point* 180° (occupied by Jupiter).

(2) Ascendant 136° – Jupiter 180° = *progeny point* 316° (occupied by the Sun).

Observation: Both the *progeny points* stand fused.

Wife: Born 24th November 1944 at 7.42 a.m. *Rasi*: Ascendant 237°; Moon 319°; Mercury 238°; Venus 256°; Sun 218°; Mars 216°; Jupiter 151°; Saturn 77°; Rahu 266°.

(1) Ascendant 237° – Sun 218° = *progeny point* 19°, complement 341°.

(2) Ascendant 237° – Jupiter 151° = *progeny point* 86°, complement 274°.

Observation: Except for Nodal axis operating on Jupiter's *progeny point* of 86°/266°, the sensitive points and their complement points are free from any affliction.

This makes for an interesting situation, wherein the astrological indications clearly deny progeny in the case of the husband, but reveals no impediment of any serious nature for having an issue in the case of the wife. Under the new revolution of conceiving babies, this case opts itself for "Donor sperm". However, in the traditional way, the lady experiences the blossoming of motherhood through rearing an adopted child, which feeling the husband cannot share, because of an inhibition within.

III. *Case of no male issue*:

Husband: Born 2nd January 1933 at 5.30 p.m. *Rasi*: Ascendant 97°; Moon 336°; Jupiter 150°; Venus 232°; Mercury 239°; Sun 259°; Saturn 281°; Mars 145°; Rahu 318°.

(1) Ascendant 97° – Sun 259° = 198° *progeny point*, complement 162°.

(2) Ascendant 97° – Jupiter 150° = 307° *progeny point*, complement 53°.

Observation: None of the *progeny points* or its complements are affected.

Wife: Born 12th November 1939 at 13 ght 32 vight. *Rasi*: Ascendant 354°; Saturn 3°; Jupiter

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(1) Ascendant 354° – Sun 206° = 148° *progeny point*, complement 212°.

(2) Ascendant 354° – Jupiter 336° = 18° *progeny point*, complement 342°.

Observation: Mars is in *kendra* to Sun's *progeny point* of 212° (302°).

This example can be seen as representative of innumerable instances wherein the husband used to take a second wife from whom he begets a male issue. As can be observed, there is no astrological impediment for the husband to sire a son and the impediment is seen in the wife's horoscope. Or should we infer from the occupation of a female planet Venus of the *progeny point* of Jupiter in husbands' chart (53° *kendra* 232°) that only female issues are promised? The couple have two female issues.

IV. *Case of inordinate delay in begetting son:*

Husband: 31st October 1929 at 8.30 a.m. *Rasi*: Saturn 244°; Jupiter 53°; Mars 204°; Sun 195°; Venus 172°; Mercury 179°; Rahu 21°; Moon 178°; Ascendant 228°.

Ascendant 228° – Sun 195° = 33° *progeny point*, complement 327°.

Ascendant 228° – Jupiter 53° = 175° *progeny point*, complement 185°.

Observation: None of the *progeny points* come under any affliction.

Wife: Born 27th June 1936 at 20 ght 52 vight. *Rasi*: Ascendant 194°; Saturn 329°; Jupiter 234°; Mars 68°; Sun 73°; Venus 72°; Mercury 51°; Rahu 252°; Moon 175°.

(1) Ascendant 194° – Sun 73° = 121° *progeny point*, complement 239°.

(2) Ascendant 194° – Jupiter 234° = 320° *progeny point*, complement 40°.

Observation: While none of the *progeny points* are short-circuited.

We find that Saturn is placed in 4th *kendra* to *progeny point* of Sun 239°. Similarly, the temporary 9th lord Mercury happens to be in the 4th *kendra* to Jupiter's progeny point of 320°. We may attribute this disposition to the kind of abnormal delay that has taken place in bestowing progeny to the lady. She was married on 22nd May 1959 and she gave birth to her first and only child on 22nd November 1974, after a long period of 15 years of married life.

One thing emerges clearly from this kind of analytical study of problems of progeny. When the impediment happens to be present in both the charts of couple, the chances of conceiving babies recede to the point of denial. When the impediment in one is unsurmountable while the path is clear in that of the partner, it leads to adoption, and in terms of medical revolution, it becomes a fit case for "Donor sperm" or *in vitro* fertilisation procedures, depending upon which of the partners comes under affliction. In this context, we can better appreciate the relevance and significance of comparing horoscopes before marriage, and foresightedness of our sages in circumventing the impediments, rather than remedying later. Though the system of *Koota* agreement is designed to cope with the problem of progeny, the other values it is loaded with is lopsided that it is proving counter productive in the context of changed environmental conditions. Matching of horoscopes before marriage, with re-calibrated values of *Koota* agreement tailored to the needs of the present social structure and values of life, may be one answer to the problem. At the same time, the deep-rooted misgivings that *Koota* agreement is "Cure Elixir" to all deficiencies needs to be set right; and the scope within which it can be effective needs to be clearly demarcated.

The clinical termination of the female foetus is no answer to the problem of begetting a son. Apart from the hormonal imbalances it may cause to the reproductive biological processes in the mother, it would have far-reaching impact on the social fabric and moral decadence over a period. From times immemorial, problems of progeny have always been there and they cannot be simply wished away. For all the medical miracles in the modes of conceiving babies, it cannot bring the same sparkle in the eyes of parents as the baby longed for, sired, conceived and reared naturally. Astrology alone can help in ironing out the problem, though to a limited extent. Our ancient sages have bequeathed their wisdom and fruits of experience in coping with the problem of begetting a son. Our wisdom lies in drawing from this treasure of knowledge.—4.86.

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THE EDITORS LECTURES

(Continued from page 12)

Mrs. Raman felt that such stress and strain of life, especially after the middle age, might lead to different types of complications and that all sorts of tranquillisers prescribed by the medical men might have many side-effects and lose their beneficial effects, when they were used for a long time.

Mrs. Rajeswari Raman and Mrs. Gayatri Devi Vasudev demonstrating a Yogic Technique.

Mrs. Raman was of the view that worshipping God, regular chanting of mantras, reading the Gita, Quran or Bible, produced mental satisfaction, and many mental problems eased thereby.

Mrs. Raman stressed the need to go back to some of the traditional customs, which had been tried for generations, to avoid stress-disorders.

The most beneficial, harmless and successful method for overcoming stress, and for avoiding disorders was of course yoga. She said that she had prescribed and taught some of the yogic methods to a number of ladies, and there had been a marked and sustained improvement in their psychosomatic disorders.

Mrs. Raman dealt with general aspects of yoga, and how it could be used, in the daily life of an average person—man or woman, to overcome mental, physical and emotional imbalance—which were the basis of stress, and secure and maintain, a healthy and cheerful personality.

She then gave a demonstration of some important yogic techniques, which would enable one to overcome stress and secure health and poise.

She was assisted by Mr. C. Vasudev and Mrs. Gayatri Devi Vasudev in the demonstration of the yogic techniques.

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DR. B. V. RAMAN'S AMAZING ACHIEVEMENTS IN FORECASTING WORLD EVENTS

* K. N. RAO, I.A.A.S.

* (Son of late Mr. K. Rama Rao, the well-known founder and editor of *National Herald*; holds a responsible position in the Delhi Corporation; keenly interested in our ancient culture; well-versed in astrology and having several successful predictions to his credit. This article is reprinted from "B. V. RAMAN, The Man and His Mission" published by IBH Prakashana, Gandhinagar, Bangalore–9.)

I MET DR. B. V. RAMAN for the first time and introduced myself to him on December 26, 1982, in Delhi. But I have read his writings so closely for so many years that I was absolutely amazed that so brilliant a person with so amazing a record, instead of being honoured with Bharat Ratna in this country should have been attacked by the pseudo-intellectuals in the Indo-Anglican lineage of the English press in India. The explanation for this, of course, flows from a rather inherent slavish mentality of persons who have privately depended upon astrology but have publicly denounced it.

Without knowing DR. RAMAN personally, and after critically appraising his achievements for the last 10 years, I once wrote a long article 'Is Astrology a Hoax' for the *Search-light*, Patna, and not, in THE ASTROLOGICAL MAGAZINE The October 1974 issue of THE ASTROLOGICAL MAGAZINE reproduced my article when a professor of Patna University sent it to the Magazine. What I want to clarify here is that I neither wrote for THE ASTROLOGICAL MAGAZINE nor personally knew DR. RAMAN, till I had made my own absolutely honest assessment about his greatness.

What is my assessment? He is in the history of the world of at least the last four hundred years, the greatest among successful astrologers; the greatest among the successful teachers of astrology, particularly applied astrology, through his books and writings in THE ASTROLOGICAL MAGAZINE; and the greatest promoter of the cause of

* After reading my paper on DR. B. V. RAMAN's amazing predictions in the book *DR. B. V. RAMAN: the Man and His Mission* some people asked me why I had given instances of only 110 successful predictions of DR. RAMAN. My answer was two-fold. I have compiled a list of more than 500 predictions of DR. RAMAN which have come out correct but it will increase the volume of my paper and make it tedious; my second answer was many people will not be able to understand and appreciate, many of those predictions. For instance DR. RAMAN predicted that some mysterious disease would spread in Central India killing cattle. Even when the prediction is fulfilled, readers would hardly have been interested in knowing how and when this happened. I have actually a very long list of such successful recorded predictions of Cheiro and Jean Dixon and could not reach even fifty. I am convinced that Hindu astrology will remain unrivalled.

I have also a list of some of his failed predictions. In some cases the data he worked on was different from mine and when he failed I could easily see that someone had supplied to him a wrong data. The latest instance I have of DR. RAMAN being misled by supply of wrong data was the timing of the inauguration of the NAM Conference in Delhi. The gentleman who was sending him the data fortunately showed it to me and I told him that there was a clear difference between my information and the data he was sending. Fortunately, DR. RAMAN did not write about NAM. In some cases, there was a clear error of judgement by DR. RAMAN and he has had the humility to admit it. For instance, when President Kennedy was shot dead in 1962 he clearly failed to see the fatal role of MARS in Kenneddy's horoscope and he admitted it in his article. But he did not miss the role of Mars in the horoscope of Mrs. Gandhi and he boldly predicted a violent death for her.

DR. RAMAN's greatness lies in the humility with which he accepts this and in the greater humility with which he never speaks about his successful predictions. Here my view has been that astrology cannot be defended against the attacks being made on it unless we give instances of successful predictions boldly even if in so doing we run the risk of being called boastful.

Humility afterall is a spiritual gift given by God. Those who appear very boastful may have lot of humulity in them and those who appear least boastful would have no humility.—K. N. Rao

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astrology through the encouragement he has given to others.

To explain why I had to make this assessment I have to talk about the critics of astrology and astrologers. They fall into the following categories:

(*A*) *Well-meaning critics*: Some, like my father, late Mr. K. Rama Rao, founder-editor of the *National Herald*, and later, editor of *Searchlight*, Patna also, and many other papers, attacked astrology because they found astrologers driving Indians into fatal inaction. My father did not see many good astrologers and had no benefit of seeing the evidence of great mundane astrological predictions. The late Mr. C. Rajagopalachari who led a rishi-like life, was, perhaps, prompted by the desire to save Indians from fatal inaction when he attacked astrologers.

After I learnt astrology and gave many successful predictions myself, **I discovered that many of the professional astrologers, unlike a non-professional like me, commercially exploited the fear of the unknown of persons who consulted them.** I personally, heartily, endorse even today the attack on astrologers as was done by my late father and the late Mr. C. Rajagopalachari but I do not accept their attack on the great supra-science of astrology. In so doing, **I have the advantage of seeing in my mother, an extraordinarily successful astrologer** but, her area being non-mundane, she herself could not assess the greatness of DR. B. V. RAMAN with whom she sometimes exchanged letters. It was my Jyotish Guru, Yogi Bhaskaranandji of Ahmedabad who told me that DR. RAMAN was the greatest astrologer of the world.

(*B*) *Indo-Anglican critics*: The Indo-Anglican streaks of the colonial days survive strongly in the Indian character, particularly among English-knowing Indians. They have attacked astrology irrationally. The astrologer can always silence them in at least 60 out of 100 cases through correct predictions.

(*C*) *Modern critics*: To preserve a modern image men like Pandit Nehru privately consulted astrologers directly, or through men like Mr. Gulzari Lal Nanda, but publicly attacked it. In view of this, many people in this country felt that Pandit Nehru did not believe in astrology. An extract of the letter written by Pandit Nehru on 29–8–1944 to his sister, Mrs. Krishna Hutheesing, is given here. It is self-explanatory.

"*Letter No. 74*

From: Jawaharlal Nehru—Ahmednagar Fort

To: Krishna Hutheesing—20, Carmichael Road, Bombay. 29–8–44

"In my letter to Indu I suggested to her to ask you to get a proper horoscope made by a competent person. Such permanent records of the date and time of birth are desirable. As for the time, I suppose the proper solar time should be mentioned and not the artificial time which is being used outside now. War time is at least an hour ahead of the normal time."

(Nehru's letters to his Sister—edited with an introduction by Krishna Nehru Hutheesing—Faber and Faber, 24 Russel Square, London.)"

Surprisingly this portion has been omitted by the editor of the letters of Pandit Nehru published by the Publications Division, Government of India, perhaps, in his over-anxiety to preserve the "secular image of Pandit Nehru". The editor exercised his selective judgement in a way as will distort some facets of the personality of Nehru.

(*D*) "*Scientific*" *critics*: Irrational attacks have been made on astrology by scientists and astronomers. The scientists, with their tremendous limitations, have no capacity to understand how supra-physical laws and pure scientific methodology get combined in astrology. It is these scientists that men like me will keep on challenging day in and day out, and, other astrologers must join me by exhibiting their successes on the predictive side with scientific explanation. **Basically, failures of the western astrologers on the predictive side has been responsible for attack on astrology.** If the western astrologers had properly learnt the principles of Hindu Jyotisha and developed enough predictive powers such an attack could never have been made.

(*E*) *Astronomer-critic*: I reserve astronomers as a special category of men who, having learnt so much already about planets, must have found themselves lacking in higher intellectual faculties and gifts for astrological predictions.

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2. *Limitations*: *Constraints:* In discussing Dr. Raman, let me first mention the limitations and constraints within which an astrologer has to work. This must be appreciated, *intelligently*, in assessing the merit of an astrologer.

(*A*) *Birth-time*: The correct time of the birth of an individual, a political party, independence of a nation, signing of an agreement etc. is rarely available. An astrologer like Dr. Raman wriggles out of such an awkward situation by giving predictions on the basis of the Moon, as he did, in the case of Vietnam as early as 1946, and predicted continuous violence, blood-stained history which would not be over till 1975. It was only in 1976 that there was a re-unification of Vietnam after what Bertrand Russell called "crimes against humanity" were committed. But in making predictions on the basis of the Moon alone, and not the rising sign, Dr. Raman partly succeeded and partly failed in some predictions he made about political parties of India. **Since people in India were interested in the political future of their own country, part-failures of Dr. Raman have been overemphasized and his much greater and more outstanding successes have not been discussed. This was an unscientific appraisal and to rectify the disbalance, I decided to tabulate his great predictions, not without mentioning causes for his failed predictions without which such an appraisal would become one-sided.**

Dr. Raman got the wrong time of Nixon when he predicted victory for him in 1960. Fortunately this was corrected by U.S. astrologers after which Dr. Raman made his world famous predictions about Mr. Nixon winning his re-election in 1972 but not completing his term. **But then he again predicted wrongly the outcome of the Ford V/s Carter election in U.S.A.**, fortunately stating "*the times of birth of Ford and Carter are not correctly known*" (*A.M.*, Nov., 1976). **Yet Dr. Raman's failures teach valuable lessons in astrology** because he still imparts astrological knowledge when he discusses a horoscope—a wrong horoscope, to risk his reputation, to justify his sense of adventure, to justify the aspect of Mars on his own birth ascendant.

(*B*) *Birth details*: In many cases, the birth details, the day, month and year of important men of the world are not available. To make predictions about them on the basis only of the national horoscope is not the safest course always, though Dr. Raman has made many such brilliant predictions about the destiny of "the men of destiny".

(*C*) *Supplementary researches*: There is no one else in the country or in the world whose researches in mundane astrology could help Dr. Raman. Small men like me, who have also given some successful predictions, have borrowed from him, even "stolen his predictions and passed them on as ours". We have been intellectually dishonest. If we had done our own researchers and passed them to Dr. Raman for publication in his famous The Astrological Magazine it would have served the larger and nobler cause of Hindu Jyotisha.

(*D*) *Margin for failure*: All scientists particularly doctors have areas of failure for which we provide a percentage. Why do we want an astrologer to give a hundred per cent correct predictions only? Dr. Raman's failure to predict in 1971 and again in 1980, the return of Mrs. Indira Gandhi to power with a thumping majority is an instance which will show that we have not helped Dr. Raman with our researches based on dependable data. Falling back upon his own great researches, he was utilising wrong data of political parties and even wrong horoscopes of political rivals of Mrs. Indira Gandhi sometimes. In other words, for a full assessment of political fortunes full details about individual horoscopes and political parties have never been available to Dr. Raman or, for that matter, to any astrologer.

3. **I have discussed the failures of Dr. Raman which have been actually very few. But I am more interested in projecting his successes which must have been perhaps above 80% if his career average is taken.**

4. *Aims*: The specific aims of my assessment of Dr. Raman are as follows:

(*a*) *Eclipses*: The impression created by physical scientists and astronomers that eclipses have no effect on the destiny of nations and men of destiny will get exploded after actual instances of such predictions made are seen in the tabulated summary.

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(*b*) *Astrologer-adviser*: Hindu Sastras laid emphasis on a king having the benefit of objective astrological assessment of the future for shaping state policies. Looking at the instances given in both tables, the value of the advice given in Hindu Sastras will be appreciated.

(*c*) *Superior intelligence*: With so many intelligence agencies in so many countries functioning all over the world with all their man-power and researches, their failures should be compared with the failure of one individual. DR. RAMAN, who, in his discussion of global trends and tensions, year after year since 1937, has predicted what intelligence agencies could not foresee. **It may appear enigmatic to the physical-science-afflicted-intellect of an average educated man anywhere in the world today that an Indian astrologer, sitting in Bangalore, casting horoscopes, is able to collect more intelligence from planetary indications, and more successfully, in most of the cases.**

(*d*) *Supra-scientific tradition*: And the purpose also is to show that the **Hindu tradition based on Sastras in supra-scientfic**; Hindu Jyotisha proves it; through this proof, the supra-scientific validity of the Hindu tradition stands vindicated, with brilliance, through the predictions of DR. RAMAN.

(*e*) *Benefit to humanity*: **The benefit that flows to humanity from the acceptance of a supra-science is obvious. To serve the larger interests of mankind, and, at the same time wherever necessary, to attack the manifold superstitions prevalent in modern society through excessive influence of physical scientists and astronomers, who have attacked astrology,** I am giving two tables below.

Table I. Table I is a bird's eye view of some of his great predictions among thousands. I have chosen such predictions as linger in public memory. The small instances given are of recent years, particularly Indian, so that readers will be able to verify them immediately.

Table II. The difference between astrological foresight and historical hindsight, cannot be understood and appreciated by the modern man, totally blind and cynical in his materialistic pursuits, in the technology-corrupted age of ours unless he knows that in astrology there is a method, a discussion, a manner of drawing conclusions before actual prediction is given, and that **even if 60% of such predictions come out correct, this achievement is much greater than the achievement of others who employ vaster resources in terms of men, power and money—and achieve a much lower percentage of success.**

How does this amazingly great astrologer make his predictions? What is the method? Let that be described briefly.

(A) *Classical Basis*: (*a*) He adopts Hindu Lunar Saka year for his predictions of all the countries of the world. It is amazing that the basis of the Hindu New Year should apply so accurately to predictions given about all the countries of the world—Hindu, Buddhist, Muslim, Christian, Jew, etc. Instances have been given in Table I.

(*b*) The beginning of the Hindu-Birth Year is converted into local meantime for the capital of the country about which predictions are given.

(*c*) The Navamsas for all these are also cast.

(*d*) The Hindu system of planetary cabinet for the year is mentioned and the broad general indications and promises for the New Year delineated.

(B) *Traditional Methods*: Along with the classical Hindu methods, DR. RAMAN uses the time-tested traditional methods given, among others, by the great Varahamihira thus:

(*a*) The transits of planets, particularly major planets like Saturn, Jupiter and Rahu, in different Rasis give their unfailing results in the zodiacal areas concerned.

(*b*) The transit of planets into Nakshatras is also pointed out wherever and whenever necessary as given by Varahamihira.

(*c*) The effect of eclipses as given by Varahamihira has been used very brilliantly by DR. RAMAN in some of his most sensational predictions like fall of Bhutto, fall of Morarji; earthquakes in Iran and China.

(C) *Neo-classical basis*: DR. RAMAN is the greatest researcher in Mundane Astrology in the last 400 years of human history. *He never makes any departure from the classical frame of the text-books. But within this classical frame, he introduces innovative style, tests them vigorously*

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and gives his results. The features of his neo-classicism are as follows:

(*a*) He takes into consideration the changed boundaries of India; therefore, departing from Varahamihira, he would give to Goa Satabhisha Nakshatra and Aquarius Rasi; to West Bengal Mrigasira (3), Gemini Rasi, and on this basis, after testing it with historical incidents begins to give predictions about future which come out correct brilliantly.

(D) *Additional material*: To all these; he adds additional astrological data like the following:

(*a*) The formation of a state in India like, say, Andhra, or the emergence of a country like, say, India or Pakistan on the attainment of their independence.

(*b*) The oath-taking ceremony of a cabinet newly formed or of an important diginatary; for instance, on the basis of the oath-taking ceremony of Mr. Sanjiva Reddy, the former President of India, he predicted about his ailment for which he had to go to U.S.A. for a major surgical operation.

(*c*) *Through experimentation again* DR. RAMAN *has reduced the Vimshottari Mahadasa of 120 years into five years proportionately, it being the period of the life of a new Government* under Indian Parliamentary System; and on this basis, perhaps, he predicted brilliantly when the late Mr. Lal Bahadur Shastri assumed the office of the Prime Minister that his cabinet was not likely to last more than one year.

How by applying these methods he discusses the finer points of astrology and not merely foresees the coming events but takes along with him astrology-knowing readers is illustrated in Table II.

In his long, now nearly 50 years of astrological career, he must have written at least 400 editorials on mundane matters affecting the history of the world.

Five examples have only been chosen here to give to readers only an idea of the depth, range, brilliance and pre-visions which Hindu Jyotisha gives without the use of Pluto, Neptune and Uranus. The first example shows how astrological foresight is more dependable; second why the astrological vision is superior to the foresight of statesmen; the third, how an astrologer can shift from a complex combination of planets the predictable events and allay the panic created by alarmist-astrologers and astronomers; the fourth how a research in astrology is done and applied; and the fifth how *ancient astrological formulae are eternally modern*, and so brilliant.

Inferences that flow from both tables will very clearly establish the following:

(A) *Eclipses*: The effects of eclipses on destiny of man and nation in causing rise and the fall of important men, earthquakes, railway accidents and railways' strikes. Out of the 110 instances given in the table, I have endeavoured to collect different bases for the predictions given to show the extraordinarily brilliant range of Hindu Jyotisha and the varieties of approaches that can be made to arrive at results. For instance, the various methods through which the predictions have been made by DR. RAMAN would fall into three broad categories:

(*a*) The pure classical category when he quotes from the Sastras and applies them in a practical way thus:

(i) The Vimshottari Mahadasa as applied to different vargas: see predictions about the deaths of Hitler and Pandit Jawaharlal Nehru and the fall from power of Malenkov and Khruschev.

(ii) Use of sensitive points as given in ancient Hindu classical texts (see in Table II the instances of such formula being applied to predict the death of Indian National Congress of 1885 in the period between 1963–1970).

(iii) The effect of *yogas—raja, arishta, maraka*—in all types of horoscopes.

(*b*) *Researches*: DR. RAMAN has given to his readers the benefits of his researches time and again. See, for instance, his research on 'Planetary Combinations' for the breaking out of a war and the analysis of the *Ashtagraha* (eight-planet combination of February 1962) and the death of Pandit Jawaharlal Nehru.

(*c*) *Synthesis*: A skillful use of the Mahadasa (*Vimshottari*) and transit of planets applied to different vargas and synthesised with the planetary indications in the horoscopes of concerned individuals is the most scientific method for predictions which is why DR. RAMAN has main-

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Table 1. Some Instances of Dr. B. V. Raman's Predictions

1. These are all documented predictions answering the rigidest tests of historical scrutiny.
2. Linked to the Hindu theory of cycle of births, a horoscope is the sum-total of *karmas* of past, allotted for the present incarnation of the native. Astrology is of Indian origin, as it could not have originated in any culture which does not believe in re-birth. Its roots lie in the Vedas, world's oldest books.
3. How planets influence human affairs is discussed in Dr. B. V. Raman's *Planetary Influences on Human Affairs*. From his own writings some instances have been given here.

	Refer to the issue of *A.M.*	Prediction	Fulfilment (Persons)	When Predicted	Basis of Prediction	Remarks
1.	April 1947	*Gandhiji's assassination* ". . . point to loss by assassination as violent Mars is with Saturn in the 12th, of a respected mass leader of the country".	30–1–1948 Gandhiji was assasinated	One year before	"Sade-sati" third and maraka dasa	Gandhiji's name was not mentioned
2.	July 1962	*Pt. Nehru's death approaching* 1–8–1963 to 16–5–1964 critical	Died on 27–5–1964	More than two years before	Mahadasa of Rahu–Ketu	Referred specifically as Prime Minister
3.	Jan. 1964	*National mourning*	"	"	Hindu New year's horoscope	
4.	June 1964 (read by us in May: written in March 1964)	"All these are not favourable for his continuing in office"	"	Two months before	His natal horoscope	"My life is not going to end so very soon" Pt. Nehru had said in a Press Conference on 22–5–1964. Five days after he died
5.	August 1964	Lal Bahadur Shastri's Cabinet—Longevity about one year—Shortlived	Died on 11–1–1966	One year and seven months before	Oath taking Ceremony of the Cabinet: its inauspicious time and day 11.20 a.m. 9–6–1964 Oath	Held back discussion of his horoscope. Revealed it indirectly Muhurtha
6.	March 1966	The prediction given to VVIPS was made public	"	—	Birth horoscope 12–30 ghatis 9–10–1904	2nd October is not his birthday
7.	July 1967	*President Zakir Hussain* ". . . may not be able to complete full term"	Died on 4–5–1968	One year before	Time when the Oath was taken	Importance of Muhurta like item No. 5
8.	March 1977	Dasa of Saturn; Bhukti of Maraka; Saturn aspecting, as the 7th and the 8th lord, the 10th house; transit of Saturn in Lagna and Mars in the 8th dramatic reversal	On 23–3–1977 Mrs. Indira Gandhi lost elections	Two months before	Astrologers only can recognise that it applied to Mrs. Indira Gandhi's Horoscope	Veiled prediction again Like No. 1 and 5. He does so in national interests
9.	Jan. 1979	*Fall of Morarji Desai.* Eclipse failing on his natal Moon in August 1979	Fell in July–August 1979	Ten months before	Eclipse	Horoscope analysis avoided like No. 5
10.	Issues of 1964, 1965 1966, 1967 1968, 1969	Death of Indian National Congress (1885)	*Parties political.* The great organisation split in 1969. In 1967 many north Indian States had non-Congress govts.	Repeated year after year	The birth horoscope of the Indian National Congress of 1985 Dec.	Importance of birth-time of a political party

(Continued on page 66)

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WORLD TRENDS AND TENSIONS IN 1987

(Continued from page 10)

Some problems of an embarrassing nature are likely to arise between France and England. Ministerial instability more than economic weakness will characterise France. Political unrest cannot be ruled out.

Germany is on more or less the same tract as France, but the *Navamsa* at Berlin being Pisces occupied by Saturn with Rahu in the 10th, there will be more troublesome espionage activities and political conflicts. The flow of coloured refugees from Asian countries into W. Germany will be plugged by a change of law. Labour agitation will affect the economy. Italy faces terrorist menace and an unstable government and some disasters. The Vatican will make headline news. In Poland there will be uprisings in the working class. Religion will be subject to increasing censorship by the ruling government. The country faces domestic turmoil. Relations with Western countries may improve and a closer dialogue with the Roman Catholic Church will be in the offing.

Australia has a period of political unrest to contend with. Political opposition will begin to sharpen.

Summing up, none of the complicated problems threatening world peace will be solved. Saturn's retrogression and his opposition and conjunction with Mars makes the period 6th May 1987 and 23rd February 1988 critical for world situation. But there is no chance of a world war breaking out. The Pentagon will increase its arsenal for germ-warfare. Problems in India bearing on terrorist activities, integrity of the nation and communal harmony will continue to remain as problems. There is a feeble chance of the Punjab issue being solved about August–September. In India some unfortunate disclosures involving misuse of funds may adversely affect the political career of two leaders. The Supreme Court may reconsider some of its own earlier decisions. Subtle propaganda calculated to create communal disharmony will be indulged in by some minority religious organisations. Deaths caused by political terrorism may increase. The Star War experiments will gain momentum. Despite pious intentions there will be no real understanding between the leaders of the two Super-Powers, in the matter of weapon-control. A link between nuclear research and weather may lead to the curtailment of nuclear experimentation. But the world will not move away from the threat of nuclear war. West Asia presents a confusing and complex picture. Arab rulers indulging in mutual quarrels and fights.

The NAM movement will continue to be divided and for all practical purpose a spineless group.

The United Nations will not be able to solve any problems agitating the minds of the world leaders. On the other hand, it may only sow further seeds of distrust, misunderstandings and rivalry. One or two world leaders may pass away. The common man will continue to suffer. This could be the key-year for Russia denoting a struggle for power in the communist hierarchy resulting in some significant changes of top-men. The so-called leaders will actually aggravate the enormous distress in the world.

Astrology has its own limitations. It cannot be infallible. Yet within the limitations imposed by the science it is possible to anticipate broad trends of the future in store for the world. Every science handled by man is imperfect and astrology can be no exception. Astrology is a science of tendencies and we must emphasise that a fatalistic or deterministic approach to horoscopes—national or individual—is not called for.

The best tonic prescribed by the Sages for tiding over the world crisis, is implicit faith in God, right moral conduct and a sincere and genuine effort to maintain peace.

Written 25th October 1986

Om Tat Sat

HAVE YOU RENEWED YOUR SUBSCRIPTION TO THE ASTROLOGICAL MAGAZINE?

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NEWS AND VIEWS

(Continued from page 14)

In an effort to keep up the establishment, legal luminaries tend to argue that it is the fundamental right of married life to reproduce which includes the right of the married couple to "engage a reproductive collaborator to provide an egg, sperm or gestation". A dissenting voice shouts that the infertility industry exploits the economically weak housewife.

In view of the rising divorce rate in our country and the successful introduction of alternate modes of creating parenthood, as it is more fashionably called, the Government of India is well advised to bestow some thought on this issue which may not be long in cropping up on our shores and be ready with a suitable legislation consistent with our culture and tradition, so that we may not be caught napping and also for canalising the thoughts of our childless couples along right lines.

State Vandalism

The word vandal, according to the dictionary, means one who destroys what is beautiful.

The Government of Tamil Nadu has earned the unique distinction of being one by denying recognition to schools propagating Sanskrit by teaching it upto the secondary and junior college levels.

A Sanskrit Mission of Tamil Nadu which runs 76 schools with over 3000 students from all castes and creeds on its rolls exclusively learning Sanskrit and a Teachers' Training School for the special purpose, is made to run from pillar to post, from one court to another, seeking a favourable verdict against the Government's veto so much so it is forced to declare itself as a minority institution and, even at this level, it is not recognised.

At the time of writing, the High Court has permitted students to write the examinations but directed that the results be withheld till the writ is disposed of.

It is well known that Sanskrit is the oldest language of the world, linguistically the most perfect and the model for all others and what is pertinent, it is one of the 25 languages listed in the 8th schedule of the Indian Constitution.

In the Census Report of 1971, we find the following statement: "In the long sweep of its history, although without any chronological documentation, Sanskrit has set forth intensive literary activity in quantity as well as in quality, in almost all departments of letters—literature, philosophy, arts and science, even though a considerable lot of it still continues in the form of mss. and a good deal appears to have been lost".

In its blind hatred of what used to be called Brahminism, the ruling junta of Tamil Nadu has dared to defy not only enlightened world opinion on the issue but also our Constitution itself by this petty action.

While we have no doubt that the battle will be fought to the finish until Sanskrit is recognised in all its glory, the Union Government and the Ministry of Human Resources owe a duty by the country and the literate world, to correct an erring limb of its own—the state is really that and—save Tamil Nadu, from the present blight.

In the meantime, opinion inside and outside the Parliament must assert that the crest-jewel of languages be allowed to grow unhindered and play a vital role and help India in evolution as the leader of human thought and culture.

Another crazy proposal of the same Government concerns the bronze idols of temples in that state. In view of the increasing thefts of such idols, it wants all such consecrated icons to be brought to it and kept under its auspices in a safe room.

Apart from the propriety of the act from the religious point of view, it amounts to thieving from individual to state level for, don't we know that valuable pieces of art mysteriously evaporate from museums?

To treat *Utsava murtis* from temples as pieces of art, is like treating one's own mother as a commercial model!

Are they willing to accept this role? Then woe be unto our morals! The right way is to offer greater police protection. If VIP's can be offered such protection from public funds temples can certainly be offered at a practical cost; the Religious Endowment Board can now play a useful role by offering financial and other needed help.

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Ode to Section 309 of I P C.

Those who are familiar with Valmiki's *Ramayana* will recollect a couple of verses of rare truth from the ¼5⁄8th *sarga* of *Sundara Kanda*. One of them runs as follows:

धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् ।
न शंकयं यत्परित्यक्तुं आत्मच्छन्देन जीवितम् ॥

Fie indeed unto being born a human; fie unto being under subjugation; fie unto life itself which one cannot take away by oneself!

The context is when Ravana rattles Sita in the *Ashoka Vana* with threat of force.

One cannot possibly conceive of a more alarming situation when a woman succumbs to the extreme step of taking her life; and yet, Sita despairs that her hands are tied. Why? We get the answer in an earlier verse in which she states:

लोकप्रवादो सत्योऽयं पण्डितैः समुदाहृतः ।
अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ॥

"True indeed is the popular saying often spoken of by learned men that death cannot come when it is not due, be it of a woman or man".

I quote from the *Ramayana* here because it is deemed as *Dharma Sastra* and, implicit in the above statement is the axiom that life is sacrosanct as it is the gift of God, and He alone had the right, if at all, of taking it; any violation of this *rita*, divine writ was, in those days, visited with hell in after-life or ghostland. This was the religious constraint against suicide attempts.

At the philosophical level it was the concept of *Karma* as being inalienable. Says the *Smriti*:

अवश्यमनुभोक्तव्यं कृतं कर्म शुभाशुभम् ।
ना भुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥

"Fruits of actions, good or bad, have perforce to be enjoyed/suffered; unspent they do not decrease even for eons."

It was this firm faith that made the ancients believe that one had to square one's *Karma* account in the present life itself, lest it should gather moss in the next life; rebirth is part of the *Karma* theory.

At the psychological level these sanctions were meant to goad the victim turn his back to the wall and try to defeat his cowardice, fear or anger that was at the back of all such attempts; to overcome the weakness if only for self-preservation, the fiercest instinct of man. Proof?

The logos of the entire Vedas is *Abhaya*: "Do not fear". Don't the *Upanishads* aver "Not for the coward is *moksha*!"?

You have the same message relayed at the popular level in the myriad plastic images of Hindu gods in their *abhaya-mudra* which is a clarion call of courage for all those who have eyes to see and the intelligence to comprehend.

These thoughts poignantly rushed through my mind when I read in the papers that a division bench of a High Court in this country had struck down Sec. 309 (a year's SI for attempted suicide) as violative of Art. 21 (right to live) of our Constitution. It appeared to me that the lawmaker himself tended to become the lawbreaker, which made me sad and pen this ode in prose to the impugned Section of the IPC.

The learned Judges faulting the IPC Section felt that (1) Art. 21 which gave the right to life also gave the right to take it away in defence of one's honour, dignity or difficulty.

To this writer at any rate this view completely ignored the sanctity of life and one's inbuilt duty and power to overcome weaknesses expected of him in his creation. By analogy, can we say that the mother who gave birth to a child had also the right to kill it, even to save her honour? No, certainly not, says the law.

Secondly, the ruling argues that the victim's action did not amount to a crime as it only affected himself and not society, and hence he cannot be punished. But doesn't his action constitute a bad precedent and corrupt society's healthy thinking on life? Won't suicide carry a high premium? Suppose it is duragrate, as in the present case, can law condone such an attempt? Where has ethics gone?

In these days when religion and philosophy occupy the backseat, only a social legislation of the type of the impugned Sec. 309 of IPC can provide the much needed deterrent, the speed-breaker, by providing the victim with the opportunity to sit back commisrate, and think whether it was not foolish of him to have attempted

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IMPORTANCE OF SUB-SUB-PERIOD – I
(*Continued from page 18*)

was in the affirmative; the next chairman would retire in the middle of 1984. Could Mr. Krishna Rao move to the top position also?

So the question was could Mr. Krishna Rao get two promotions in about eight months with his "inconveniently clean image"?

Now the Rahu–Jupiter sub-sub-periods were:

Jupiter upto	11.11.1982
Saturn upto	28. 3.1983
Mercury upto	30. 7.1983
Ketu upto	20. 9.1983
Venus upto	14. 2.1984
Sun upto	27. 3.1984
Moon upto	10. 6.1984
Mars upto	30. 7.1984
Rahu upto	10.12.1984

The first promotion in this case would have to be in Rahu–Jupiter–Venus. Out of three debilitated planets two had their periods running now. Let me refer here to my article on Dr. Nagendra Singh (January 1984) with two debilitated planets (Moon in Scorpio and Jupiter in Capricorn).

Before dealing with debilitated planets let me refer to some, generally, less discussed aspectual Rajayogas in this horoscope.

(a) Jupiter in Saturn's house aspected by Saturn promises prosperity.

(b) Venus in the house of Mercury aspected by Moon again promises prosperity.

(c) Mars in his own house aspected by Sun promises high position.

Thus here both Jupiter and venus the sub-lord and sub-sub-lord promise prosperity and in this case, preferment and elevation.

The major lord (Rahu) and sub-lord (Jupiter) are placed in 6/8 positions hence so many obstacles — so many rumours, so much gossip.

Debilitated planets

Though a good deal is being said about debilitated planets now, I had said earlier (January 1984) and have had no occasion to change my opinion that debilitated 3rd and 6th lord (or I have found debilitated planets in 3rd and 6th houses) give very good results. Here

(a) Debilitated 6th lord (Jupiter) aspecting Lagna creates a *Rajayoga*;

(b) Debilitated Venus in the 3rd house, aspected by Moon, is a *Rajayoga*.

Fulfilment

(a) In December (Rahu–Jupiter–Venus) Mr. Krishna Rao, as predicted by me, became the Executive Director of the Bank. In this case I had insisted that the order would be issued after Jupiter transited into Sagittarius (22nd December) Mr. Krishna Rao got his promotion on 22nd December 1983.

(b) The second prediction became slightly ticklish. I had predicted that he would become Chairman also after some initial opposition which would last till 10th June 1984 (Rahu–Jupiter–Moon)as Moon is in the 6th house in Dasamsa but would finally get it.

Mr. Krishna Rao became Acting Chairman of the Syndicate Bank in February 1984.

On 10th July 1984 (in the sub-sub-period of Mars) Mr. Krishna Rao was appointed regular Chairman of the Syndicate Bank till 4th September 1986.

Now in retirement he is leading a beautiful spiritual life. He has retired now and spends his time in God-contemplation.

—126.86.

(*To be continued*)

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Due to a typing error, December 1987 is mentioned as expiry period instead of December 1986, on some wrappers. The error is regretted.

We request you to kindly renew your subscription for 1987 immediately.

Kindly refer to page 922 of December 1986 issue of THE ASTROLOGICAL MAGAZINE.

CIRCULATION MANAGER

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RECTIFICATION OF BIRTH TIME

DR. R. S. L. SRIVASTAVA, M.Sc., Ph.D., F.N.A.Sc.

SOMETIMES back a scientist friend of mine asked me whether it is possible to indicate the sex of a native from the natal chart. I told him that the sex can be found with 100 per cent accuracy provided the chart is made after due rectification of the birth time. Being ignorant of astrological principles he could not understand me. I had then to tell him that an honest and competent astrologer takes into account the sex of a person while casting his natal chart. He does so by applying the well-known rules given in standard texts such as *Brihatjataka* of Varahamihira and *Brihat Parasara Hora Sastra* of the sage Parasara. If the natal chart is correctly made on the basis of these rules then the sex can be told by an easy computation. In fact, an astrologer can even indicate the times when a eunuch would be born if he is given the date and place of birth.

Though there are a number of rules for the rectification of birth time based on the computation of Mandi or Gulika, Pranapada, the nature of the signs of Lagna and its Navamsa, I shall describe in this write-up the method that makes use of the *Pancha Tatvas, viz., Agni* (fire), *Jala* (water), *Vayu* (air), *Prithvi* (earth) and *Akasha* (ether). In case of a day or a night birth, divide the total period of day or night by 120. If the birth is on a Sunday the first *Tatva* is of *Agni*, on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, the first *Tatva* is of *Jala*, *Agni*, *Prithvi*, *Akasha*, *Jala* and *Vayu* respectively. The span of divisions assigned to *Tatvas* are 1. *Prithvi*, 2. *Jala*, 3. *Agni*, 4. *Vayu*, 5. *Akasha* and then the *Tatvas* are repeated in the reverse order. One cycle consists of 30 divisions. Four cycles every day and night complete 120 divisions. A male birth takes place in the *Tatvas* of *Prithvi*, *Agni* and *Akasha* while a female is born in *Jala* and *Vayu Tatvas*.

Illustration. Suppose a child is born on a Sunday. According to the given time of birth the time elapsed after local sunrise, *i.e., Ishtakala* is 12 *Ghatis* 40 *Palas*. Since it is a day birth take the total duration of the day. Suppose it is 32 *Ghatis* 30 *Palas*. On dividing this duration by 120 we get the period of one division to be 16 *Palas* and 15 *Vipalas, i.e.,* 975 *Vipalas*. Convert the *Ishtakala* into *Vipalas* and divide by 975. The division yields 46 divisions and 750 *Vipalas* as the remainder. Hence the birth is in the 47th division. Birth being on a Sunday the count begins with the *Agni Tatva* and returns to the *Agni Tatva* after 30 divisions. Thereafter, the 47th Division falls in the *Akasha Tatva* which indicates the birth of a male. Now, if the birth is of a female, rectification of given birth time is needed. Since the *Vayu Tatva* succeeds the *Akasha Tatva* in the order of our count and *Vayu Tatva* is for a female birth, the birth has taken place in the *Vayu Tatva* which commences at the beginning of the 48th division. If we add 225 *Vipalas, i.e.,* 3 *Palas* and 45 *Vipalas* in the *Ishtakala* we shall be at the conjunction of *Akasha* and *Vayu Tatvas*. A conjunction of opposite *Tatvas* corresponds to the birth of a eunuch. Hence the birth of female is a little after 12 Gh−40 Pal + 3 Pal − 45 Vip = 12 Gh 43 Pal 45 Vipalas. In accordance with the astrological rules, the Lagna and its Navamsa cannot both be in odd signs in the case of a female birth. One of the two must be in even sign. A counter check should be made to verify the above correction. It should now be clear that if a chart is made after making due rectification in the given birth time in accordance with the rule of *Pancha Tatvas*, the sex can be easily determined from the rectified birth time.

An accurate casting of a birth chart is a lengthy and rather complicated exercise which every

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astrologer may not perform. In practice, therefore, astrology gets a bad name. Nowadays some computer establishments have started making computerized horoscopes. It is certainly possible to work out a computer programme for casting a chart on an electronic computer. But a few computerized charts, that were brought to me for reading, revealed that due exercise was not done by the programmers though the clients got the impression that their birth charts were free from errors.

Recently, an electrical engineer showed me his computerized birth chart and complained that the timings do not agree with actual happening of events. By analysing his personality I could verify that his Lagna and the Moon sign were correct.

Jupit.	Merc.	Sun Moon Mars	
Rahu	RASI		Venus
			Ketu
	Lagna		Sat

Though he had a bright educational career, the presence of two malefics, the Sun and Mars in the house following Mercury, indicated that his formal education should be interrupted. Also, these two planets conjoined with the Moon in the seventh house. This should cause some urinary trouble. When I verified this from him, he confessed that he had to drop one year in the higher secondary examination due to his being under age. Also, in his childhood he had difficulty in passing urine which trouble was cured after medical treatment. In the birth chart, the 7th house lord Venus receives the benign aspect of yogakaraka Jupiter. Hence cure is definitely indicated. Therefore his chart is very nearly correct. However, I noticed that the chart did not indicate rectification of the birth time. On the basis of the given birth time, when I worked out the *Tatva*, I found the birth should be of a female. A correction of nearly 6 minutes was required for the male birth. This called for the corresponding correction in the Moon's longitude which in turn required shifting of Vimshottari Dasa periods by nearly 4 months. After applying this correction, the events like the death of his father, date of his marriage, birth of a male child, etc., fitted very well with the rectified Dasa chart.

There is difference of opinion among astrologers on the reckoning of birth time. Some say that it should be reckoned from the moment the head appears. Others say that it should be recorded when the child cries for the first time. Still others opine that it should be noted the moment the child touches the earth or some external object. There can be significant difference in the times of birth. Therefore, rectification of given birth time is necessary for accurate casting of a birth chart.

— 3.86.

ASTROLGICAL MISCELLANY

(Continued from page 16)

on the 30th degree of Libra does cover Saturn who is merely 11° away from 30° of Libra.

The running Dasas are both maraka, Saturn in Mercury.

The baby has been the first of its kind in India, involving no foreign expertise, as such, she would be entitled to get a sum of rupees two lakhs when she is twenty years old, as declared by an enthusiast. At that time she would be running Jupiter Bhukti in Venus Dasa.

Lord of 5th in Lagna, lord of Lagna aspecting the 11th lord in *kendras* point to such an event, but lord of the 2nd house is retrograde in the house of loss. Jupiter, lord of 12th from Dhana Bhava, occupies its second and Mars, lord of the 4th and 11th, occupies its 12th house, both being retrograde.

Bhava chart affirms that there is strong antidote to Balarishta. But there is also a strong antidote to 'effortless access to money, from both Navamsa and Indu Lagna Libra'.

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THE PROPHECIES OF NOSTRADAMUS

SHAHID PRAVIN

MICHEL DE NOSTRADAME, the sixteenth century Provencial physician, is now known the world over for his prophecies which have proved to be correct to a remarkable extent. His predictions include the death of Charles I, the French and Russian revolutions, the Napoleonic and Crimean wars, World Wars I and II, the career and death of Hitler and Mussolini, the rise of Arab power in the 1970's, a Socialist Government in France and the attempted assassination of a Pope of Polish origin. The centuries of Nostradamus were first published in 1555. Thereafter over 200 books have been published mostly in French, a few in other European languages and English. The Verses of Nostradamus contain in all 4772 lines, in old French, a language still close to its Latin and Greek roots. He was a remarkable genius. He developed the antiseptic for protection against Plague epidemic which broke out at Aix-en-Provence, Marseille and Lyon much earlier to Louis Pasteur (1822–95). His knowledge of the classical languages, history, geography, astronomy and astrology is something unique for a human being.

When the first edition was published people in Salon demonstrated and effigies were burnt. Nostradamus went to the French Court to seek protection from Queen Catherine de Medicis. She not only granted him protection but also visited him at Salon. The preface by M. Nostradamus to his prophecies is in the form of a letter addressed, "Greetings and happiness to Cesar Nostradamus, my son dated, Salon, March 1, 1555." In the preface he outlines the reasons for camouflaging the verses as being to escape from the Inquisition. All the source books including the code for deciphering were consigned to the flames. Nostradamus died in 1566, two years after the birth of Galileo who had to suffer from the Inquisition for his statement that the earth revolved around the Sun. The first attempt to expound the work dates back to 1594 when a friend of Nostradamus, Jean Aime de Chavigny, published a commentary.

The persecution Nostradamus' prophecies have received, even in the twentieth century, can be seen from the following incident. In 1934 Dr. Max de Fontbrune was sent a 1605 edition of the work in French. Dr. Fontbrune published the first major commentary of the work in 1938 which contained the prophecies of the German armies' advance through Belgium to invade France, Germany's ultimate loss of war and Hitler's wretched end. This resulted in the author being hounded by the Gestapo and the banning of the book in France by Pierre Lavel, the types being broken up and melted down. Dr. Fontbrune's son Jean-Charles de Fontbrune started work on the *Centuries* after the death of his father and after nearly 40 years of effort was able to crack the code and brought out an edition in French which contained the commentaries on half of the 1160 quatrains and sixaims in 1980. This has now been translated into English "Nostradamus — Countdown to Apocalypse" by Jean-Charles de Fontbrune and translated by Alexis Lykiard with a preface by Liz Greene, Hutchinson. There is no edition in English which contains the whole of the prophecies. The present author hopes to bring out another volume.

In the first World War France had a population of 41 million. She lost 1,40,000. Germany with a population of 58 million lost 2 million. The total loss was 8,700,000. The second world war claimed 36 million. To this must be added the several million gassed, mutilated, burned and driven

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mad. Hiroshima left 160,000 dead, Dresden 300,000. In Cambodia, Korea, Vietnam the numbers dead were colossal.

In spite of all the death and destruction brought about by the wars mankind seemed to drive inexorably towards still further destructive wars. Nostradamus' prophecies were widely known to people in Europe but the leaders drove the masses to two world wars in a short span of time. There are no references to India in the quatrains published in the present edition. Nostradamus, evidently, being a devout Catholic and French national, was more interested in the fortunes of the Catholic Church, France, Italy and Spain. The quatrains refer to other countries in so far as their actions affected the above countries and western civilization.

India, a populous country, recognised as the leader of the non-aligned movement and an important member of the Commonwealth comprising 49 countries which is threatened with break-up on the South African issue, has a definite role to play in averting the third world war which Nostradamus predicts to take place in the next thirteen years with total destruction of Western Civilization, the Moslem Countries of Africa and the Middle East, Soviet Russia, South Africa, China and Japan. For this reason at least more and more people in India should become aware of these portents.

According to these prophecies the next thirteen years ending with 1999 A.D. will see the outbreak of a phenomenal catastrophe, in the form of a third world war, with countries devastated with nuclear weapons. The specific predictions graphically described in the verses relate to the appearance of a comet around 21st June near Ursa Minor and on the day the comet disappears on the night of December 13, the Pope, a good, gentle, enterprising and prudent man will arrive alone near Lyon after his journey to Capri and Monaco, where he will be put to death after destruction of Rome and the Vatican in the war. The third world war will start from the East through a treacherous act which will strike the Adriatic Sea and the Italians with the Libyan Fleet. A Libyan Chief of State, powerful in the West, will come to inflame many Arabs against the French. The anti-Christian forces will rise up in Iraq and Syria and there will be confiscation of Christian property and terrific bloodshed especially in Turkey. By the time the war reaches Leon, captive Spain will be engaged in battle by the Libyan leader, Italy having been suddenly taken. The Russo-Moslem invasion of the Rhine and Danube and fighting at Malta and the Gulf of Genoa will take place. From Israel the war extends to Po, Tagua, Tiber, Rome, Lake of Geneva and Tuscany. Two leaders in the towers of Bordeaux and Toulous will be taken prisoners and put to death. A little before or after England will be ruined because of the fall of Germany. Great Britain, including England, will be thoroughly submerged by revolution. Great Britain will be invaded by the Russians and the inhabitants will be besieged for a long time. The grandson of the King (George VI), *i.e.*, Prince Charles will be murdered in England. England will be attacked from the bottom of the sea (submarine attack). French and Moslem blood will intermingle. The British Isles will be bloodied, because of taking pains too late. The fortifications near Thames will collapse, the leader of the Government besieged inside. Yugoslavia will be invaded and there will be terrific shortage of petrol for six months and nine days. Russians will invade Afghanistan. Afghans would like to keep Afghanistan but the resistance will be buried. A notable Briton and six well-known Germans captured by the Moslems will be presented to the leader of Iran who will incite Turkey, Tunisia, Algeria and other Muslim countries to fight the West. Paris will be occupied by the Russians. After twenty years of Republican power, monarchy will be restored. In the invasion of Paris 300,000 prisoners will be executed.

American help will come via Portugal. A large number of Anglo-Saxons and Americans will land at Guyenne which they will occupy, calling it Anglo-American Aquitania. After winning victory from the Languidoc to the Bordeaux Area, they will name this region the Republic of Occitania, Henri V, a descendant of Louis XVI, will be proclaimed as the monarch who will reign over France and Italy with Avignon as the capital.

(Continued on page 66)

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INDIAN GEMMOLOGY

V. A. K. Ayer

At the outset I wish to make it clear that if I use more of Sanskrit in this article, it is for two reasons: (1) to import authenticity into the discussion and (2) the English translation is inadequate and perfunctory and the Indian mind can intuitively discern the nuances of Sanskrit words and phrases even though the Sanskrit type may annoy the printer and embarrass a few readers.

Introduction

The Sanskrit word for gem is रत्न (*ratna*) which is derived thus: रमते अस्मिन् मनः that in which the mind delights. A synonymn for the word quoted by Amara is मणिः (*mani*). Connecting them together, he says द्वयोः अश्मजातौ मुक्तादिके अपि च-*ratna* and *mani*, both, belong to the genre of stone; yet the pearl and others too go by the same family name.

The word *mani* is derived thus: मण्यते स्तूयते इति मणिः that which is worshipped. It follows that all *ratnas* are worshipworthy. Lord Vishnu wears the mythical *Kaustubha-mani* churned out of the Milky Ocean on his chest. The story of *Syamantaka* gem is too well known. And in the *Vedas*, god Agni is called by the name *Ratnadhatama*. Finally, in Tantrik lore the *beejakshara* रं denotes Agni and its repetition (*japa*) produces heat in our system.

Vahata mentions the multipurpose use of *ratnas* thus:

रसे रसायने दाने धारणे देवतार्चने।

सुलक्ष्णानि सुजातीनि रत्नान्युक्तानि सिध्दन्ये॥

For success, beautiful and quality gems are prescribed for enjoyment, medicine, gift, wearing and worship of gods.

Their use in ornaments is well-known, even as in Ayurvedic medicines. Use of gems as gifts and, for wearing, both in propitiation of planets and installation of deities to energise outflow of spiritual power is also customary. Indeed in the integrated treatment of ailments by *mani*, *mantra* and *aushadha*, gems play an important role.

The esteem in which the Indian mind holds *ratnas* is reflected in the use of the word in other significant areas of our life. Says Amara: रत्नं स्वजाति श्रेष्टोऽपि anything that is foremost of its kind is called *ratna*, *viz.*, *Stree-ratna* for the best of women, and our *Bharata Ratna* today for the best among our citizens. Its functional use is to be found in calling the earth as *Ratna-garbha* and the ocean as *Ratna-kara* as gems are found in their bosom.

Mythology

The origin of gems is hidden in an overlay of myths and legends. *Smriti Saroddhara* says: there lived a demon by name Vajra. After conquering all the three worlds he became tyrannical. The *devas* appealed to Indra to kill him. Knowing his invincibility Indra employed a strategem; he took the form of a Brahmin and by inflating the demon's ego got his body as a gift and later slew him.

From out of his carcass came all the gems, the best of which was named Vajra and which the *devas* took home to build their mansions. And what remained on earth started diminishing in quantity with the passage of *yugas*.

Agastya Ratna Sastra says that the bones of one Balasura became *vajra* (diamond); his teeth, pearls; blood, ruby; hand, *vaidurya*; flesh, coral; eyes, sapphire; bile, emerald; phlegm, *Pushparaga* and fat. *Gomedha*.

Other accounts ascribe origin of the precious stone to the Sun-god in the context of his romance with Samjnya Devi, daughter of Tvashta. Another says it was created by Brahma in succession to water. Still others attribute it to a combination of the five elements and three *gunas*. Individual gems too have their special mythological origin. Finally there are texts that affirm their natural origin thus:

भूस्वभावाद्धि रत्नानि जातानि विविधानि तु।

उपला रत्नरूपत्वं प्राप्ताः कालान्तरेण वा॥

The different gems came into being by the process of stone formation inside the earth by reason of long passage of time.

It is interesting to note that this mythological origin of *ratnas* finds its echo in the West too, as we find in a passage from Shakespeare's *Tempest*:

Of his bones are coral made
Those are pearls that were his eyes

Varieties

Vyasa, Agastya, Angirasa and Bharadwaja among the *rishis* and Varahamira, the polymath, during the middle ages and a host of writers that came after, have bequeathed to us technical monographs—in Sanskrit of course—on the different aspects of gemmology. These speak eloquently of the sustained interest that our kings, nobles, trades people and common man have evinced in gems from time immemorial.

Not only did they know of their physical, psychological, medical, spiritual and commercial values, but their geographical distribution too. On the technical side they had evolved parameters for evaluation (in terms of money too which they say fluctuated with the whims of monarchs) based on the excellences and flaws to a degree. Nay, they even knew of fake gems and the way of making and testing gems for genuineness.

Utpala Parimala identifies as many as 22 varieties of gems: They are (1) *vajra* or diamond,(2) *mukta* or pearl,(3) *manikya*

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or ruby, (4) *marakata* or emerald, (5) *indra-neela* or sapphire, (6) *vidruma* or coral, (7) *gomedha* or Cat's eye, (8) *pushparaga* or topaz, (9) *vaidurya* or *lapis lazuli* (10) *karketana* (11) *rudhiraksha*, (12) *vipula*, (13) *vimalaka*, (14) *rajamani*, (15) *sphatika*, (16) *mahaneela*, (17) *saugandhika*, (18) *saukha*, (19) *mahanila*, (20) *bhramari*, (21) *jyotirasa* and (22) *seeryaka*.

Of these 9 are said to be *maharatnas*. They are

वज्रं मुक्ता प्रवाळं च गोमेदश्चेन्द्रनीलकः।
वैडूर्यं पुष्परागश्च पाचिमाणिक्यमेव च॥
महारत्नानि चेतानि नव प्रोक्तानि सूरिभिः॥

Great men call the diamond, pearl, coral, *Gomeda, Indra-neela, Vaidurya, Pushparaga*, emerald and ruby as great *ratnas*—according to *Sukraneeti Sara*. *raneeti Sara*.

On the acquisition and possession of *ratnas* the *rishis* say:

रत्नानि धारयेत्कोशे शुद्धानि गुणवन्ति च।
संभवं तथा जातिं गुणं तेषां परीक्ष्य च॥

One should acquire and keep in one's treasury *ratnas* that are clear and of good quality after examining their origin, kind and character.

In the following discussion we leave out mythical gems like *naga-ratna*, *karketana*, etc., and deal only with what are available today.

Diamond

. रत्नं श्रेष्ठतरं वज्रं says *Sukra-neeti Sara* (diamond is the best of *ratnas*) and hence we shall begin with *vajra* or diamond. Among the mythological origins of diamond is one that equates it with the spine of Rishi Dadhichi with which Indra slew Vrittrasura.

It is noteworthy that Indra's invincible weapon is called *Vajrayudha*. Implicit therefore in the name *vajra* for diamond, is the fact that it is the hardest substance; it cannot be penetrated except by its own kind, *i.e.*, diamond.

Varahamihira in his *Samhita* notes that diamond in its pure form used to be available on the banks of River Vena. Those obtained from Kosala were of the colour of *sirisha* flower; copperish in the finds of Saurashtra; blackish in Soorparaka; reddish in the Himalayan regions; of the colour of Vallala flower at Matanga; yellowish at Kalinga and bluish at Poundra.

According to *Smriti Saroddhara*, the good or benefit yielding characteristics of diamond are five-fold. They are:

षट्कोणं लघुत्वं च समाष्टदलता तथा।
तीक्ष्णाग्रता निर्मलत्वं इति पञ्चगुणाः स्मृता॥

(1) Hexagonal shape (2) low specific gravity (3) eight even facets (4) sharp edges and (5) clarity.

The flaws of diamond are also five-fold. They are:

मलो बिन्दुस्तथा रेखा त्रासः काकपदं च यत्।
एते दोषास्समाख्याता पञ्च रत्नेषु कोविदौ॥

Its five flaws, common to others too, are (1) dirt or cloudiness inside (2) dots in the bosom (3) lines (4) cracks and (5) formation like the crows toes, so say experts.

Diamonds are of four colours according to which they are classified thus:

श्वेता रक्ता तथा पीता कृष्णा छाया चतुर्विधा।
विप्रक्षत्रिय वैश्यानां शूद्रजातेर्यथाक्रमम्॥

They are of four colours: white, red, yellow and black; they respectively are classified as belonging to the family of *brahmin*, *kshatriya*, *vaisya* and *sudra*.

Indra is the presiding deity of the white variety and Yama of the black, Vishnu of the yellow and Agni of the red variety.

Wearing the blameless first variety will help enjoy the benefits of performing a *yaga*, doing *tapas* etc. The second variety bestows valour, success over enemies. The third endows skill in industry and commerce and the fourth creates charitable mind, agricultural talent and success in it.

Here are some don'ts against wearing the diamond. Says *Visvakarmeeya:*

मङ्गळाभरणे वज्रं कुलस्त्रीणां न योजयेत्।
तद्यक्तं गुणमाङ्गल्यं तासां वैधव्यदं भवेत्॥
मूर्ध्ना न धारयेद् वज्रं शिरसामपि योषिताम्।

Married women should not wear diamond studded *mangalaya* in the *mangala-sutra*. It will bring about widowhood. Nor should women wear it on their head.

The fivefold defects, mentioned earlier for *ratnas* in general, applies to the diamond. One that has the defect of *mala*, will bring about fear from poisonous bites; should the edges be dull, fear from disease. Should however the centre be dull, there is no harm.

The *dosha* known as *bindu* in diamonds is of four kinds: They are:

दोषेषु बिन्दुरावर्तः परिवर्तो यवाकृतिः।
चतुर्धैवं समाख्याता बिन्दवो वज्रसंस्थिताः॥

They are: *bindu*, *avarta*, *parivarta* and *yava*. *Bindu* will be circular and slightly reddish. This will destroy wealth and life, *Avarta* will look like a whirl turned towards the right. It will cause general fear. *Parivarta* will swing leftward and will cause illness. *Yava* is the form of a barley grain and if yellowish in colour will destroy the family and if white, wealth and life.

The next defect *Rekha* or line, if oriented towards the right is beneficial; if left-oriented will cause fear; if broken in the middle, it will cause insanity. appears to be broken on either side, shows fear through weapons. If broken in the middle it will cause insanity. *Trasa* will cause mental fear. *Kakapada* (foot of crow) will bring death soon or destroy wealth. Broken facets, uneven edges, etc., cause evil.

Flawless diamonds set in jewels and worn by ladies bring prosperity to them. Bhagavan Adi Sankara attributes the power of Shiva to the *thatanka* or diamond earring worn by Parvati; in fact good diamond earrings are equated to the mystic *Sri Chakra* or the embodiment of the Divine Principle.

Incidentally a semicircular diamond will give fertility and a triangular one, limit family.

Pearl

Next in importance is the pearl. The ancients mention eight sources of pearl. They are:

मत्स्याहि शङ्ख वाराह वेणु जीमुत शुक्तिभिः।
जायते तेषु भूरि शुक्त्युद्भवं स्मृतम्॥

The fish, snake, *chank* (couch), boar, bamboo, the cloud and oyster. Of these the last is available in abundance.

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Others mention thirteen sources including the elephant's head. For practical purposes we can confine ourselves to the study of pearls got from oysters. The area of harvest of fisheries, according to ancients, include the sea around Sri Lanka, Charvata, Persia and Barbara. As of date the pearl fishery of Tuticorin in India is a famous source in our country.

The pearl is formed according to *Sastras* thus:

स्वात्यां स्थिते रवौ मेघै र्यें मुक्ता जलबिन्दवः।
ते शीर्णाः शुक्तिभिः मुक्ताः पीताः जायन्ते निर्मलत्विषः॥

At the time of Sun's transit of the star Swati, rain drops entering floating oyster shells become pearls. These natural pearls are clear, white and the best of their kind. That is why the internal layer of an oyster is called mother-of-pearl. The size of the pearl depends on the size of water drop intake.

The good qualities of pearl are: (1) तारकाद्युति संकाशं -bright as a star (2) सुवृत्तं beautifully round (3) स्वच्छं clear (4) गुरुत्वं तोलने weight (5) शशिविंबसमं round like the full moon. The effect of wearing a flawless pearl is given thus:

इति सर्वगुणोपेतं मौक्तिकं येन धार्यते।
तस्यायुर्वर्धते लक्ष्मी : सर्वपापं प्रणश्यति॥

His longevity and wealth increase: his sins are destroyed. Four different colours are noticed among pearls:

चतुर्धा मौक्तिकच्छाया पीता च मधुरा सिता।
नीला चेति समाख्याता रत्नतत्व परीक्षकैः॥

They are,(1) yellow,(2) honey colour (3) white and (4) blue. A flawless yellow pearl confers wealth; the honey coloured one gives intelligence; white one fame and blue one will destroy marital felicity.

There are four major and six minor flaws of pearl. They and their effects are as follows:

(1) एकदेशसंलग्न : शूक्तिखण्ड : a portion of the oyster-sticking to the pearl. Wearing this will cause leprosy. (2) मीनलोचन संकाश : One that appears like the eye of a fish. This destroys progeny. (3) दीप्तिहीनं गतच्छायं जरठं—that which has lost its shine known as *Jarata* or old. This will cause poverty. (4) विद्रुमच्छायमतिरक्तं—red like coral. This causes certain death,(5) त्रिवृतं —three circles one over the other. This will cause impotence. (6) चर्पट—whirls on the pearl will cause infamy (7) त्रिकाण triangular one will destroy progeny. (8) कृशं thin or longish one will destroy fame, (9) कृशपार्श्वं thin or long at one end. This will cause loss of job and (10) पीठकं one with flat bottom and others broken or malformed are cheap and undesirable.

Among gems the defect known as जरठ will apply only for two:

न जरां यान्ति रत्नानि विद्रुमं मौक्तिकं विना।

Only coral and pearl decay, by wearing and ostensibly, show the need for replacement.

Sukra Neeti refers to fake pearls and prescribes the test for genuineness thus:

कुर्वन्ति कृत्रिमं तद्वत् सिंहळद्वीपवासिनः।
तत्संदेह विनाशार्थं मौक्तिकं सुपरीक्षयेत्॥

Artificial pearls are being manufactured in Simhala and hence pearls should be carefully tested. The test is as follows:

उष्णे सलवणस्नेहे जले निश्युषितं हि तत्।
व्रीहिभि मर्दितं नेयात् वैवर्ण्यं तदकृत्रिमम्॥

Mix oil and salt in boiling water and immerse the pearl at night. In the morning rub the pearl so soaked vigorously with cereals. The fake pearl will lose colour and shine and the real one will not.

During modern times culture pearls are also in the market. They are formed by planting a piece of mother-of-pearl wrapped in oyster epidermis in the body of an oyster. It is something like the modern artificial insemination. Naturally one would not associate the merits of a natural pearl to this kind.

Ruby

The next in the order of importance is the ruby. *Manikya* is the name of its genre. Some of its synonymns are: *Padmaraga*, *Jatasringa*, *Ravimani*, *Sringara* and *Haranayaka*. According to our ancients an ideal ruby is inestimable in value. It is:

पक्व दाडिमी बीजाभं माणिक्यं शिखरं मतम्।
तत्तु पललवरागस्यात् पललवेन समप्रभम्॥

A ruby whose colour resembles the kernel of a ripe pomegranate is the foremost of its kind known as Khara. Should however its colour be a trifle weak, it is known as Pallava Raga.

Now, there are four well-established varieties of rubies based on natural characteristics. The first, *Padmaraga*, as the name implies,will be of the colour of red lotus. This variety used to be available in the mines of central Sri Lanka. These are prized most. One who wears a flawless Padmaraga will enjoy the fruits of performing on *Asvamedha yaga*. The goddesses of wealth and learning will abide in him for ever He will hold a good collection of gems.

The variety known as *Kuruvinda* is obtainable from Kuruvinda. This will be slightly yellowish, grey or even pale. It comes lowest in the scale of values. *Saugandhi* is the third variety. It is available mostly in Andhra mines. They are red like *Asoka* flower. It endows wealth and fame on the wearer. *Neelagandhi* is the fourth variety. It is slightly bluish of tinge. It is found in the areas of Tumburu. It causes agricultural prosperity on its wearer.

The excellence of ruby is fourfold.

स्निग्धच्छाया गुरुत्वं च नैर्मल्यमतिरक्तता।

(1) Brilliance, (2) weight or higher specific gravity, (3) spotless clean lines and (4) deep redness.

It has been said

लघु वज्रं प्रशंसन्ति गुरुत्वं पद्मरागके।

Weightlessness in diamond and weight in ruby are praiseworthy. Here again their rating depends upon the direction in which its brilliant rays shoot out. If upward, it is the best. if downwards it is least effective and if sideways, of middle value.

The defects of ruby are eightfold. They are (1) द्विच्छाया double colour. This will harm relatives (2) द्विपदं two entities in same stone. This will cause loss of face within a month of wearing. (3) भिन्न broken. This will cause injury through weapon. (4) कर्कर sand inside. This will destroy battle and dependents (5) लशुनापदं A milky layer inside. It brings inauspiciousness (6) कामलं a colouration inside like a drop of honey. This will destroy wealth and life (7) जडं decol-

(Continued on page 65)

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HOW TO FORECAST POLITICAL EVENTS

(Continued from page 26)

year which had laid the foundation for the Atlantic Charter.

Uranus opposition Jupiter: The function of this opposition aspect is to force reforms long overdue, or to accomplish revolutionary movements. The form of revolution is usually bloodless, but Uranus is prepared to destroy existing institutions if resistance is encountered.

In 1907 Uranus opposed Jupiter across Capricorn–Cancer, and under its influence the Young Turks demanded the long-promised Constitution.

In 1920 Uranus opposed Jupiter across Virgo–Pisces, and under its influence German troops marched into the Ruhr, ostensibly to quell communistic disturbances here, but in reality to consolidate the position of the German Military Party.

We have now considered all the great conjunctions and oppositions which really matter. For the term of such conjunctions covers a span of time sufficient to make a deep impression on the mass-mind as a result of sustained application.

Such minor configurations as ♂ conj. ♃ or ♂ conj. ♃ are of very short duration, and the impact of their influence on the mass-mind is not sustained; and unless a nation is on the brink of a movement (resulting from the action of a more powerful configuration) there is little reason to suppose that any perceptible effect on the mass-mind will be produced.

Saturn produces his own individual effects when transiting each zodiacal sign; and in this connection it must never be forgotten that he is the Sower as well as the Reaper. The nation(s) governed by the sign he is traversing is put under test and called upon to render an account of its stewardship. If the nation has multiplied its talents, good seed is sown again. But if it has buried its talents instead, Saturn carries out the reaping process and disposes of the cockle.

Jupiter also produces his own impress when traversing each of the zodiacal signs. He blazes a trail of prosperity as a rule—except when under affliction. The national mass-mind becomes mellower, more liberal, more philanthropic. The time is ripe for social reform.

Mars has a transitory effect on individual countries when traversing the signs, for it tends to impel a community to action along any lines which may be brewing as a result of the influence of a greater configuraion. If a crisis is working up, Mars is apt to explode it. But you would certainly fail to trace any independent action attributable to Mars alone. Mars acts in concert or in combination with other planetary configurations, or not at all.

Within the limitation of the available space we have endeavoured to set forth a comprehensive statement of the leading principles and features of Mundane Astrology. The treatment has necessarily had to be somewhat sketchy, but, as before mentioned, Mundane Astrology is a subject of tremendous scope and incapable of exhaustive treatment within the framework of two articles. Consequently, what we have here been able to offer can only be considered as an introduction to the subject.

Just as sins cannot destroy sins, even so desire-prompted actions cannot destroy desire-prompted actions, for there is no opposition between the two sets of the said actions.

—Naiskarmyasiddhi

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AROUND THE WORLD

DR. BANGALORE SURESHWARA

[This article reviews some of the history and histronics associated with the formation of linguistic states in India. It points out the imminent danger to the integration and stability of India, unless the states are reorganized on the basis of non-linguistic and non-communal foundation.]

Linguistic States: A Challenge to India's Integration and Stability

A MINUTE past the midnight of August 14, 1947, British India was truncated to make India and Pakistan. Almost everyone thought that with the dawn of political independence, the people of India would be free and happy. The people in India are by and large free and human right abuses have been minimal, except perhaps during the now infamous emergency era of the seventies. Unfortunately, the dawn of independence was also the beginning of a sort of misfortune to India and her masses. That is when linguism started to take a new, but an ugly and dangerous turn.

India as a geographical entity for thousands of years, prior to British colonialism, had by and large a uniform culture and religion. Historically during the pre-British era, it was rarely under one political entity. Of course, from time to time, and here and there, a king or a ruler had a kingdom or an empire that encompassed large areas of India. However, these kingdoms or empires lasted anywhere from a few years to a few decades, but certainly not for centuries. In recent times, the British were the only rulers who controlled the country for over two centuries. In all these centuries of Indian history, linguism never became an ugly or dangerous issue, as is happening now. If not already, it is on the verge of becoming the nation's number one destructive influence.

The centuries of traditional tolerance has left India with a wealth of languages and religions. It is the country where Hinduism, Buddhism, Jainism and Sikhism—the world's four major religions—originated. Contrary to the incomplete understanding of many people, especially in the West, most of India's popular languages are well developed as any other popular language that exists in any part of the world. They are not by any means just dialects. During the British rule, the administration was done primarily in English, but complemented by the local language(s). Although the political power rested with the British, the day-to-day administration in five hundred or so princely states and other territories belonged to the local appointed or hereditary rulers. Each ruler had developed an administrative system that used the local language(s). It is significant to notice that **during the entire British administration, problems connected with any aspect of language or linguism of the dimensions seen after independence and today were practically absent.**

More importantly, during the British period, no language was exclusively associated by Indians with a particular religion. The explosive mix of religion and language was never present. Many Hindus and Muslims also considered Punjabi as their language. Many scholars of Urdu were Hindus and Sikhs. Many Sikhs and Muslims studied Sanskrit. It was only during the fag end of their rule, and after independence, when power-hungry and opportunistic politicians freely mixed language and religion, and/or language and geography. Many have come to recognize that this unhealthy mix began a process that is slowly but surely destroying India's welfare. For the first time in many centuries, identification of a lan-

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guage with a particular religion was begun. First it was Sanskrit and Hindi with Hindus; Urdu with Muslims; and later Punjabi with Sikhs. Linguism in the hands of most politicians became a seed for dividing people, rather than uniting them under one country and one flag.

The deaths of Mahatma Gandhi and Sardar Patel soon after independence left Pandit Nehru as the unrivalled leader of India. At that time, India's political set-up was *de jure* democracy but *de facto* Nehru's rule. Soon after, came the next opportunity for linguism to strike at India's unity. The popular Prime Minister was one of the actors in that drama. In southern India, British Madras Presidency and native states ended up after independence, primarily as Madras, Hyderabad, Mysore and Travancore-Cochin states. Madras City in Madras State had significant populations whose primary language was either Tamil or Telugu. At that time, the old dreaded mix of religion and language was replaced by the more fearful mix of language and geography (regional area). The politicians' permutation of language and geography ended up with an almost exclusive, but frightening, demand that Madras State and Tamil were synonymous, and that any other language had little use there. It is to be noted at that time, the population of Madras City was fairly balanced between Tamil and Telugu speaking people, Telugu people were also spread in other parts of the State.

Once the fuse for de-recognizing a group of people, based exclusively on language, was lit by politicians, they also sowed the seed for a continuing linguistic division of the country. For unknown reasons, during the early period of the crisis, Pandit Nehru waxed and waned with an indecisive approach, which created a justifiable fear in Telugu speaking people for their long term safety in Madras State. The problem could have been brought under control, if only the Prime Minister Nehru had clearly and in unequivocal terms directed Madras and other states that, all state administrations should not only recognize all principal local languages, but conduct day-to-day administration in the language or languages of the area. At that time Pandit Nehru had both the authority and the national stature to almost dictate a national language policy. He was either unable or unwilling to find a solution consistent with the long term interest of India. Finally, emotions peaked to unlimited levels with the death of a Telugu leader, and Pandit Nehru's government yielded to the first official linguistic state of India—Andhra Pradesh.

A *pandora's* box was opened with the creation of Andhra. It opened an opportunity for all to go and get the maximum political, social and economical advantage by pitting, purely on the basis of language, one Indian against another Indian. The chaos that followed was monumental. Threats, fasts, violence seemed to dictate the policy for defining or creating states in the new nation. The successive years saw Bombay State broken into Maharashtra and Gujarat. Karnataka and Maharashtra are still literally fighting each other to grab land, as though they are two independent nations. The squabbles of states are too many to even list in a book. The so-called states reorganization program initiated in the fifties, inadvertently became a program to disunite and divide people in the name of language. Partition had already divided the sub-continent on the basis of religion. Even after all this, no lessons were learnt by those in power and authority.

Finally the sixties and seventies saw the complete division of greater Punjab into two truncated states, Punjab and Haryana. Even to-day nobody has defused the time-bomb of linguism. It is still ticking and has already caused irrepairable cracks in the well-being of India as a nation. There are more and more demands every day for additional linguistic states. One cannot really blame people for such demands, because many know that if they continue to pressure the government, it is a matter of time that their demands will be accepted on a gold platter. The ultimate, even though it may seem so far-fetched for now, will be a situation with India having as many states as there are languages and even dialects. Already many think of themselves first and last as Assamese, Bengalis, Kannadigas, Maharastrians, Punjabis, Tamilians, etc., and rarely do they think themselves as Indians.

States are now claiming land and water areas from neighbouring states on the basis of mainly

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language. The government continues to appease these claims by appointing commissions to review and resolve the differences. The commissions' verdicts are often not accepted by one or more of the disputing parties. Many of these reports then end up laying up in a bureaucrat's office. In recent times, the appointment of commissions has almost become a national pastime. The classic case is that of Punjab where Matthew, Venkatramaiah and Desai Commissions were appointed one after another. Regardless of whether the Punjab problem will be solved or not, Punjab may end up setting an all time record for appointment of commissions!

In a nut-shell, it is almost forty years since independence, but the nightmare that began with the formation of linguistic states continues to haunt every person who loves India. Linguistic states have provided opportunities to many politicians to keep their political fires glowing with the time-bomb of linguism. India's external enemies have also caught with the opportunities provided by India's internal linguism-war, and are using it with all their strength to disintegrate and destabilize India. Until now, they appear to have not succeeded, but it does not mean they will give up their efforts. **All in all, India's problems appear to provide adequate opportunity to both internal and external trouble makers to fully exploit the confused situation.**

Every problem must have some solution. Does India's cancer-of-linguism have any solution? Today, many politicians and leaders have blamed one or more foreign powers, and that may have provided them, at least for now, an easy way out from taking responsible steps to first containing the problem and then eventually eliminating it from the body politic of India. Therefore, the solution must come from *within* India, and that means the leader of the nation Rajiv Gandhi, and his government need to act without looking at the solution from only a political angle or other vote-catching quick fix-ups. Any solution must strengthen India, and preserve the country's integration and stability. Therefore, even if the basis for creating the boundaries of state can be many, it must never involve either language or religion. It is still not too late to scrap the system of linguistic states and adopt the division of the country into a number of states that are created based mainly on a criteria involving geographical area, physical contours and population figures. For example, all the states can be created on the basis of equal population, or/and equal geographical areas, with certain minor adjustments to cover any land or water idiosyncrasies. Also, the examples of USA, UK and other countries can be reviewed before finalizing a method for dividing India into a number of local administrative units or states. Many politicians may not like this method, because most of their power is now derived from exploitation of religion and language and they may lose power under any other method used to define and detail a state. The reorganization of India is a surgery that is needed now to eliminate the disease that linguism has brought to India.

One must recognize there are no easy solutions, but if linguism as existing in India is not brought under control within a reasonable time period, India may run out of time. Rajiv Gandhi's response to the challenge of linguism will prove whether he is a leader of the time or just a politician. Until the linguism problem is satisfactorily resolved, every lover of India will be fearful of the future welfare of the country.

NEWS AND VIEWS

(Continued from page 47)

suicide; whether there were no alternatives to the situation, etc.

As such the removal of the Section from the statute book would appear to be a retrograde step.

In the light of the above discussion, the better way would appear to be to retain the Section but make the punishment milder and profitable by sending the victim to the reformatory where enlightened counsel and practical help will be available.

As the ruling will have its repercussions on other states too, the Centre owes a duty by the country to listen to enlightened opinion before changing the legislation suitably.

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CONCERNING THE TENTH HOUSE

BEPIN BEHARI

ASTROLOGICAL consultancy, whether in India or abroad, can be very effective with clarity of approach to problems of marriage, income, social status and one's renown. The classical texts have time and again emphasized that these aspects of one's life can never be realistically predicted merely on the basis of a few specific houses. They require an integral view of the complete natal chart. In spite of such precautions, many modern astrologers have a tendency to jump to hasty conclusions. One must guard against such hasty conclusions. God's ways are diverse. The specific events manifesting for any individual would very much depend upon God's Will. The astrologers have the possibility and responsibility of indicating merely the likely trend; experts having special gifts of God can undoubtedly reveal many intricate details of the future events and many have indeed done so, but these are very exceptional cases. General practitioners have to approach these problems very carefully.

The subject of predicting any one's profession is very popular these days, next only to marital happiness. The decision regarding any one's profession is beset with many complicated aspects of the problem. The growing sophistication, technological and specialisation factors being very important in this regard, has increased the number and type of avocations available at present which cannot be classified in a few limited categories. More interestingly than the determination of any one's profession, presently there is an interest, which cannot be logically brushed aside, regarding one's social and official status. The desire to know one's status, renown, income and wealth is becoming increasingly more and more pressing. The astrological texts have provided several clues to these aspects of one's life. Generally speaking, there is a growing tendency among several inexperienced astrological groups to bundle together the 10th and the 11th houses in determining the profession, status and income of the person. This approach needs caution. Presently, we wish to consider here the significance of the 10th house, specially with a view to indicating the special ways in which this house should be distinguished from the 11th house. The contention is that the 10th house is concerned primarily with the popularity, renown and general response of the people to the person concerned, whilst the 11th house is concerned with the income of the person. The manner in which the person functions, behaves, comes in contact with others is the area dealt with by the 10th house.

The classical texts have given so many different items as signified by the 10th house that much confusion has arisen due to that. If one could recognise that these are mere symptoms of the central impulse generated by this house, much of the confusion could be eliminated. In order to understand the basic pointer suggested by the ancient seers which are the aspects generally covered by any house, it would be advisable to go behind these aspects to find out how they are caused and what they signify; even some of the terms used there have various meanings which need to be considered very carefully. It is quite common to find such words as commerce (*vyapara*), action (*karma*) and livelihood (*jivanam*) used in the present context but these words have such wide connotations that they cannot be restricted to merely everyday physical level of existence. *Vyapara*, which is roughly translated as commerce in English, or *jivanam* translated as livelihood do not very well indicate the depth of meaning attached to these terms. Similarly the word *karma*, as it is already widely acknowledged, cannot be restricted only to the English word action. To get at the essential features of the 10th house, it would be useful to go to the root of these and such other words used in the present context.

For example, let us take *Jataka Parijata* where Vaidyanatha Dikshita advises the astrologers to ascertain a person's authority, his honourable rank, ornaments, retirement from the world, means of livelihood, fame, knowledge of the special arts and learning, beneficent acts sanctioned in scriptures and such other activities from the 10th house, as well as from the Sun, Mercury, Jupiter and Saturn. These attributes of one's life are so extensive that the identification of this house only with one's avocation, or the means of earning one's bread does not seem very valid. *Uttara Kalamrita*, ascribed to Kalidasa, makes the 10th house more abstruse and deeper. According to Kalidasa, from the 10th house one can predict the honour from the sovereign, riding on a horse, fame, sacrifice and the like, pre-eminence, magnitude of moral merits, honour, honourable living, renown and the like. An amateur who does not possess the experts' insight would be befuddled by the plethora of various seemingly contradictory and diverse attributes to this house. The determination of one's avocation, true, takes into account almost every aspect of one's personality but these different indicators to the 10th house really do not suggest merely such an integrated approach to this subject, rather they are indicative of something subtler. The way one earns one's livelihood does not always take into account all the talents one possesses.

Albert Einstein was a great scientist, a great physicist who could be considered an abstract philosopher of stellar relationships but his understanding and

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expertise as a violin player was of no ordinary significance. Winston Churchil was a supreme politician but as a painter as well he had a high level of efficiency. In such cases, however, if the astrologer predicted that Einstein would earn his livelihood as a violinist or Winston Churchil as a painter, he would not be correct in actuality, though he could justify his prediction on a superficial level. The 11th house is rightly said to indicate the income of a person, in which case we must distinguish the role of the 10th and 11th houses very clearly.

A clue to the present impasse is given by Dr. B. V. Raman who has stressed that the 10th house represents occupation, respect, means of livelihood, self-respect, rank, temporal honours, religious knowledge and dignity. From these one can notice that means of livelihood and temporal honours are the two main indications of the 10th house. In fact, once we go behind these two aspects of one's life, we would find that there is great common ground between these two which we must understand in order to grasp the significance of the 10th house. Through these two key words and the unity between the two, one may be able not only to see the various forces working underneath the many classical vague and ornate references which often confuse the readers, but also may even get at the root of the basic impulse flowing through the 10th house. Therefore, in order to make these two key-words, namely, means of livelihood and temporal honours effective guidelines for predictive purposes, one would do well to understand the basic motivation for them so that the significance of the 10th house could be understood realistically.

The 10th house of the *Kalapurusha* represents the main purpose for which the very manifestation has taken place. Esoterically, it is this house which enables the individual to merge in the universal. In terms of occultism, under its impulse the individual aspirant is linked with occult hierarchy and thereby becomes an important limb of the Divine agent. Hardships and struggles in this transformation become a function of the house. The various organs of action and knowledge under the impulse of the 10th house are activated and they are made to serve the Divine purpose thus annihilating everything personal and making the individual life a channel of divine outpouring. In this process, that which is latent in the individual becomes patent and this externalisation of energy is the prime goal of *Kalapurusha* which is considered his avocation. In the case of human individual also, one may recognise that the entire life of a person is a process through which this externalisation takes place. The 10th house shows the manner in which this externalisation of the energy contained within the person is activated to make it patent.

When the individual begins to live his life on this earth, there is reaction to his action; this leads to an interaction between the individual and the world. This interaction arouses various situations which are described by various terms used in different text-books. These attributes indicated as the expressions of the 10th house are merely the external symptoms or the conditions which arise as a result of the externalisation process which occurs as a result of the life lived by the individual. The 10th house, in a nutshell, stands for the manner an individual involves himself in his environment. When it occurs, there is a kind of action and reaction. The talents, the knowledge of special arts, sacrifice (*yajna* = meritorious moral deeds), commerce (*vyapara* = social intercourse), means of livelihood as well as everyday conduct of the individuals are all expressions and indications of the manner in which they function in the world, their external environment. In such an interaction, the proclivities, imagination, ambition and supra-mental faculties (all symbolised by *gagana* meaning the open sky) and travel (*gamana* = departure) come into operation. These are the impulses which induce the individual to pull down the barriers between his individual personal self and the universal existence.

Such an impulse going from the individual to the universal or from the subjective psyche to the objective physical existence has a response from the latter. These responses are the compliments or the considerations that the world gives to the individual actors who act their parts of the specified life/incarnation on the stage and are heard no more (*i.e.* are merged in the cosmic reservoir of energy). This kind of compliments, the response of the society to the individual, is expressed in various ways depending upon the society, time and the status of the parties concerned. For a kingly act, the success is adorned as victory and great royal festivities accompanied by religious observances (*yajna*), for a noble man riding on a horse, symbolises the glory and recognition of his merit, for others, it is renown, respect, bestowal of power to command (may be appointment to administrative service or to a ministerial position). The social action and reaction to such activities are included in the two key-words namely vocation and honour, but behind these two characteristics several other intricate and finer aspects of life are involved which must be taken into account. While the action of the individual is induced by self-centred personal considerations, thereby often eliciting unfavourable response from the world, there could be personal aura of the individual and his adjoining atmosphere surcharged with unfriendly and unhappy feelings; if the action is induced by sympathetic and helpful considerations, there would be satisfying response. As the 10th is the house of social interaction and this inevitable law operates in this area of human conduct, the personal as well as social happiness of the individual can be gauged by the nature and disposition of the 10th house. As most of the average type of persons, or the individuals with very few interests and capabilities have their profession or the means of earning livelihood as their most important means of getting involved in their society, the 10th house for such persons would indeed be the most important basis for predicting their profession. Otherwise, for a person with diversely developed personality having many qualities and interests in life, his relationships and activities which relate him to his society, and also the responses from the society to his actions would also be much varied. Often one finds that a person may receive bouquets and bricks simultaneously. For example, a professor may get hooted in his class by

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his students for very poor delivery of his class-room lecture but on the same day he may receive a letter from the government seeking his advice and help on some committee with much financial gain. Such experiences are not rare but they can happen only when some one has varied talents and relationships. For such persons it would be possible to experience compliments and calumny at the same time, such persons may experience success and failure simultaneously depending on the impulses generated by him in different areas of his activities and relationships. Considered this way, income of the person may arise from some of his activities but there may be certain areas of his activities which may not be carried out for livelihood. Whether the man earns income from any of his activities or not, whatever he does has some basis in his proclivities, tendencies, talents and capabilities which induce him to act in certain manner. A man may be a financial wizard, a great administrator, a deep student of history and diplomacy, a lover of art and an art critic, and an expert flute player, but he may not use all these for earning his livelihood. Nonetheless, whatever he does arises from his inherent talents. This is the basic relationship between the 10th and the 11th houses. Even if the cause of the flow of one's income, or the basic of his employment depended upon the nature and influences on the 10th house, the income as such of the person would be indicated by the 11th house. The fine relationship between the 10th and the 11th houses arises from this sort of linkage and as such in astrological couselling this fine distinction ought to be taken into account.

The above relationship takes us to a very important point in astrological prediction. It is not necessary that the 10th and the 11th houses of a person are equally good or bad: the two houses may show their own disposition which may at times be contradictory. Some one may have a very afflicted 10th house whereas his 11th house is very powerful. On another occasion, one may find a chart with very significant 10th house but his 11th house may not be so promising. This is what creates much confusion. We have examples of many famous persons, both for their good deeds as well as for bad who had indifferent sources of income not commensurate with their merit. We have also examples of persons who have had negative interaction with the society and the group in which they lived, yet they had a very coveted level of income. It may be useful to examine some such horoscopes to understand the difference that is necessary between the 10th and the 11th houses.

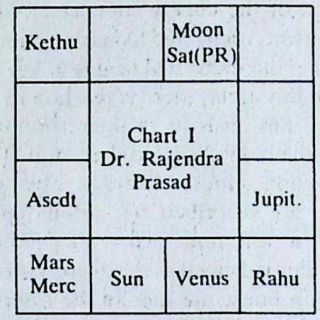

Chart I pertains to Dr. Rajendra Prasad, the first President of the Indian Republic. In this chart one finds the 10th house superbly placed with the lord of the 5th house and the 10th house; the lord of the 10th house Venus is in his own house forming one of the *Pancha Mahapurusha yogas* (*Malavya*); the house does not receive any other benefic or malefic ray; the 10th house however is hemmed by two malefics namely Rahu in the 9th and the Sun in the 11th (in this connection, one may point out that the *papakartri yoga* thus formed is fizzling out as the Sun has the forward motion of moving towards the 12th and Rahu the retrograde motion of moving towards the 8th thus clearing the cloud formed by their flanking the 10th house). These combinations show that the person though may be handicapped and at times restricted in his activities will have the most positive response from the people. Venus would make him the most respectful and affectionately regarded person. Venus is the planet of superb sensitivity and deep-acting social relationship. As a result of the disposition of this planet, the interaction between the individual and his society would be very natural, free from every kind of affectation; the relationship established between the person and his society or the group is induced by the downpour of influences from supra-physical levels of existence. Venus has attained the Navamsa of Pisces while Jupiter the lord of this Navamsa is in the 8th house which is the secret recess of one's being. Eighth house has Leo sign, and its lord Sun is in Scorpio which represents the 8th house of the cosmic man—*Kalapurusha* (which happens to be the 11th house in the present case). These conditions indicated that the sociability of Dr. Prasad arose from deep equanimity and universality of the central core of Dr. Prasad's being. These provided unexpected and deep-acting impulses from the secret and hidden parts of his real being, the soul. It is, therefore, not surprising that every one who ever came in contact with Dr. Prasad felt deeply attracted to the mysterious and magnetic personality he possessed. While fighting the British government, he did not have a single European adversely comment on his personal conduct and behaviour. Venus in the present chart is in Visakha Nakshatra which is symbolised by the potter's wheel. The impact of this Nakshatra is to enable the individual to completely surrender himself to the will of God. In Dr. Prasad's life, one finds that he never calculated any of his actions in the light of his personal gain. The letter that Dr. Rajendra Prasad wrote to his elder brother is a glowing example of selfless dedication to the call of duty representing the will of God. Even as the Food Minister or as the President of the Indian Republic, he worked with the same surrender of his personal will to the will of God. Dr. Prasad always aimed at impersonality. and fashioning his life and action idealistically. Everyone thought very high of Dr. Prasad's personal character and integrity, helpfulness and charity, but his income and avocation do not seem to be directly reflected from this house. He was born in a very rich landed aristocracy; as a legal practitioner he had shown much promise; as a professor he was extremely respected; as a writer and author he showed scholarship and maturity rare in Indian writers. But even

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when he was the President of India, in spite of his frugal habits and care in his household management, every member of his family did not have enough clothes. Evidently, Dr. Rajendra Prasad's avocation by way of earning his livelihood, or his income are not well reflected by his 10th house: one will have to seek other houses of the horoscope to examine those details. But as a guide to his social relationship, the springboard of his life's impulse and the response of the people who came in his contact or of those who heard and knew of him, the 10th house of his horoscope seems to give a realistically correct picture.

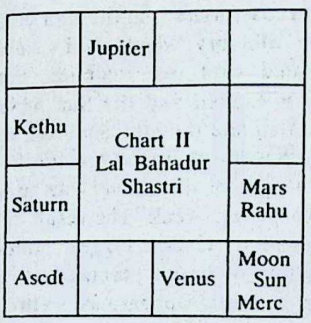
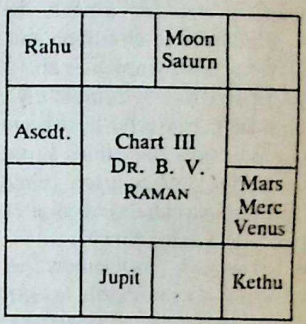


Chart II belongs to another illustrious person who during the course of a very short period as the Prime Minister of India left a deep imprint on Indian History. Lal Bahadur Shastri defeated Pakistan when the latter invaded India but after the defeat treated it magnanimously. He had the unique gift of bringing to the forefront of the country's welfare both the army and the farmers. He supported the bureaucracy and raised their morale but made them work very hard and cut down red-tape. His partymen as well as his adversaries, both, in fact every one considered him as a man of integrity, of character, selflessness and highly patriotic; his organising capacity, and leadership in boosting the morale of everyone who worked with him had been praised universally. In his horoscope, the 10th house with exalted Mercury itself leading to *Bhadra yoga*, placed with the lord of the 9th house yields to *Raja yoga*; besides the association of Mercury with Sun leads to *Budha-Aditya yoga*. Thus the 10th house becomes exceptionally important. The most important point to note is the togetherness of Sun, Moon, Mercury which indicated well-integrated *Atma* (Sun)–*Buddhi* (Mercury)–*Manas* (Moon) making him absolutely honest, self-reliant, one-pointed and able to do what his higher consciousness bid him to perform. His higher consciousness was purified enough to receive the Atmaic message clearly. There is no malefic influence on this house. Furthermore, the three planets situated in the 10th house are powerfully placed in favourable asterisms. These asterisms are strong enough to support his involvement in public activities. The Sun in Hasta symbolising a palm is an asterism which induces the planet to be extremely occupied with physical activities. Lal Bahadur Shastri, from his very childhood, had been renowned for his ingenuity, pragmatic approach and effective implementation of the programmes. He was a successful troubleshooter. His imaginative approach much induced by the Moon which ruled over the fourth quarter of Hasta where the Sun finds itself placed gave him fertile and imaginative approach to mobilising popular support for his action programmes which made his 'Jai Jawan, Jai Kisan' slogan the most popular and encouraging morale building message for the country at a time when the same was greatly needed. Mercury in Uttara phalguni having Aryamana, the powerful Vedic deity presiding over it and the astersim itself symbolised by a leg of a bed made Lal Bahadur Shastri not an intellectual soaring in cloudy theoretical imaginations which generally made the people poets and literateurs; he was a planner down to the earth. It was this planning ability which made him an unbeaten planner (as the Chairman of the Planning Commission he made such down to earth suggestions that other members often shuddered in confronting him) and the undefeated commander-in-chief in the Indo-Pakistani war. The Moon in Chitta presided over by Twastra, the celestial architect—*Viswakarman*—made his contribution to the nation (as well as to his family members and friends) pure pearl–like, which symbolised this asterism. The main point that needs to be reminded in the present context is that despite all these and his attainment to the highest position in the country, he was not a rich man, and his status in life did not show much wealth or income. In his social relationships, he was what the influences flowing from the 10th house made him, but the high status that he had acquired among his social circle (which later on became his political circle) was not in any way commensurate with his income and wealth.

The same distinction has to be made in the case of another notable personality whose horoscope (Chart III) has already been examined by many eminent astrologers. DR. B. V. RAMAN'S



eminence, his social achievements, popularity and universally acclaimed authority over the ancient science of astrology need no introduction. But his wealth and income, as it has been coming out to light from his autobiographical writings, do show that the two, *viz.*, his fame and income, bear no comparison. Looking at his horoscope, one finds that the lord of the 10th house which in his case happens to be the highly occult sign of the zodiac namely Scorpio, is placed in 10th from the 10th house (whose significance we shall examine sometime later) though here we shall recognise that Mars, the most positive (some may call it aggressive) of all the planets owns this (10th) house. Jupiter the lord of the 11th and 2nd houses (which contains one of the bases of the material grand triangle which consists of the 7th, 11th and 3rd houses) is importantly placed in its friendly house owned by the Sun. Jupiter is fully aspected by the Moon forming *Gaja-Kesari yoga* and by Saturn, the lord of the ascendant and the 12th (the house connected with life-beyond.

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the supra-physical, etc.); Jupiter is also aspected by Mars, which aspects its own which also happens to be the 10th house. It may also be emphasized that Mars also happens to be the lord of the 3rd house signifying courage. Jupiter itself is aspecting its own sign which happens to be the 2nd house, the house linked with the unfathomable depth of the cosmos from which all manifestation begins at the primeval stage; Jupiter also aspects the 6th house, the house signifying latent powers of the individual, his *siddhis* which also happens to be tenanted by the Sun, the most important planet of occultism, the central orb from which all energy sources and sciences originate; Jupiter also aspects the 4th house, the house of emotions and personal feelings and sympathies and it also aspects Saturn thereby completely altering the malefic character of this *tamasic* planet. We also find that Jupiter is placed in the 3rd quarter (*pada*) of Anooradha Nakshatra symbolised by an umbrella or a lotus flower.

Dr. Raman's involvement in the world would be primarily guided by Jupiter in Anooradha, supported by the Moon which aspects it from Taurus and having been placed in the first quarter of Mrigasira Nakshatra symbolised by a deer's head, and by Saturn's aspect which planet is in Rohini symbolising a chariot, and Mars from Leo placed in Poorvaphalguni: these indicated the depth and serenity of his psychic being, it also indicates his tremendous courage and and fearless initiative and persistence in his deep and extensive exposition of the ancient occult ideas of which astrology is one aspect. Politicians, professors (signified by Jupiter), scientists, doctors and philosophers (as a result of Moon and Saturn) and the men of the world (indicated by Mars, Mercury and Venus) would also be related in one way or the other with Dr. Raman. All of these would approach him with a kind of awe, fear, admiration, hostile jealousy, greed, and a desire to get something from him but his reaction to all of them would be a kind of detached benevolent protection. An important point to note is that Jupiter in Anooradha symbolised by a lotus flower would enable Dr. Raman, in all his involvements and interactions, to receive a sort of divine benediction which is a special characteristic of this asterism, and the flowering of his inner qualities and capabilities as revealed by the symbol of this Nakshatra. In his life, in his social relationships, from the early childhood there would always be a gradual unfoldment and progress representing the growth from mud, muddy water, water and flowering of the inner energy into the open expansive sky receiving the solar radiation and finally getting offered to the supreme power. In the present context, it is important to note that the financial status of Dr. Raman is not apparently influenced by these planets which have almost raised him to sky heights as far as astrological and occult learning and understanding are concerned, and the people's appreciation of and regard for him. The planets in the 10th house have influenced his social relationships, his interaction to the environment in which he is placed, the unfoldment of his latent capabilities and the everyday involvement in the areas of his activities destined for him. But his financial status is to be explained from other conditions.

The same principle enunciated above applies equally well to lesser luminaries.

<table>
<tr><td></td><td></td><td colspan="2"></td></tr>
<tr><td>Ascdt
Moon
Kethu</td><td colspan="2" rowspan="2">Chart IV
(A lady)
15th Nov. 1923
Appxly 12.45
Madras</td><td></td></tr>
<tr><td></td><td>Sun</td></tr>
<tr><td></td><td>Venus
Jupiter</td><td>Sun
Merc
Saturn</td><td>Mars</td></tr>
</table>

Chart IV pertains to a lady functioning as the head of an international religio-philosophical organisation. Academically, she does not possess any outstanding degree. Her married life was not a success; her husband died shortly after the marriage without any offspring though through inheritance she received much money which made her bracketed in the higher income category. Her status in life, generally speaking, is important to a large number of people in several countries whose personal allegiance to her is great. She has no friend, though some of her relations and a few men in important walks of life have been protecting and supporting her which has been a great asset to her. Examining her 10th house, we find Scorpio, the same as Dr. Raman's, which is indeed a mysterious sign; on the lower plane, it induces the person to sting and destroy those who are affectionately disposed towards it, while on the higher planes, it enables initiations and intuition in occult sciences. In the present case, its lord Mars is in the 8th house in an inimical sign (whereas in the case of Dr. Raman Mars is in an angle – *kendra*, and in a friendly house which has made a big difference between the two). In the present case, Mars is in the sign belonging to Mercury which in its turn is associated with two malefics, Saturn which is exalted and the Sun which is debilitated and the Sun is almost at the *Bhava Sandhi*, that is at the borderline of two signs of the zodiac thus making the planet very weak. The result of this combination could suggest intellectualisation of occult practices at times giving a mystic appearance. The 10th house representing the house of one's social interaction could lead to much ego-centric conceit often giving an impression of high occult attainments. The association of Venus and Jupiter together in Scorpio when Jupiter is the lord of the 11th and 2nd houses, and Venus that of the 4th and the 9th, would show that the main field of social interaction in the present case would be family relations, emotional adulation, and religious and philosophical discourses. Venus would indeed enable the native to have an extreme degree of sensitivity leading to proficiency in dancing and music, and capabilities in covering one's personal emotions and feelings like a dramatic performer. Jupiter is in a friendly house which could bestow the demeanour of a highly religious sage, while Venus which is in an inimical sign would lead to some sort of jealousy and feminine frustration. The asterism Anooradha provides shelter to both these planets, Jupiter in its 1st quarter and Venus in its 4th quarter. The asterism would provide immense protection and opportunity for self de-

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velopment; she would have ample opportunity to help many persons to develop and flower towards universalism. But as Jupiter is in the 1st quarter of the asterism owned by the Sun, its influence would be to make the person cosmopolitan, but Venus being in that part of the asterism which is owned by Mars, her sensitivity in her social relationships would leave a taste of rashness, bitterness and self-centredness. In all her interactions, the togetherness of Venus and Jupiter in a sign owned by Mars would give much contradiction in her social approaches, sometimes showing hypocrisy and selfish aggression covered by Venusian courtesies and Jovian philosophy. As Jupiter is the lord of her 11th and 2nd houses and is located in the 10th house, there would be much intermingling of her social status and income and wealth: whether her family relations and her material status would influence her social status and interaction or the *vice versa* is difficult to decide.

<table>
<tr><td>Jupiter
Venus
Sun</td><td>Ascdt</td><td>Rahu</td><td></td></tr>
<tr><td>Mars
Merc</td><td colspan="2" rowspan="2">Chart V
5th April 1928
7.12 A.M.
Srinagar (J&K)</td><td></td></tr>
<tr><td></td><td></td></tr>
<tr><td></td><td>Saturn
Kethu</td><td></td><td>Moon</td></tr>
</table>

Let us examine another (Chart V) of a more mundane person with clear-cut distinction between the social relationship, interaction with one's environment, and the level of income. This is indeed a very interesting horoscope but here we shall restrict ourselves only to the consideration of the 10th house, specially in relation to the 11th house. The 11th house contains within itself the lord of ascendant along with the lord of the 3rd (courage) and 6th (difficulties) houses whereas the 10th house is bereft of any planet, good, bad or indifferent. The 10th house however is fully aspected by Saturn from the 8th house which is located in an inimical sign, and it is also associated with Ketu, the planet of humiliation and self-centredness. The 10th lord however is aspected by Jupiter, the lord of the 9th and 12th houses which associated with exalted Venus and the Sun is posited in a friendly house. Jupiter placed with the lord of the 5th house (Sun), Venus the lord of the 7th an angle, and itself the lord of the 9th a trine bestows several *Raja yogas* and other auspicious combinations. The 11th house contains Mars, the ascendant lord in the 11th, and Mercury which has given to the native a very high governmental position in advisory (Mercurian effect) capacity. Mercury gave him courage and raised him to the position wherefrom he could earn good income in an advisory capacity but being the 6th lord as well it created several handicaps on occasions. Financially and the other financial status flowing from the income level gave him a position which is very high, in the senior category of government service but the 10th lord being in the 8th and associated with Ketu could not let him have the corresponding popularity or social interaction. The group of persons with whom he is socially and officially associated do not speak well of him and consider him eccentric and self-centred-characteristics of Saturn. As Saturn also aspects the 10th house, he is often isolated in his life. He has very few friends in life, and even those who are very close helpful to him do not rate him as far as social behaviour and relationships are concerned very high though as a friend the native could be very loyal and helpful: Jovian aspect on Saturn and the Moon makes his heart much different from what the people think it to be. In spite of such good aspects on the 10th lord, the 10th house being what it has been, the social relationship, popularity among the friends and colleagues, family life, renown, and the general feelings of the people to him do not have the same indications as his income. This chart is an indicator of the fact that though the level of income and the official status may be quite high, the popularity and the social reaction to the individual may not be so.

From the above, one can find that the level of one's income may not have much direct relationship with the 10th house which in fact shows the manner in which the person would interact in his social situations which being an indication of his involvement in the physical world around him would in some indirect way be linked with his profession. What work he does and the various interests in life he may have and the talents and capacities he has acquired need not *all* be linked with his means of livelihood or the channel for earning income. The 10th house may be considered distinctly to indicate the manner in which the individual is associated with the world around him thereby including his activities, his general philosophy and motivation in approaching different social relationships as well as the reaction of the people to him, his popularity and otherwise, whilst the 11th house should be primarily considered as an indicator of the financial status of the individual.

—98.86

INDIAN GEMMOLOGY

(Continued from page 55)

ouration. This will destroy wealth, cereals and cause slander and (8) धूम्रं a smoky appearance. This presages danger through lightning.

The rule for testing natural ruby from the artificial one is given here.

माणिक्यादीनि रत्नानि घर्षणात् क्वथनादपि।
शोधयेत् रत्नवित्प्राज्ञः विज्ञानार्थं तु कृत्रिमे।
त्यजति क्वथितं रागं कृत्रिमं तद् विदुर्बुधाः।
मार्दवं दृश्यते धृष्टे ज्ञेयं तत् कृत्रिमं बुधैः।

Gems like ruby are to be tested by rubbing against the touch stone and boiling. The fake ones lose colour and the rubbed surface will become smooth which should be rejected.

Artificial ruby is made this way

दग्ध शंखं सदरदं समचूर्णं प्रकल्पयेत्।
काचकुप्यां स्थितं द्रव्यं सर्वमेव लोडयेत्॥
वर्षीपलान्यनेनैव सिकृत्वा पच्याच्च वन्दना।
पद्मरागा भवन्त्येव समीचीना न संशयः॥

Take equal parts of burnt chank and mercuric sulphate. Mix them in a bottle. Add hailstone and heat the mixture in a crucible. Cool it when artificial ruby will result.

(To be continued)

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THE PROPHECIES OF NOSTRADAMUS

(Continued from page 52)

South Africa will be ruined by Russia and the Warsaw Pact countries.

With American landing in Europe, Russia and the Moslem countries will be subjected to nuclear attacks which will destroy these countries and the invading forces will be totally destroyed. Describing the nuclear attacks on Russia the Verses say: "In the East, a great fire will be seen, noise and flames will extend across Russia. There will be deaths within a circle and cries will be heard. By war, fire and famine man will wait for death." There will be fierce naval battles in the Atlantic. There will be revolution in the seven Eastern Bloc countries. The war will last a little more than 3 years and seven months.

The prophecies of Nostradamus describing the third world war sound grim. The end of Western civilization will also be accompanied by earthquakes and devastations. These prophecies corraborate the predictions of the famous American medium Edgar Cayce who had foretold about parts of America going under the sea, new land masses appearing and a global cataclysm, evidently as a result of nuclear holocausts.

According to the prophecies of Nostradamus peace will not descend on the earth after the Apocalypse. This is followed by the war of Anti-Christ. About the birth of the Anti-Christ, a twin will be found in front of a monastery. The child of the noble blood of an aged monk. Through his party, his language and the power of his voice, his noise will be such that they will demand the surviving twin to be elevated to power. He will be born in misfortune, in an immesurable city, (probably in China) of obscure and secretive parentage. He will want to destroy the west. The child will be born with two teeth in his throat. The war of the Anti Christ will last 27 years from 1999–2026. The yellow races along with the Moslems will again invade Europe. The invasion will be across Russia and Turkey. France will be invaded by air in July 1999. This will end the monarchy and the ruin of the Catholic Church.

A friend reported that in a *Nadi* at Alwaye in Kerala it was given out that the Chinese would invade India when he went to America for the first time. This happened. There must be similar predictions in other *Nadis* and *Samhitas* in respect of individual lives. Those who possess such *Nadis* would do well to publish these so that corraborative evidence would be forthcoming to prophecies like those of Nostradamus and Edgar Cayce. No doubt with the piling up of nuclear weapons and other destructive forces on a colossal scale all over the world mankind is on the verge of a catastrophe. It is left to sensible men everywhere to use their influence to avert such a holocaust.

— 88.86

DR RAMAN'S AMAZING ACHIEVEMENTS

(Continued from page 44)

tained such a high average of successful predictions. [See his prediction about the short-life of the space-craft Bhaskara (*A.M.*, August 1979).] More important is the fact that even when his predictions have failed, he has taught his readers a scientific method of arriving at a prediction which makes it possible for some of his readers to arrive at results different from his, sometimes, even better. That is how a great teacher imparts training.

As Mrs. Rukmini Arundale rescued Bharat Natyam from the houses of devadasis *and Vishnu Digamber Pulaskar and V. M. Bhatkhande rescued Hindustani classical music from the houses of Muslim gharanas, so has* Dr. Raman *rescued astrology from the houses of persons, who were slowly getting out of tune with the ancient intellectual tradition of the rishis*, and were unable to apply those principles to modern complex life.

Dr. Raman's achievement is greater than that of any other Indian. His revival of Hindu suprascientific tradition very clearly proves that the word "revivalism" is not an act of resurrecting what is historically archaic but the act of explaining what is eternally valid which being non-physical, is less understood, therefore, less appreciated in this age of physical science and technology when human I.Q. functions at lower, physical, sex-money-sleep level only.

(To be continued)

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RAHU AND KETU IN ASTROLOGY

A. TRIVIKRAMA RAO

RAHU and Ketu known as the two nodes of the Moon have been a subject of controversy and also of great interest in astrology. This subject covers three areas of knowledge, namely, Astronomy, Mythology and Astrology.

Rahu and Ketu in Astrology can be discussed under the following three heads:

1. Rahu and Ketu in Astrology.
2. Rahu and Ketu as Planets of Pollution.
3. Evils of Rahu Dasa.

Astronomically Rahu and Ketu are merely the two points of intersection of the apparent paths of the Sun and the Moon. These two points of intersection lie 180° apart. Because Rahu and Ketu are mere mathematical points, it is held that they cannot exert any influence on the earth and human beings. For this reason, astrologers, other than those of Indian origin, did not recognise the two nodes as real planets for the purpose of predictions. But the Indian Astrologers recognised these two nodes as full fledged planets for all predictive purposes along with the other seven planets.

Mythologically, it is said, according to *Rig Veda*, Rahu is a demon and not a Planet. According to Greek Mythology, Rahu and Ketu represent a python which crawls about very slowly and silently devouring whatever comes in contact with it. In Hindu Mythology, Rahu and Ketu are said to represent a large serpent. According to the Western view, Rahu and Ketu are celestial dragons, the head being called *Caput Draconis* and the tail *Cauda Draconis*.

In India, Astrology is respected and honoured as a divine science as it deals with divine bodies in the heavens. The real credit of having granted a due place to these two nodes in Indian Astrology goes to the learned Maharishis of yore who were more than scientists. Before granting a place, they must have definitely studied and gained sufficient knowledge of the Planetary system in the heavens, their qualities, behaviour and other characteristics and also their effects on human beings living on earth and on mundane affairs too.

If the argument that being mere points, the nodes do not deserve a place in Astrology holds good, then on the same analogy the concept of a sign in the zodiac, a house in a nativity, the ascendant, the M.C; junctional points *Bhava Sandhis* and the three junctional points called *Riktha Sandhis*, also stand to be rejected. For that matter, a birth occurring in a particular degree of the ascendant or a particular *Navamsa* gain the characteristic qualities of these parts; *i.e.*, these points are recognised as possessing certain specific qualities and characteristic. All these points, which are subdivisions, have certain powers which can influence the life of a native in some way. This is a practical fact accepted in astrology and we cannot afford to reject it on the mere pleas that they do not possess body or weight. Further, we are neither authorised nor competent enough to reject as false, something that is founded by the great *Rishis* until the contrary is proved.

The influence of Rahu and Ketu is always destructive and baneful. Hence these two points in the heavens can be compared to two traps of destruction and danger.

Practical events in day-to-day life with reference to these nodes lend strong support to the fact that they have a great role to play particularly during their periods.

The Nodes and Planets

1) Rahu and Ketu are two imaginary points in the heavens known as shadow-planets (*chaya grahas*).

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2) The nodes always move in an anti-clockwise direction (or retrograde motion) while the Sun and the Moon always move in the clockwise direction. The remaining five planets, also called stellar planets, move always in the clockwise direction, except when farthest from the Sun. Rahu and Ketu produce results indirectly while other planets produce results directly.

3) Rahu and Ketu are shadow-planets or planets of darkness while the Sun and the Moon are luminaries or resplendant bodies.

4) Rahu and Ketu are the enemies of the Sun and the Moon who are worshipped as gods also for securing favours. The Sun and the Moon in turn are the enemies of Rahu and Ketu who are dreaded as demons due to their baneful qualities.

5) Rahu and Ketu are the enemies of the other planets also (Mars–Mercury–Jupiter–Venus–Saturn) and *vice versa.*

6) In the scheme of planetary friendship, enmity and neutrality, Rahu and Ketu are not recognised, while the other seven planets are assigned appropriate places.

7) Because Rahu and Ketu do not possess material body and weight, they are excluded from the scheme of planetary friendship and enmity. This discrimination suggests that only such of the planets as possessing body and weight are competent for being included in the scheme of planetary friendship.

8) Rahu and Ketu do not hold ownership over any sign in a zodiac or a house in a nativity (in this regard there is no unanimity of opinion and different authors hold different views). Only such planets as have an ownership of a zodiacal sign are included in the table of planetary friendships.

9) Since Rahu and Ketu do not own any signs or houses, they are also not the lords of Drekkanas, Trimsamsas, Navamsas and other divisional charts. For the same reason the places of exaltation and debilitation for those two planets come under doubt.

10) While other planets have certain houses of directional strength assigned to them, Rahu and Ketu do not have such places of directional strength.

11) Rahu and Ketu are described as demons, a very strong term describing their inherent cruelty while the other planets are not described as demons.

12) Rahu and Ketu are not considered in the scheme of Ashtakavarga prediction while all the others are given due importance in it.

13) Rahu and Ketu can give rise to *Kalasarpa yoga* which is considered inauspicious and harmful in a nativity while the other planets get involved and entangled in the yoga caused by Rahu and Ketu and suffer.

14) Rahu is equated with Saturn in qualities and in bestowing effects. This comparison is not wholly correct. In many respects both differ.

Rahu and Saturn

a) Rahu is insincere, lavish, active and cunning; while Saturn is faithful, inactive, prudent, grave, brooding, conservative and thrifty.

b) Rahu tries to shine in the reflected light of others' glory like a parasite and enjoys at the cost of others. Saturn stands on his own legs, works hard, is not dependant, and not easy going. He is a hard taskmaster.

c) Rahu is deceptive and unscrupulous while Saturn is comparatively honest and sincere.

d) Rahu has a tendency to woo others for gaining personal ends. Saturn has no such tendency.

e) Rahu exhibits coquettish behaviour to attract attention and the admiration of others. This tendency will be more in the case of women. Saturn is calm, quiet and composed in behaviour.

f) Rahu evinces interest in religions other than his own and is easily attracted towards unconventional habits. Saturn sticks to his own religious principles and conventional habits. He is sincere in this respect and does not betray his own religion.

g) Rahu attracts low caste people, outcastes, *Mlechchas* and such other undesirable elements. Saturn is not so. Attracts people of some worth and value though of low status.

h) Rahu's belief in religion and God is not deep rooted but superficial. Sometimes reviles religion, God and elders. Denies the existence of God. Saturn is firm in his faith and behaviour towards his own religion, God and elders etc. Very

(Continued on page 74)

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A MISSING LINK IN *JAIMINI* DASA SYSTEMS

YELURIPATI KRISHNA RAO

MAHARSHI Jaimini, the great disciple of Veda Vyasa is believed to have composed his *sutras* (aphorisms) in eight chapters out of which only four are accessible at present, the remaining four having been lost in antiquity.

The *Jaimini Sutras* are very profound, abstruse and enigmatic to a casual reader. It was perhaps the wish of the sage that his *sutras* should ever remain enigmatic to the uninitiated students and that it should create a free play on their imagination. The true import and the deeper significance of the *Jaimini Sutras* are not so easily intelligible to the astrological students unless they are aided by commentaries or by a learned *guru*. According to the late Prof. B. Suryanarayan Rao "a *sutra* may be defined as the shortest in form with the largest meaning possible". A variety of interpretations emerge from a single *sutra* depending upon the intuitive faculty and deductive ability of the student. The most difficult part of *Jaimini* Astrology is perhaps the deciphering of *Jaimini Dasas* for the purpose of prognostication. Various Rasi Dasas such as *Mandooka Dasa*, *Labhadhipastha Dasa*, *Yogardha Dasa*, *Atmakaraka Dasa* and *Trikona Dasa*, *Padanadhamsa Dasa* and *Lagnamsaka Dasa* are advocated by the sage in his *sutras*. Even these Dasa systems do not seem to yield very satisfactory results as experience testifies to it. This is certainly not to belittle the validity of the *Jaimini Sutras* but that the author feels that they have not stood the acid tests they are put to. All along I have surmised that there must be a missing link in all these Dasa systems and at long last I have intuitively caught hold of it. In this article I propose to deal with certain important clues in delineating the abstruse Dasa systems in Jaimini and certain finer shades of judgement. I would appreciate if the learned readers offer constructive criticism to embellish my findings for the benefit of astrological students.

As I write this article my mentor comes to my mind and I am ever grateful to that great soul, the late Sri Vemuri Rama Murthy Sastri for having initiated me into *Jaimini* Astrology. It will not be out of place to mention in this context that the late Prof. B. Suryanarayna Rao, DR. B. V. RAMAN, Mr. S. K. Kar and Dr. P. S. Sastri have rendered commendable service to popularize this wonderful system of Astrology.

The duration of each Lagna (Ascendant) is approximately two hours or 120 minutes. Several persons are born in the same Ascendant on the same day at different places, but their lives entirely differ from one another. In Hindu Astrology each Lagna is divided into nine parts called 'Navamsas' and so it is logical to suppose that nine types of persons are likely to be born in the same Ascendant at different places with a difference of 13 minutes in their birth time. For instance twins born with a difference of 10 to 15 minutes lead entirely different lives for the simple reason that they are born in different Navamsas though the Lagna is same in the Rasi Chart. *As the Navamsa Lagna changes every 13 minutes so also the nonagesimal point changes on the ecliptic.* With these changes of two important sensitive points the entire life pattern of the native changes. So I am inclined to feel that this factor should be taken into consideration in working out *Jaimini Dasas*. In Krishna Misra's *Jyotisha Phala Ratnamala*, *Lagnamsaka Dasa* has been mentioned, but no clear-cut explanation is offered as to the use of it. For years I had been under the impression that the Dasa starts from Lagna in the Navamsa chart, but it is not so as experience

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warrants it. The Dasa starts from that sign in the Rasi Chart (or the strongest of its trinal houses) in which the lord of Navamsa Lagna is situated. I have applied this principle on several charts and obtained strikingly accurate results.

When a planet (Rahu and Ketu are excluded) is posited near the cusp of the Ascendant, then the Dasa invariably starts from Janma Lagna in the Rasi Chart. When no planet is situated in the Ascendant then take the house (in the Rasi Chart) in which the lord of Navamsa Lagna is situated and reckon the Dasas. If its trinal houses are occupied by powerful planets including *Atmakaraka*, then take the strongest of the three houses and reckon the Dasas as per the order given below. The readers are referred to my earlier article published in the 1986 Annual Number for detailed information regarding the scheme of Dasas in *Jaimini* Astrology.

ARIES:	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
LIBRA:	♎	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍
CANCER:	♋	♊	♉	♈	♓	♒	♑	♐	♏	♎	♍	♌
CAPRICORN:	♑	♐	♏	♎	♍	♌	♋	♊	♉	♈	♓	♒
TAURUS:	♉	♐	♋	♒	♍	♈	♏	♊	♑	♌	♓	♎
SCORPIO:	♏	♊	♑	♌	♓	♎	♉	♐	♋	♒	♍	♈
LEO:	♌	♑	♊	♏	♈	♍	♒	♋	♐	♉	♎	♓
AQUARIUS:	♒	♋	♐	♉	♎	♓	♌	♑	♊	♏	♈	♍
GEMINI:	♊	♎	♒	♋	♏	♓	♌	♐	♈	♍	♑	♉
SAGITTARIUS:	♐	♈	♌	♑	♉	♍	♒	♊	♎	♓	♋	♏
VIRGO:	♍	♉	♑	♌	♈	♐	♋	♓	♏	♊	♒	♎
PISCES:	♓	♏	♋	♒	♎	♊	♑	♍	♉	♐	♌	♈

A few horoscopes have been discussed below to elucidate the above mentioned principles in working out the *Jaimini* Dasas. The first chart (Chart 1) is that of Pandit Jawaharlal Nehru, the first Prime Minister of independent India. In his horoscope the Moon is posited in Janma Lagna

	N.P 27°-15′		Rahu 12°-40′
	J. NEHRU 14-11-1889 at 11.30 P.M. Lat 25°-25′ Long 82° Aya-22°-20′ CHART 1		Moon 18°-10′ L 27°-15′
			Saturn 10°-40′
Jup Ketu 15° 12°-40′	Sun 0°-10′	Merc Ven 17°-10′ 7°-12′	Mars 9°-50′

1889-11-14

12-0-0	Cancer
5-0-0	Gemini
8-0-0	Taurus
6-0-0	Aries
4-0-0	Pisces
10-0-0	Aquarius
6-0-0	Capricorn
1940-11-14	
12-0-0	Sagittarius
1952-11-14	

(only 9° apart) in his own house. So Lagna is very powerful. As Cancer is an even (*Yugma*) and moveable (*Chara*) sign the order of Dasas is in anti- clockwise direction starting with Cancer. The duration of the major period of Sagittarius is 12 years. Nehru became the Prime Minister in 1947 during the second half of Sagittarius Dasa. Please note Jupiter is posited in the 15th degree on the mid point of the sign and accordingly it was the second half of Sagittarius Dasa that conferred prime ministership on the native.

Career

No planet is posited in the 10th house from Janma Lagna. So career should be judged from the nonagesimal point. In the equal house system the 10th house is exactly 90° behind the Ascendant, and is known as the nonagesimal point, which is the highest point of the ecliptic. While the entire 10th house (covering 30°) signifies

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several things such as father (it is the 7th from the 4th house) Karma, honour, authority, fame, activity, titles, etc., the Navamsa lord of the nonagesimal point usually signifies career, which is found to give quite satisfactory results in practical experience particularly when no planet is situated in the 10th house either from Janma Lagna or from Chandra Lagna.

In this horoscope the nonagesimal point falls in the 28th degree of Aries (27°–15′) in Sagittarius Navamsa ruled by Jupiter, who is posited in his own house in the 15th degree of Sagittarius. According to "LA VOLASFERA" the 15th degree of Sagittarius of the sidereal Zodiac is a powerful degree which is symbolised by an arrow in mid-air.

Sepharial's interpretation

This is the index of a mind that is penetrating, intent and ambitious. Such an one may gain distinction by fortuitous flights of fancy. He will meet with distinction, will obtain a position of some elevation and in the end will meet with reversal. Enterprising and progressive in spirit, he will succeed during the first part of his life and later will have cause to regret his projects. It is a degree of DIRECTION. The degrees of the sidereal Zodiac should not be interpreted in isolation, but they should be interpreted circumspectly and properly blended with the *Jaimini* and *Parasari* Systems of Astrology while judging nativities.

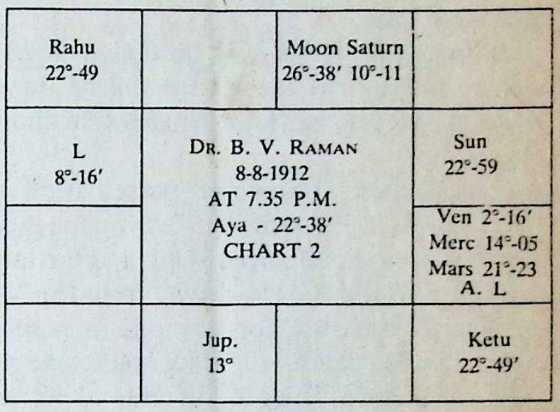
Political Career

It will be seen that Jupiter is posited in his own house (in a friendly Navamsa — Leo) in Sagittarius in the 5th house from the 7th lord (Saturn) indicating political career and great reputation. The following is the relevant Jaimini aphorism.

Matari Jurow sukre chandre va rajakeeyaha meaning

If from the lord of Lagna or the lord of the 7th, the 5th house is occupied by Jupiter, Venus or Moon, the person becomes a high government official and wields political powers. (Vide *Jaimini Sutras* By Prof. B. S. Rao.)

Even in the horoscope of Mr. N. T. Rama Rao it will be seen that Jupiter and the Moon are in rapt conjunction in the 5th house in Libra from the 7th lord Mars (in Gemini) indicating a political career in the Dasa of one of the trinal houses of Libra. He became the Chief Minister of Andhra Pradesh in 1983 in the major period of Gemini, a trinal house to Libra.



1912-8-8		
4-0-0	Scorpio	AROODHA LAGNA } LEO
4-0-0	Aquarius	
10-0-0	Taurus	
12-0-0	Leo	
1942-8-8		
12-0-0	Sagittarius	
5-0-0	Pisces	
3-0-0	Gemini	
2-0-0	Virgo	
1964-8-8		
9-0-0	Capricorn	
5-0-0	Aries	
4-0-0	Cancer	
11-0-0	Libra	
1993-8-8		

Chart 2 is that of DR. B. V. RAMAN, the editor of the THE ASTROLOGICAL MAGAZINE. Mandooka Dasa is applicable to this chart as six planets are posited in *kendras* (quadrants). But the Dasa opens with Scorpio and not from Leo as per the general rules to be found in *Jaimini Sutras*. No planet is posited in Janma Lagna. The Navamsa Lagna is Sagittarius (8°-16′ Aguarius Ascendant). The lord of Navamsa Lagna is Jupiter, who is

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posited in Scorpio in the Rasi Chart. The trinal houses of Scorpio are Pisces and Cancer. *Atmakaraka* is not situated in the trinal houses from Scorpio. So the first Dasa opens with Scorpio. This is known as *Lagnamsaka Dasa.*

Mandooka Dasa

The first four Dasas will be that of *kendras*, then the subsequent four Dasas will be those of *Panaparas* and the last four Dasas will be those of *Apoklimas*.

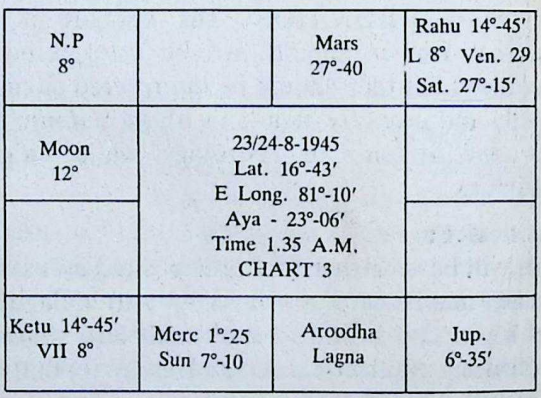
Death of Mother:– His mother passed away when he was hardly 2 1/2 years old. This happened in the major period of Scorpio. Jupiter is the lord of the 8th house (8th house–death) from the Moon as well as from the 4th house. Jupiter is posited in Scorpio. So the death of mother could take place either in Scorpio Dasa or in one of its trinal houses.

Marriage and career

In the beginning of Leo Dasa DR. RAMAN was married at the age of 19. Please note Venus—the significator of marriage is posited in the 7th house in Leo in conjunction with Mercury — the Navamsa lord of the cusp of the (Leo 8° 16′) 7th house. In 1936 he started editing THE ASTROLOGICAL MAGAZINE which was founded by his grandfather (Prof. B. S. Rao) and during the same period some of his most important works on Hindu Astrology were published. The association of the 10th lord with the 9th lord and Mercury usually denotes a journalistic career as the 9th house signifies voyages, publications, research, religion, philosophy, science, higher thought and higher education. The 5th lord (5th rules creative faculties) the 9th lord (publications) and the 10th lord (career) are all posited in Leo in *Aroodha* Lagna indicating fortune and great renown through research and publications. Thus Leo is the most important Dasa in his life. Sagittarius and Aries are its trinal houses and so the major periods of Sagittarius and Aries will also be quite fortunate.

Death of Son:– Dr. B. V. Raman's eldest son Mr. Surya Prakash who was a researcher in Astrology passed away on 9th September 1963. This was during the major period of Virgo from 8th August 1962 to 8th August 1964. The 8th lord from the 5th house (Saturn) is posited in Taurus. Virgo and Capricorn are its trinal houses. Of these two houses Virgo is more powerful as it is the 8th house from Janma Lagna. Further, Ketu, a malefic planet is posited in Virgo. I have observed in a few nativities that the death of a close relative (not necessarily son or daughter) has taken place in that Rasi Dasa which happens to be the 8th house either from Janma Lagna or from Aroodha Lagna.

Honour:– The sub period of Venus in the major period of Jupiter operated for 2 years and 8 months from April 1945 to December 1947. During this period he was conferred the dignity of Doctor of Science (Honoris Causa) by the "Academie et Universite Internationale". This happy event transpired in the major period of Sagittarius which operated for 12 years from 8th August 1942. It will be seen that no planet is posited in Sagittarius, but its lord (Jupiter) is posited on the cusp of the 10th house from Janma Lagna indicating great honour and reputation in Sagittarius Dasa. During the same period he built a house and purchased a car. Please note Jupiter is posited in the 4th house from *Aroodha* Lagna.



1945-8-24	
2-0- 0	Virgo
12-0- 0	Taurus
8-0- 0	Capricorn
1967-8-24	
12-0- 0	Leo
2-0- 0	Aries
10-0- 0	Sagittarius
1991-8-24	

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Chart 3 is that of a person working in Postal department. Saturn and Venus are situated in Lagna but they are 19° and 21° apart from the cusp of the Ascendant. The lord of Navamsa Lagna (8° Gemini — Jupiter) is posited in Virgo in the Rasi Chart. So the first Dasa opens with Virgo and not with Gemini as per the general rules of Jaimini Astrology. In this chart, the Nonagesimal point falls in Virgo Navamsa (8° Pisces) ruled by Mercury who is posited in Leo in the 3rd house in the Rasi chart in conjunction with the Sun indicating a job in Postal department. (Third house signifies Railways, Post & Telegraphs, Telephonic services, all forms of locomotion, buses, motors and the like and newspapers.) He was selected in the Postal department in 1973 during the major period of Leo. He was married during the same period in March 1974. It will be seen that Mercury the Navamsa lord of the cusp of the 7th house (8° Sagittarius) is posited in Leo and he was married in Leo Dasa. During the same period his mother died of burns in a fire accident in February 1978. The Moon is the significator of mother who is in Aquarius. The 8th lord from the Moon is Mercury who is posited in Leo in Aries Navamsa (ruled by Mars–fire) indicating the possibility of mother's death in a fire accident. During the major period of Sagittarius he purchased a plot of land in 1983 with the intention of constructing a house. It will be seen that Ketu is posited in Sagittarius and its lord (Jupiter) is posited in the fourth house in Virgo from Janma Lagna. The 4th house signifies fixed property such as lands, gardens, houses, etc. It is interesting to note that all the major events of his life tallied with *Lagnamsaka Dasa*. This is a typical case where the Dasa did not open with Gemini although three planets (Rahu, Saturn and Venus) are posited in Lagna for reasons stated above.

Chart 4 is that of an artist who specialised in nail drawing. He draws beautiful pictures with his finger nails and one of his nail drawings is now in Salarjung Museum at Hyderabad. No planet is situated in Janma Lagna. The lord of Navamsa Lagna (Tula 17°-10′-4) is posited in Gemini in the Rasi Chart. Libra and Aquarius are its trinal houses. Mercury—who is qualified as

<table>
<tr><td>Sun
7°-05′</td><td>Ven.
6°-36</td><td>Saturn
14°-10</td><td>Jupr
22°-10</td></tr>
<tr><td>Merc 24°-10′
Ketu</td><td colspan="2" rowspan="2">21-3-1943
at 9.01 P.M.
Lat. 17°-15
Long 81°-38
Ayanamsa - 23°-04′</td><td>X 17°-10</td></tr>
<tr><td></td><td>Rahu
1°-30</td></tr>
<tr><td>Mars
16°-35′</td><td></td><td>L
17°-10</td><td>Moon
3°-18′</td></tr>
</table>

1943-3-21	
4-0- 0	Aquarius
11-0- 0	Cancer
10-0- 0	Sagittarius
2-0- 0	Taurus
10-0- 0	Libra
10-0- 0	Pisces
1990-3-21	

Atmakaraka is posited in Aquarius—a trinal house from Jupiter in Gemini. So the first Dasa opens with Aquarius and not with Gemini although the lord of Navamsa Lagna is posited in Gemini. During the major period of Libra he resigned his permanent job in October 1972 and suffered very many privations. The entire period of Libra was unfortunate in every aspect of life and the native felt as if they were destined to suffer incarceration not in a jail but between four walls of a house owing to unemployment for several years. It will be seen that Venus, the lord of Libra is situated between equal number of malefic planets (Sun and Saturn) causing *papargala* indicating imprisonment. Further, equal number of planets (Mercury and Jupiter) are posited in the 5th house and the 9th house from Janma Lagna indicating dogging misfortunes and imprisonment, etc., during the major period of Libra. Rahu and Ketu being *Chaya grahas* (mathematical points) cannot become accomplices to other malefic planets (Mars, Saturn and Sun) in causing *papargala* as they have no planetary bodies.

(Continued on page 84)

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RAHU AND KETU IN ASTROLOGY

(Continued from page 68)

devoted to his own religious principles and always upholds the existence of God.

i) Rahu is a very bad friend who is selfish. He imparts depraved qualities to others. Saturn is reliable, unselfish, imparts good qualities. Rahu is immoral in his dealings and hence a teacher of immoral habits. Saturn is a teacher of good morals and good qualities.

j) Rahu is loud and talkative. Saturn is unassuming, humble and calm.

k) Rahu is sharp and active. Saturn is dull, slow. Rahu has a strong desire for superficial show, pomp and is covetous. Saturn is simple, of low qualities and not covetous.

1) Rahu covers the 12 signs of the zodiac in 18 years, while Saturn takes about 30 years, being slow. In producing results also Rahu is quick, while Saturn is rather slow but sure.

m) In the planetary scheme of friendship, Rahu has no friends. Saturn has friends like Mercury and Venus who are benefics by nature.

n) Rahu is very hospitable and generous, but only at the cost of others. Saturn appears to be miserly and greedy but not really so. He is often mistaken for a miser. Rahu pretends generosity while Saturn pretends miserliness.

o) Rahu is treacherous at heart, and unprincipled and strikes at the earliest of opportunity. Saturn is not treacherous nor does he wait for an opportunity to strike. He is principled and disciplined.

p) Rahu does not aspect other signs and other planets, while Saturn aspects other signs and planets in 3,7,10 places from his radical position.

A comparative study of Rahu and Saturn reveals that the qualities of both are not identical in many respects.

15) Now let us list the qualities that are common to both Rahu and Saturn to justify the general rule that Rahu is equal to Saturn (*Sanivad Rahu*) in quality and effects.

a) Rahu and Saturn are both black in colour. Black generally indicates grief, fear, dangers, inauspiciousness and something untoward. Therefore, both are capable of causing sorrows, dangers and inauspicious results.

b) Both are natural malefics.

c) Both have very long periods of rule—Rahu, 18 years and Saturn, 19 years. Ketu and Mars have equal periods of 7 years each.

d) Both Rahu (or Ketu) and Saturn are the enemies of the luminaries, the Sun and the Moon; and *vice versa*.

e) Rahu and Ketu give rise to *Papakarthari yoga* like any malefic planet. They are also capable of being involved in the said yoga by other malefics. Similarly Saturn with other malefics can give rise to *Papakarthari yoga*.

f) Any planet afflicted by Rahu (or Ketu) will shed their natural qualities and become more malefic. Saturn also is capable of modifying the good qualities of other planets influenced by him. Both are capable of spoiling the houses tenanted by them with some difference.

g) Rahu and Ketu play an important role in determining the longevity of a native. They are said to be good in 3, 6, 10 and 11 houses (*Upachayas*), while in angles and trines, not so good. Saturn has also an important role in determination of longevity and is said to be good in the same *Upachaya* houses 3, 6, 10, 11, while in angles and trines, not so good.

h) In transit Rahu and Ketu have a role. Saturn also has an important role. Both are similar in results.

1) Rahu and Ketu are subject to combustion when close to the Sun. Saturn also suffers combustion.

Thus it is seen that Rahu and Saturn are similar only in some respects.

It occurs to me that Rahu and Ketu possess some centripetal force comparable to a whirlpool which is capable of attracting into its fold other objects and neutralizing their individual potency. When other planets possessing body and weight enter the areas where Rahu and Ketu are at work, there is bound to be discord, which results in danger and destructions. –14.86.

(To be continued)

Whatever food is suited to oneself, that protects, it injures not. A greater quantity injures and a smaller quantity protects not.

— Satapatha Brahmana

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MEDICAL ASTROLOGY ACCORDING TO *JAIMINI* SYSTEM

V. M. NATU

THE *Jaimini* System, even though it has been taken as an offshoot of the *Parasari* System, is a complete system in itself with specific principles of interpretation of its own. The system consists of aphorisms or *Sutras*, which is the beauty and speciality of Sanskrit language, the aphorisms being, however, hard nuts to crack even for persons with good intelligence. As stated by Prof. Rao in his book the *Sutras* are the pleasures of the learned and the pains of the ignorant. It is perhaps for this reason this system has not become popular. Even though there are controversies regarding interpretation of certain aphorisms I feel that the system can be used with advantage to support or conform prognostications made on the *Parasari* System in certain aspects of life where the aphorisms are quite clear without much controversy. One such field is medical astrology on which I have specially concentrated for the last few years. I have studied some standard references available in the *Jaimini* System which have been listed out at the end of the article and tried to collect material for different aspects pertaining to medical astrology. At places I have added my own views also. I am trying to apply these principles to several charts on medical astrology with me to find out their actual utility in practice, the results of which may be presented at a future date.

General

The organs represented by the zodiacal signs ruling them will be developed or otherwise according as the signs concerned are conjoined with or aspected (while considering the *Jaimini* System, the aspects laid down by Jaimini only should be considered) by benefics or malefics. The person will be generally healthy, if the 8th house is aspected by the lord of the 9th house. If the 8th house is occupied or aspected by the lord of Lagna the native will be unhealthy. The subject will be generally healthy if the *Atmakaraka* is free from malefic aspects and associations. The most important factors are the Lagna, the sign occupied by *Atmakaraka* and *Karakamsa* and the 6th from these places. In general, afflictions to the 6th from *Atmakaraka* Rasi and *Karakamsa* produce more serious results than those to the 6th from Lagna. The relative affliction possessed by the 6th house from each of the above factors should be taken into consideration. The situation of the *Atmakaraka* in a particular *Navamsa* (*Karakamsa*) is said to predispose the subject to certain troubles and dangers. If the Moon is in *Karakamsa* aspected by Mars, the person suffers from complicated diseases.

Atmakaraka	The planet having the highest longitude in a sign.
Darakaraka	The planet having the least longitude in a sign. It is a planet in the 7th place arranged in a descending order of longitudes in a sign starting from *Atmakaraka*.
Karakamsa	*Navamsa* sign occupied by *Atmakaraka*.
Darakarakamsa	*Navamsa* sign occupied by *Darakaraka*.
Arudha Lagna or Lagnarudha	It is the sign obtained by counting as many signs from lord of Lagna as the lord of Lagna is removed from Lagna. *Arudha* sign of any house is similarly decided.
Upapada	It is the *Arudha* sign of the 12th house.
Hora Lagna	Divide the time of birth in Ghatis from sunrise by 2·5. the quotient plus one counted from the Sun or Lagna according as the Janma Lagna is odd or even represents the *Hora Lagna*.
Varnada Lagna	For explanation refer page 31 of *Studies in Jaimini Astrology* (Third Edition) by DR. B. V. RAMAN.
Pranapada	For explanation refer above reference page 37.

General conditions of the body

The person looks as though aged (premature old age) if Ketu occupies the 2nd from *Lagnarudha* (1.3.14).

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Atmakaraka in Gemini or Virgo *Navamsa* creates inclination towards corpulence (1.2.4, 1.2.7). The 2nd or 7th house from *Upapada* occupied or aspected by Mercury and Ketu cause the wife of the native to be corpulent (1.4.16, 1.4.23) (Here and further wherever combinations with reference to the 2nd or the 7th house from *Upapada* are given, the same should be considered with reference to *Upapada* itself also as done by Mr. Navathe. In the case of female charts, the results can be applied. to their husbands).

Take up the 2nd house from the lord of the 7th from *Upapada*. Saturn here gives an ugly and repulsive appearance (1.4.41).

Pranapada falling in Leo—ugly looking, Mercury and Venus in the 2nd or 5th from *Lagnarudha* give ugly jaws and lips.

Saturn associated with the 7th from *Karakamsa* gives an aged, sickly or saintly wife (1.2.59). Mars or the Sun in the 7th from *Karakamsa* indicates that the marriage partner will have defective limbs (1.2.60–61).

If the 2nd or 7th house from *Upapada* is Virgo or Libra and has the association of Saturn and Rahu, the wife of the native will have defective limbs or will suffer from windy complaints (1.4.21, 1.4.23).

In the case of a female, when Mars is in trine to the Moon or Mars is in trine from her *Navamsa Lagna*, she will be ugly and deformed. (The combination as it is, has no specific significance in *Jaimini* System. The same can be tried with reference to *Karakamsa*.)

Eye defects and Blindness

Rahu in the 5th from *Arudha Lagna* aspected by the Sun causes loss of eyesight (1.3.43). (Most probably, Jaimini, as Prof. B. S. Rao has noted in his book *Jaimini Sutras*, refers here to the *Arudha* of 5th house from Lagna rather than 5th from *Arudha Lagna*.)

In the case of a female, if Ketu and *Varnada Lagna* are in the same *Navamsa* sign, she will be low and filthy and will lose her sight. The loss of sight can also occur if malefics are in the trines of the *Varnada Lagna*.

Nose Diseases

Mars and Saturn occupying or aspecting the 2nd or 7th house from *Upapada*, the sign in the house being owned by Mars or Mercury, the wife of the native will suffer from *Peenasa Roga* (1.4.17, 1.4.18, 1.4.23).

Ear Troubles

If Ketu joins the *Atmakaraka Navamsa* (*Karakamsa*) and is aspected by malefics the person will have his ears cut off or will suffer from ear diseases (if Ketu in *Karakamsa* has, however, the aspect of Mercury and Saturn, one becomes impotent) (1.2.32, 1.2.34).

Jupiter and Saturn, occupying or aspecting the 2nd or 7th house from *Upapada*, the sign being that of Mars or Mercury, the wife of the native will suffer from ear troubles and nervous diseases. (1.4.19, 1.4.23).

If the 3rd and 8th house from Lagna or *Atmakaraka* have the *vargas* of Taurus and Sagittarius predominantly and they have Mars in them, one will have boils, tumours and inflammation of the ears and the neck.

Dental Troubles

Jupiter and Rahu occupying or aspecting the 2nd or 7th house from *Upapada*, the sign being that of Mars or Mercury, the wife of the native will suffer from dental troubles (1.4.20, 23)

Take up the 2nd house from the lord of the 7th from *Upapada*. Rahu here gives large or protruding teeth (1.4.39).

If the *Lagna* or *Navamsa Lagna* in the case of a female is aspected by the Sun, she will have deformal teeth (the aspect appears to be *Jaimini* aspect in this combination).

Speech Defects

One lacks power of expression or will be an indistinct speaker if the 2nd house from *Karakamsa* is occupied by Ketu and aspected by malefics (1.2.118).

Take up the 2nd house from the lord of the 7th from *Upapada*. Ketu here makes one unable to

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speak properly (stammering, indistinct speech or bad pronunciation may be there) (1.4.40).

Throat and Tongue Diseases

The signs from *Atmakaraka* are divided into two groups — the six signs preceding *Atmakaraka* (7 to 12 from him) and the six signs following *Atmakaraka*. These refer to *Karakamsa Lagna* and the position in Rasi *Chakra*. Thus if Venus as *Atmakaraka* is in Pisces *Navamsa*, we take Pisces for this count. If such a Venus is in Cancer in the Rasi chart, he is in the 5th from *Karakamsa*. If Rahu or Ketu is with *Atmakaraka* in the previous six signs, there are diseases of the larynx and tongue; Saturn and Mandi with *Atmakaraka* in the previous six signs, there is inflammation of the throat or tumour; Mars with *Atmakaraka* there, pulmonary consumption (This is, however, a lung disease).

Consumption, Bone T.B.

Mars and Rahu in the 4th or 5th from *Karakamsa* predisposes one to consumption. Here if the Moon aspects, the disease is certain (1.2.91, 1.2.92). Mercury and Ketu occupying or aspecting the 2nd or 7th house from *Upapada* — the wife of the native will suffer from thinning or decay of the bones (1.4.14, 1.4.23).

The occupation or aspect of the Sun, Saturn and Rahu to 2nd or 7th house from *Upapada* gives rise to chronic bone fever to the wife of the native (1.4.15, 1.4.23).

If the Moon occupies or aspects the 3rd house from Lagna or from *Atmakaraka*, the person will die due to consumption (2.2.16).

Abdominal Complaints

Stomach complaints and gastric troubles are caused if Rahu or Ketu is in the 7th from *Lagnarudha* (1.3.13). Ketu in the 4th or 5th from *Karakamsa* begets ailments of the glands, dropsy, diarrhoea, diabetes and the like (1.2.94).

If the 3rd house from Lagna or from *Atmakaraka* is occupied or aspected by Ketu, the person dies from cholera or various contagious epidemic complaints like smallpox, plague or from watery diseases like dropsy (2.2.20).

If the 3rd house from Lagna or from *Atmakaraka* has the conjuction or aspect of the Moon and Mandi, the death will be instant without suffering, due to eating hard indigestible articles or due to consuming intoxicating drinks or drugs (2.2.21). Prof. Rao has taken the reading as *Mandana* whereas Mr. Navathe has given it as *Madanna* which will mean intoxicating food, drinks or drugs which appears to be quite probable with a combination of the Moon and Mandi. If the 3rd house from Lagna or from *Atmakaraka* is conjoined or aspected by Jupiter, death may result from dropsy or from disgust for food, vomiting, etc. (2.2.22). Prof. Rao has taken the reading as *vimana* whereas Mr. Navathe has taken it as *vamana* which seems to be better after the word *aruchi*. It is felt that Jupiter has nothing to do with *vimana*, that is melancholy. If the 8th house from Lagna or from *Atmakaraka* has the association of Mercury, one suffers from diarrhoea or dysentery.

Diseases of the Excretory and Reproductive System

Ketu in *Karakamsa* aspected by Mercury and Saturn will make the native impotent or a eunuch (1.2.34).

Venus in *Karakamsa* makes one passionate or deeply attached to his wife and virile till he completes 100 years. Full Moon in *Karakamsa* will also make the native passionate (1.2.15, 1.2.19).

Karakamsa in association with Gulika and aspected by Mercury alone results in swelling of testicles (hydrocele) or hernia (1.2.31). Venus and Ketu occupying or aspecting the 2nd or 7th house from *Upapada* causes the wife of the native to suffer from menstrual or womb disorders (1.4.13, 1.4.23).

If the 3rd house from Lagna or from *Atmakaraka* is occupied or aspected by Venus, death may result from urinary troubles, venereal diseases or troubles peculiar to females (2.2.23).

Saturn and Rahu in the 3rd from *Arudhas* of the 1st the 7th or from their *Navamsas* indicate that one may die of kidney trouble (or a violent death). Mars and Ketu in that place show constant ailments of such a nature.

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When the 7th from *Upapada* and its lord, and *Darakarakamsa* and its lord are conjoined or aspected by Mercury, Venus and Saturn, there will be no children (1.4.24).

If in the *Navamsa* chart, Mercury is in trine from Lagna, the native becomes barren. In the case of a male, his wife will be barren. (The combination has no special significance considering *Jaimini* System as such. The yoga can be tried with reference to *Karakamsa*). The mother of the native will suffer from abortions if the 3rd or 11th from *Upapada* is occupied by Venus or its lord is aspected by Venus. The native will have no children if Mercury and Saturn join the 7th, or the *Navamsa* of the planet in the 7th, or the 7th lord or the *Navamsa* of the 7th lord (7th house from *Upapada* is meant here). Children are to be predicted from the 5th house from Lagna and *Upapada* and also from the 5th to the lord of the *Upapada*. Only one issue will be borne when the 5th from *Upapada* is occupied by the Moon. Mars and Saturn occupying the 7th or 11th from *Upapada* will result in adoption of a child (implying no issues).

Troubles of Legs and Feet

If the 2nd house from the Sun and Saturn becomes the 9th and 1st houses, one suffers from diseases of the feet, if they are the 6th and the 8th the fingers will suffer: Ketu in these 2nd houses gives defective limbs, if malefics aspect it, one loses his legs (The combination appears to have no speciality with *Jaimini* System).

Skin Diseases including Dropsy

Atmakaraka in Pisces *Navamsa*—watery disease, particularly dropsy and swelling of feet. (This is as given by Dr. B. V. Raman *vide* article 129 of his book but at least *Sutra* 1.2.13 does not mean this.) diseases (1.2.5). *Atmakaraka* in Capricorn *Navamsa*—skin diseases, wounds and glandular expansions (1.2.11).

Atmakaraka in Pisces *Navamsa*—water disease, particularly dropsy and swelling of feet. (This is as given by Dr. Raman vide article 129 of his book but at least *Sutra* 1.2.13 does not mean this.)

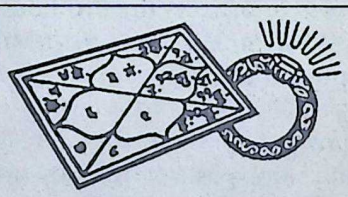
The Moon in the 4th from *Karakamsa* aspected by Venus, Mars or Ketu gives rise to acute skin diseases. It is said to cause leucoderma with Venus' aspect, leprosy with the aspect of Mars and black leprosy with the aspect of Ketu (1.2.88, 89 and 90). Mars occupying the 4th or 5th from *Karakamsa* creates skin eruptions, itches, boils, cuts and sores etc. (1.2.93). Ketu occupying 4th or 5th from *Karakamsa* creates ailments of the glands, dropsy, diarrhoea, diabetes and the like (1.2.94).

If the 3rd house from Lagna or from *Atmakaraka* is occupied or aspected by Ketu the person dies from various contagious or epidemic complaints like small pox, cholera, plague or from watery diseases like dropsy (2.2.20).

If the 3rd house from Lagna or from *Atmakaraka* is occupied or aspected by Jupiter, death may be the result to dropsy, disgust for food, vomitting etc. (2.2.22).

If the 3rd and 8th houses from Lagna or from *Atmakaraka* have the *vargas* of Taurus and Sagittarius predominantly, and they have Mars in them, one will have boils, tumours and inflammations of the ears and the neck. If the Moon is there, one will have inflammatory complaints.

(*To be Continued*)



ASTRAL GEMSTONES

ग्रहरत्नें

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REDISCOVERING HELIO-ASTROLOGY

F. H. HAMPTON

I WAS one day reading a scientific journal in the Sydney Library that I learned of the Sun's equator and it was this new data that was to lead me into fresh, exciting discoveries into Helio-Astrology. It came to me (one of those Uranian flashes of insight that happen suddenly), that the Sun must have an ascending and descending node, just as our own planet the Earth has its Vernal and Autumnal Equinoxes. It would have to be one of these Nodes (defined by the intersection of the Earth's orbital plane with the Sun's Equatorial plane), that would determine the true beginning of the Helio-year, just as our own Geocentric year beginning or zero-point is defined by the Vernal Equinox. This Helio-zero-point would be the true Helio-Aries or starting point of the Helio-Zodiac.

Looking over the Helio-Ephemerides some two years ago I could not help feeling that there was some inconsistency in using the Vernal Equinox as the criterion for an Helio-system.

To my way of thinking (which is usually out of step with conventional astrologers) the Vernal Equinox rightfully belonged to the Geocentric way of observing things and could therefore have no place in any Helio-system. But to actually compute the entire Ephemerides based on this erroneous standpoint was to me the very limit of astrological folly.

And why had not Helio-astrologers bothered to take the Helio-signs into consideration whenever delineating character?

Surely the Helio-signs would have the same power and influence over human personality as the Geocentric signs. Yet in most instances Helio-astrologers have all but ignored the influence of their own zodiac. Why?

It was the above considerations that set me looking elsewhere for data relating to the Sun. I was to later prove the present Helio-zodiac system based on the Vernal Equinox to be erroneous. Such a zodiac had no existence at all, except in the minds of those who believed in it.

Some data relating to the Sun was located in the Library where an old documentary work concerning the researches carried out under a Dr. Maunder of the Royal Observatory came to my notice. Dr. Maunder had made prolonged and numerous studies of the sunspots and had noted his observations in regard to them.

From these accumulated data and studies, the Royal Observatory was able to define the plane of the Sun's axis and true Equator. The document mentioned that from the epoch 1850·0 the Solar axis and true Equator could be defined by the elements:

LONGITUDE OF THE ASCENDING NODE	: 73° 46·8′
INCLINATION TO THE ECLIPTIC	: 7° 10·5′

As this data was not sufficient to work with, a quick walk to the Sydney Observatory was all it took to obtain all relevant data on the Sun. It turned out that for the epoch 1985.0 the—

LONGITUDE OF THE ASCENDING NODE WAS	: 75°·55
INCLINATION TO THE ECLIPTIC	: 7°·417
DECLINATION	: 63°
SIDEREAL ROTATION PERIOD	: 25·38 days
SYNODIC ROTATION PERIOD	: 27·2753 days.

The Observatory data mentioned very importantly that the Solar Equator is stationary, but that its ecliptic longitude is subject to the precession of the Vernal Equinox making it appear to shift westwards. There is also a shifting obliquity of 1 minute per year (*circa*) away from the equator, increasing 1° 40′ per century (*circa*). From the data on the Nodal longitudes it was easy to ascertain that the dates of the ascending and descending Nodes were the 6th June and 7th December respectively. If we are to assume there

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to be an Helio-Zodiac then the Aries or Helio-zero-point would have to begin on either of these two dates. The task before me was to determine which.

Other considerations then came to mind. If such an Helio-Zodiac were valid, then why hadn't it been observed throughout history? If such a Zodiac of the Heliocentre has existed since time immemorial then surely the astute and brilliant astrologers in past ages and of all countries and cultures would have been aware of it. They would have used such a zodiac in their everyday lives as well as in character delineation. They would also have noted the date of the zero-point or beginning for this zodiac on some ancient or modern document and this date would have to correspond to the modern calendar dates of either the 6th June or 7th December.

For some time the search appeared hopeless. It appeared that the whole search was illusory and that NO ancient countries ever used Helio-astrology or knew of any other zodiac than the one presently used by modern astrologers. India, Egypt, Israel, Babylon, Greece, Rome, Turkey and Europe it appeared that they were totally ignorant of such a zodiac. Heliocentric astrology was never used in ancient times. It must therefore be a modern phenomenon, a totally new field of research.

The researches of Nelson and Erlewine gave fresh hope that Helio-astrology held something substantial. The influence of the Helio-aspects appeared to be powerful over mass behaviour, radio reception and other concerns. It appeared to work in synastry and to have definite value in the delineation of personality through the Helio-planetary aspects.

This still didn't answer the riddle as to why Ancient astrologers had not been aware of an Helio-Zodiac. This had me baffled.

One day while researching Asian astrological systems for fresh clues, the translation of an old Chinese document came to my notice. This document had been published in a book titled *The Handbook of Chinese Horoscopes*.

The Chinese authoress, Theodora Lau had published her first work on Asian astrology and her knowledge was considerable.

The document called *The Lunar Agricultural Almanac* not only clearly indicated the 12 Geocentric dates commencing the 21st March, but also clearly showed the 12 HELIOCENTRIC dates corresponding to the 12 Heliocentric signs. **The first sign of the HELIOCENTRIC ZODIAC commenced on the 7th December** corresponding to the Chinese Aries or zero-point—the RAT. The Almanac had superimposed both sets of Zodiac influences in a series of 24 uniform dates which "were originally used as a guide to agriculture". This fact would confirm that Asian farmers were aware of astrological forces profoundly influencing crop yields and harvests. Again Nelson's researches into the far-reaching influences of the Heliocentre gained fresh confirmation. From an Ancient country this time.

It confirms also that Asians have been aware of TWO Zodiac influences for some time now. But how long have they known the Zodiac commencing the 7th December and how did they discover it without the astronomical equipment we in the West have access to? This is a mystery unless we take into consideration the keenness of Asian scrutiny and discernment.

However, the authoress was not aware of the importance of the second series of dates on the Agricultural Almanac, assuming they had no importance whatsoever. In her own words "*Looking into the Lunar Calendar, I found that it is divided into 24 sections which were originally used as a guide for agriculture. In matching the closest dates of these 24 sections or stems with the Western calendar, one finds that they coincide with the 12 astrological signs of the West. The 12 animal signs are also assigned a month in this calendar, so we can match East with West.*" In other words Theodora is saying that the 12 Chinese signs, commencing with the Rat, are the same signs as we in the West have been using since time immemorial. She believes that the Agricultural Calendar is speaking of only one zodiac influence—NOT two. IT IS HERE THAT SHE HAS MADE A SERIOUS ERROR IN HER INTERPRETATION OF THIS DOCUMENT. The authoress having been influenced by Western astrological thinking and by a Western education was quick to recognize the 12 geocentric dates on

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the Agricultural Calendar. Without a deeper knowledge of astronomical cycles it would be easy to misinterpret such an old document for it is apparent that the brilliant scholars who compiled the Agricultural Calendar were aware of TWO ZODIAC INFLUENCES.

The reasons why the authoress is mistaken in her interpretation of the document are:

(a) Had the scholars who compiled the 24 cycles been only aware of 12 signs we in the West use, they would have indicated 12 uniform dates—NOT 24.

(b) If the 12 Chinese signs equate with the 12 Western signs—then why doesn't the FIRST CHINESE SIGN begin with the Vernal Equinox? It doesn't. The Chinese zero-point or Aries has its commencement far removed from the Vernal Equinox.

(*c*) The mathematics relating the Chinese Hour cycles to the HELIO-months prove conclusively that the SECOND SERIES OF DATES ARE THE HELIO-DATES—That the Helio-zero-point or Aries (called the RAT by the people of Asia), has its commencement on the 7th December—the date of the Sun's descending Node. This node is defined by the intersection of the Earth's orbital plane with the Sun's equatorial plane. The Sun's "Equinox" if you like. The Sun has its own Celestial Equator, its own "Equinox", its own obliquity, its own day cycle—ITS OWN ZODIAC.

The Chinese Day has precisely the same mathematical structure as the Helio-Year cycle commencing the 7th December.

This is very easy to prove and validates all that has been stated in this article concerning the identity of the 12 Asian signs and their relation to the Heliocentre. The FIRST CHINESE HOUR commences 11 p.m. LMT each day. Why?

If a Day = a year, then symbolically the Helio-cycles will be represented in each day cycle. That is precisely what we find in the Chinese day. The Chinese Hours represent Helio-centric months. The term "hours" actually mean 2 hour cycles representing 12 signs which are stamped on each 24 hour cycle.

The date of the Sun's DESCENDING NODE corresponds to the 7th December, which is also the Chinese reckoning for the commencement of the Chinese Zodiac. This same date corresponds to 15° Sagittarius 33′ for the epoch 1985·0 when the first Helio-sign influence will be felt. Projecting in right ascension from the Vernal Equinox we obtain the arc 254° 18′ 42″ corresponding to the Sun's movement through 15° Sagittarius 33′. By adding this arc of RIGHT ASCENSION converted to time (16 hrs 57 m 15 s) to EQUINOCTIAL SUNRISE, 6-04 a.m. LMT (the physical analogy of the Vernal Equinox) we obtain 23 hrs 1 m 15 s.

6-04 a.m. + 16 hrs 57 m 15 s = 23 hrs. 1 m 15 s. Coincidence?

I believe not. This is pure trigonometry. This time is so close to the Chinese reckoning of 11 p.m. that it could not be mere coincidence. The Chinese were not only aware of 12 symbolic influences throughout the day, but also projected these influences on to the years. Hence 12 Chinese years influencing character and destiny. These years would commence on the 7th December, stamping them as Helio-Years, contrary to the traditional celebration of the New Chinese Year according to the LUNAR YEAR cycles. The reason for this adherence to an outmoded cycle is outlined in the book *Worlds in Collision* by the revolutionary thinker and writer Immanuel Velikovsky.

Copious research data by this author indicate that following the 8th century B.C. severe cataclysms which hit our globe caused the alteration of the seasons, the equinoctial cycle, the year cycle, the months, the days as well as the other numerous geocentric planetary cycles and movements. The probable reasons behind the Asian adherence to the Lunar Year lies in the distant past, plus the fact that some nations still regard it as sacred. The terms LUNAR CALENDAR, Chinese Lunar Zodiac and Lunar Agricultural Almanac suggest that somehow in the ancient past the Lunar cycles were used to time the Heliocentric ones. Prior to the 8th century B.C. China and all other nations observed a Lunar year which happened to be the same length as the Solar year. Both years were 360 days in length. Today the Chinese still adhere to the Lunar Year while adjusting the calendar every 2½ years to

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keep pace with the Solar cycles. To quote Theodora, "*The Lunar Year is divided into 12 months of 29½ days. Every 2½ years, an intercalary month is added to adjust the calendar. The intercalary month is consecutively interposed from the 2nd to the 11th months of the Lunar Year. The addition of this month every third year produces the Lunar Leap Year*".

Obviously, this reckoning is not scientifically sound as a means for timing Helio-cycles, but somewhere back in the ancient past the lunar cycles were used to time the Helio-cycles. It was in the ancient past that the original lunar cycles were disrupted, while the laity kept with their observances of the lunar cycles believing them to still have astrological value.

Today only the SOLAR CYCLES can be valid as a means for timing the HELIO-CYCLES. Perhaps one day Asia will begin to understand this. The Agricultural Calendar is the stepping stone that will lead Asia to an enlightened astrology one day, perhaps also leading the West into new dimensions of understanding also.

Although not setting up Helio-horoscopes like we in the West do—the Chinese were nonetheless aware of two distinct sets of influences affecting their everyday lives. They may have not even been aware that these influences were in part Heliocentric influences. But that didn't stop them from using them in character delineation as well as in agriculture.

Although the starting date for the Chinese Zodiac is identical with the Helio-year beginning, the actual Chinese characters are not the same as the pure Helio-sign influences owing to the overlapping in time and consequential blending together of the two influences Helio and Geo.

For instance the DRAGON is actually a blending together of the Geocentric sign Aries with a Helio-Jupiter sign, owing to both influences occurring within the same month. We also find a number of peculiarities about the Helio-Zodiac that are not encountered with the Earth-centred Zodiac. Among these are:

(*a*) The inclusion of the Earth into the Helio-rulerships. What kind of Zodiac sign would be ruled by the Earth? Have we ever stopped to consider such a possibility?

(*b*) The polarities are completely changed. The signs of Mars are polarized with those of the Earth. The signs of Venus with those of Jupiter. The signs of Mercury with Saturn.

(*c*) The signs LEO and CANCER are missing, leaving two signs of Mercury, two of Venus, two of Earth, two of Mars, two of Jupiter and two of Saturn.

To understand the Helio-signs, their rulerships and their influence on human character we must first establish an invariable rule. That is THE PLANET AROUND WHICH THE ZODIAC IS FORMED IS EXCLUDED FROM RULERSHIP. It never participates in rulership of its own zodiac. With the Helio-Zodiac we find no signs of the SUN or the MOON. The Sun remains at the centre—exempted from rulership participation. The Moon belongs to the Earth system—the Geocentric system, being considered part of the Earth. Never separate. The many Moons around Mars, Jupiter, Saturn and Uranus are likewise considered part of that particular planet, having no Helio-influence. Hence:

The HELIO-ZODIAC has no signs of the SUN
The MERCURY-ZODIAC has no signs of MERCURY.
The VENUS-ZODIAC has no signs of VENUS
The EARTH-ZODIAC has no signs of the EARTH
The MARTIAN-ZODIAC has no signs of MARS
The JUPITER-ZODIAC has no signs of JUPITER
The SATURN-ZODIAC has no signs of SATURN.

The Helio-rulerships are in the order of Mercury, Venus, Earth, Mars, Jupiter, Saturn and co-ruled by their octaves.

The pure HELIO-SIGN INFLUENCES are in the order of the 12 signs:

		CORRESPONDING CHINESE NAME
HELIO-SIGN 1	RULER: MARS	RAT
Ambitious. Captivated by power and brilliance. Competitive. Independent. Aggressive. Dominant.		
HELIO-SIGN 2	RULER: JUPITER	OX
LAW GIVERS, Music lovers, Contemplative. Likes to be alone. Idealistic (sometimes to the		

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point of fanaticism), often chauvanist, self-righteous, puritanical, dogmatic.

HELIO-SIGN 3 RULER: SATURN/URANUS TIGER

Likes ideas, revolutionary, rebellious, defies authority, anti-establishment, leaders of groups, innovative, often reckless, egocentric, loves risk taking, unpredictable, power loving.

HELIO-SIGN 4 RULER: SATURN CAT

Conservative, traditional, cautious, often beaurocratic, deceptive, shines in the fields of LAW, POLITICS and GOVERNMENT. Can be ruthless and cold to strangers, class conscious, snobs.

HELIO-SIGN 5 RULER: JUPITER DRAGON

SIMILAR TO SAGITTARIUS
Idealist, aiming at great heights of achievement, honest, direct and open, speaks from the heart, enthusiast, proud, optimist, power loving, generous, can't be secretive, bold, athletic, lucky.

HELIO-SIGN 6 RULER: MARS SNAKE

Similar to SCORPIO, power-loving, magnetic, can be ruthless, possessive and very demanding, views others with distrust, suspicious, often paranoid, silent and secretive, when aroused can harbour hatred for a long time, revengeful, bottles up his feelings, passionate, prone to danger and death, likes luxury and wealth.

HELIO-SIGN 7 RULER: EARTH HORSE

Earthy, warm, amiable, believes in "life liberty and the pursuit of happiness", romantic, sensual, passionate, has raw sex-appeal, often falls deeply in love, has powerful romantic and love emotions, carefree, happy-go-lucky, lives for fun, laughter, enjoyment and pleasure, high-spirited, self-confident, independent, adventurous, athletic, loves Mother Nature and the outdoor activities, finds it hard to restrain feelings, impulsive, often subject to unbridled passions, often prey to the perils of love, hot blooded, often egotist, self-centred, centres life around himself and everything that relates to himself, extroverted, will give up everything for love, accumulates wealth easily but not concerned with security, adept at handling money, headstrong.

HELIO-SIGN 8 RULER: VENUS SHEEP

Artistic, feminine, men can be effeminates, pacifist, a follower, charming, beautiful, easily lead, often weak-willed, lacking in courage and initiative, craves security and emotional certainty, can't stand fighting or quarrelling, makes sacrifices to avoid confrontations and to keep the peace, likes comfort and luxury, shy, fond of children and animals, gentle, loves harmony and peace, often withdrawn, often looked after by others or protected by them, not very disciplined or punctual, feels insecure, often receives legacies, gentle, affectionate, introspective, craves attention.

HELIO-SIGN 9 RULER: MERCURY MONKEY

THE GEMINI OF THE HELIOCENTRE
INGENIOUS, brilliant mind, clever, cunning, subtle, witty, playful, intellectual, nimble, youthful, inventive, innovative, versatile, agile, fascile, flexible, opportunist, tricky, loquacious, long-winded, strategist, skilful, problem solvers.

HELIO-SIGN 10 RULER: MERCURY ROOSTER

THE VIRGO OF THE HELIOCENTRE
Scientific minded, loves debate, good orator, perfectionist, talented, quixotic, didactic, pedantic, stylish, amusing, likes order, precision and cleanliness, finicky, desires to help the underprivileged and helpless, practical, suited to agriculture, loves to shine in the world of the mind, inquisitive, likes work and study, health conscious.

HELIO-SIGN 11 RULER: VENUS DOG

Just, moral, loves fairplay, hates injustices, fights for justice and righteousness, indifferent to

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money or wealth, idealist, pacifist in attitude but not a coward, often engaged in ethical and moral causes, believes in freedom, justice and equality for all, fights against corruption, champions of human rights, desires to alleviate suffering, honest, loves to please, will sever any relationship after any breach of trust, selfless, loyal, devoted, modest, altruist, discreet, faithful, sometimes moralistic and narrow, women are beautiful to behold.

HELIO-SIGN 12 RULER: EARTH BOAR

SIMILAR TO TAURUS

Earthy, large appetites, strong passions, sensual, down to earth, hard working, loves money, security and pleasure, can accept burdens without complaint, strong willed, stubborn, resolute when put to the test, thick skinned, tough, naive, innocent, often defenceless, truthful, sensitive, epicurian, lives in the senses, attracts wealth and security.

This completes some rudimentary researches and observations into the field of Helio-astrology. It is now upto future astrologers to:
(*a*) thoroughly research the influence of the 12 Helio-signs on human character; (*b*) thoroughly research the influence of each planet in the Helio-signs; (*c*) thoroughly research the meaning of the 12 Helio-signs taken as houses. And try to find the 12 Helio-Houses; (*d*) research the meaning of the manifold Helio-aspects between the planets, as relating to the houses (*i.e.* in the Geocentric system the SEXTILE ASPECT relates to the 3rd and 11th houses); (*e*) research into the meaning of the EARTH as a principle (*i.e.* Mercury signifies mind, reason, communications etc.—it is very obvious that the EARTH signifies material and self-oriented matters. The two Helio-signs ruled by the EARTH are often materialistic, self-oriented, body-oriented and pleasure-seeking signs). It would appear that the Earth in its higher meaning signifies physical joy and prosperity. Our own planet the Earth is the most beautiful of all the planets in our Solar System. When we as a planet emerge from the present dark age we have been passing through the Earth will resume Her true nature as a place of beauty, peace and serenity. A place of prosperity, happiness and health.

We can thank Asia that the initial observations and researches began many centuries ago. It is now upto the moderns to perfect this astrology.

A MISSING LINK IN JAIMINI SYSTEM

(Continued from page 73)

Combinations for Imprisonment:– In Jaimini Astrology a certain disposition of malefic planets will constitute what is technically known as *Grahasamya* which is explained in the following Jaimini Sutra.

Paschadripubhagyayorgrahasamye bandhah konayo
Ripujayayoho keetayugmayordarariphayoscha.

That is, if from Lagna — the 2nd and the 12th house or the 5th and the 9th house or the 12th and the 6th or the 4th and the 10th or the 3rd and 11th houses have the same number of planets (not necessarily malefics) posited, the person will be imprisoned. If there is one planet in the 2nd, there must be one planet in the 12th. Here five sets of houses have been named and the presence of planets, in each set, of equal number in each of the houses indicate imprisonment and torture. This is known as *Grahasamya* due to the presence of which the native will have chains' beating, imprisonment and the displeasure of the governing authorities. (Vide *Jaimini Sutras* By Prof. B. S. Rao.)

The principle of *Grahasamya* is applicable not only to the *bhavas* in a horoscope but also to the lords of important *bhavas* as well.

The abstruse Jaimini aphorisms are not so easily comprehensible to astrological students who are conversant with the *Parasari* System of Astrology. But I feel that a patient study of these aphorisms will certainly enrich and widen the horizons of the research-minded students and establish the broad interrelationship between the two major systems of Astrology, *viz.*, *Parasari* and *Jaimini*. In this context I am reminded of John Dryden's poem:

"Errors like straws upon the surface flow,
He who would search for pearls must dive below".

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ASTROLOGY AND MEDICAL SPECIALIZATION

DR. M. V. MEHTA, F.C.A.S.

THIS is a study of 45 birth charts of medical personnel—taken from different sources and my personal contacts. The study is generally to show which factors lead a native to choose a particular line and speciality.

The 6th house is the house of disease, so we must look for the relationship of the 6th house and 6th lord to the 10th house (profession), the second house, house of wealth, and the 9th house, house of fate.

In all there are 45 birth charts. Among these 13 are of general practitioners, 5 of gynaecologists, 3 each of dentists, physicians, people in service, 2 each of cardiologists, orthopaedic surgeons, pediatric surgeons, radiologists, laboratory technicians and ENT specialists, and one of each of urologist, hematologist, skin specialist and one of a homeopathic doctor.

Chart Nos. 1, 2, 3, 4, 5, 6, 11, 12, 34, 35, 37, 42, 44 are of general practitioners. Chart Nos. 14, 15, 16, 17, 41 are of gynecologists. Chart Nos. 22, 23, 33 are of dentists. Chart Nos. 7, 13, 43 are of consultant physicians. Chart Nos. 10, 31, 45 are of doctors in service. Chart Nos. 18–19 are of cardiologists. Chart Nos. 9–32 are of pediatricians. Chart Nos. 24–25 are of radiologists. Chart Nos. 28–29 are of laboratory technicians. Chart Nos. 20–21 are of ENT specialists. Chart No. 8 is of a homeopathic physician.

The lords of the 6th and the 10th houses are related in all charts as follows:

From Ascendant — in 35 charts

From Moon — in 8th charts — 2, 5, 10, 11, 18, 19, 31, 42.

In Navamsa — in 2 charts — 8–16.

The lords of the 6th and 2nd houses are related in all but 3 charts — Nos 35, 42, 43, (3).

From Ascendant — related in 30 charts.

From Moon — related in 6 charts (2, 4, 7, 23, 25, 45).

In Navamsa — related in 5–9–12–28 (4).

In Dasamsa — related in 1–14 (2).

The lords of the 6th and the 9th houses are related in all but 3 charts (5–7–25).

From Ascendant — in 29 charts.

From Moon — in 9 charts (19, 20, 23, 24, 29, 32, 37, 41, 43).

In Navamsa — related in 4 charts (8, 13, 28, 44).

Chart Nos 18 and 19 are charts of two cardiologists. The 4th house in any chart represents the heart. The Sun is considered as related to heart-diseases. Referring to these two charts, we can clearly see the connection of the 4th house and 6th house and the Sun as follows:–

Chart No. 18 — The Sun is in the Nakshatra of 4th lord. Mercury, lord of sixth house, is in the Nakshatra of Moon positioned in the 4th house. Lord of 10th Venus is conjunct Sun in the 2nd house.

Chart No. 19 — The Sun is in the 10th house— Lord of 6th house Moon is aspected by Jupiter positioned in the 4th house. The lord of the 10th Mars is in the Nakshatra of the 4th lord Venus.

Thus both the charts point clearly to cardiology.

Gynaecologists

Chart Nos 14–15–16–17–41 are charts of gynaecologists. Gynaecology is more concerned with the pelvic region and hence the 7th and 8th houses, Venus and Mars are to be mainly observed and their relationship to the 7th house, 8th house as well as to the 6th and 10th houses.

Chart No. 14 — Lord of the 7th aspects the 6th houses. Lord of the 6th aspects the 7th house. lord of the 8th is Venus and Venus–Mars are in conjunction. Lord of the 10th aspects the 7th house and lords of the 6th and 10th houses are in the Nakshatra of Mars, the 7th lord.

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Chart No. 15 — Lord of 7th aspects the 7th house. Lord of 8th house aspects the 6th house. Lord of 10th and 7th in first house aspect the 7th house. Lord of 6th house is in the Nakshatra of the Sun which aspects the 7th house. Lord of 10th Sun is in the Nakshatra of Saturn which aspects, Mercury lord of the 8th.

Chart No. 16 — Lord of the 7th house aspects the 7th. The 8th lord aspects the 7th. The 7th lord aspects the lord of the 6th. Lord of the 6th is in the house of the Sun with Venus in the Nakshatra of Venus. Lord of the 10th is Mars.

Chart No. 17 — Lord of the 7th Jupiter is conjunct Venus. Lord of the 8th house Mars aspects the 7th and 8th houses. Lord of the 6th house is in the Nakshatra of Venus. Lord of the 10th Mercury is conjunct Venus and lord of 7th Jupiter.

Chart No. 41 — Venus is in the 7th house. The 7th lord aspects the 6th house. Lord of 8th aspects the 8th and the 10th houses. Lord of the 10th is Venus. Mars aspects the 7th house. Thus we can very well see from these charts, relations of the 7th and the 8th houses, Mars and Venus to the 6th and 10th houses.

There are three charts of dentists — Nos 22, 23, and 33. Taurus represents mouth. The Sun is Karaka for mouth and the 2nd house gives indications for mouth problems. Thus, these three factors, the Sun, 2nd house and Taurus sign should have a connection with the 6th house or the 6th lord and the 10th house or the 10th lord.

In Chart No. 22, the Sun is in the 2nd house aspected by Jupiter, lord of 6th house from 10th house. Sun aspects Taurus sign.

In Chart No. 23, the 6th lord is in Taurus aspecting the 10th house. The lord of 10th is aspected by the Sun. The 2nd lord Jupiter is conjunct Sun.

In Chart No. 33, Taurus is the 6th house. The Sun is in the 6th house and the 2nd lord aspects the 6th house Sun and the 10th lord.

Thus, all three charts give indications for dentistry.

I have in my collection only one chart of an urologist. For kidney diseases Scorpio sign, the 8th house and Venus are to be considered. Here is Chart No. 30, the chart of a urologist. The sixth house is Scorpio. The lord of this house Mars is in the 8th house and lord of 8th Saturn is conjunct Venus in the 11th house aspected by Rahu. Thus all factors indicate a urologist. In Navamsa also, Scorpio is in the 12th house—opposite the 6th house. The lord of Scorpio Mars aspects the 6th and 10th houses and Venus is in the 6th house in Dasamsa. Also Scorpio is the 4th house aspecting the 10th house. Venus is in the 10th house and Mars aspects the 6th house.

There are two charts of orthopaedic surgeons in my collection — No. 27 and 39. Orthopaedic line is a part of surgery, particularly of bones and hence Saturn, Mars and Sun are to be considered. In Chart No. 27, Saturn and Mars are in the 2nd house. Saturn aspects the Sun and Saturn is the lord of the 10th house. In Navamsa Saturn and Sun are in opposition and in Dasamsa Sun is in the 10th house. In Chart No. 39 Saturn is in the 10th house in Leo. The Sun and Mars are conjunct in the 7th house. The 6th lord Mars aspects the 10th house and Saturn. Thus, both the charts clearly indicate orthopaedic line for the natives.

There are two charts of Ear, Nose, Throat specialists. For this speciality we have to look for a connection between the 6th and 10th houses with the 3rd house, the 2nd house and Sun, Mars, Saturn and Mercury. The following signs suggest these organs — Aries, Gemini, Cancer, Capricorn, and Aquarius. Chart Nos 20 and 21 are of ENT surgeons.

In Chart No. 20, the 6th house is Aries. The 6th lord Mars is with Saturn in the Ascendant. The Sun and Mercury are in the 3rd house in Capricorn. The lord of the 3rd house is Saturn aspecting the 10th house. The 2nd lord Jupiter is in the house of the Sun in the 10th house. In Navamsa the Sun is in Aries and Saturn is in the 2nd house. Mercury is in the 10th house and Mars aspects the 10th house. From the Moon sign, the 2nd and 3rd lords Sun and Mercury are in the 7th in Capricorn. The lord of 6th from the Moon is in the 2nd from the Moon.

In Chart No. 21, the 6th lord is Mars. Mars aspects the 2nd and 10th houses. Lord of the 2nd is in Capricorn sign. Saturn is in Aquarius aspecting the 3rd house and the 6th house.

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Mercury aspects the 10th house. In Navamsa, the Sun is in the 3rd house. Saturn and Mars are in opposition. Saturn is in Capricorn aspecting the 10th house. Mercury aspects the 3rd house. In Dasamsa the Sun and Mars are in the 6th house.

From the Moon sign, the 3rd house is aspected by Mars. Mercury and Sun are in the 10th house and Saturn is in the 2nd house. All the factors corroborate ENT speciality.

In my collection there is only one chart of a haemotologist. Blood diseases are shown mainly by Cancer sign and the Sun and Moon are related to the 6th or 10th houses. Here in Chart No. 26 of a haemotologist, the 6th house is Cancer. The 6th lord is in the 9th house and the Sun is in the 10th house.

There is only one chart of a skin specialist — Chart No. 40. Skin diseases can be related to Mercury, Saturn and Venus. Here in this chart, Mercury and Saturn are in the 6th house. Saturn is the 10th lord and Venus is in a sign of Mercury. So all three planets are related to either the 6th house or the 10th house.

As for the consulting physicians, surgeons, pediatricians, radiologists and general practitioners, they are concerned with whole bodies of patients and hence I am able to clearly identify special features in their charts.

This is a very small collection of birth charts, but still each chart shows a tendency towards the medical line, as well as, a specific speciality. — 84–86

Chart No.	Date	Time	Place		Asc'dt.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	25–10–06	1–15 PM	21N31 70E27	Rasi	10	7	10	6	7	3	8	11	4
				Nav	11	9	3	11	3	12	12	11	8
				Dasa	7	9	11	3	4	9	9	4	4
2	21–12–17	10–12 AM	22N27 70E05	Rasi	10	9	12	6	9	2	10	4	9
				Nav	3	2	5	10	8	1	4	10	3
				Dasa	11	11	9	2	5	1	12	6	11
3	14–11–20	7–39 AM	23N08 72E03	Rasi	8	7	9	9	8	5	9	5	7
				Nav	5	3	3	9	5	7	1	9	10
				Dasa	6	4	11	5	5	12	9	2	11
4	3–2–20	12–15 Noon	21N31 70E27	Rasi	1	10	4	7	10	4	9	5	7
				Nav	7	4	5	9	3	10	4	6	3
				Dasa	7	12	1	9	12	6	1	10	4
5	28–9–20	7–30 PM	21N03 70E33	Rasi	1	6	12	8	6	5	7	5	7
				Nav	1	1	9	10	6	5	8	8	11
				Dasa	1	6	2	11	10	9	8	1	12
6	9–8–26	6–10 PM	22N36 70E55	Rasi	10	3	5	1	4	11	3	7	3
				Nav	11	10	2	4	10	7	3	3	1
				Dasa	7	7	6	4	6	11	11	3	10
7	2–11–30	4–45 AM	21N31 70E27	Rasi	6	7	11	4	7	3	8	9	12
				Nav	3	12	2	7	10	3	8	5	12
				Dasa	7	12	7	4	11	12	8	1	5
8	1–1–31	5–10 PM	17N58 79E36	Rasi	3	9	2	4	9	3	8	9	12
				Nav	9	6	12	10	9	1	5	7	11
				Dasa	6	2	12	7	6	10	5	3	4
9	23–9–40	4–32 AM	21N31 70E27	Rasi	5	6	2	5	6	1	4	1	6
				Nav	3	12	2	9	4	7	10	7	3
				Dasa	7	4	3	2	8	8	7	8	8
10	19–1–43	4–00 AM	22N36 70E55	Rasi	8	10	3	9	10	3	10	2	5
				Nav	8	11	9	1	3	2	4	1	2
				Dasa	8	7	5	9	11	11	12	2	6

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Chart No.	Date	Time	Place		Ascdt.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
1	2	3	4	5	6	7	8	9	10	11	12	13	14
11	2–2–47	7–30	22N51	Rasi	5	10	3	10	10	8	9	4	2
		PM	71E68	Nav	1	3	9	1	6	4	1	7	2
				Dasa	6	8	5	6	11	4	10	3	3
12	30–10–56	12–40	21N31	Rasi	10	7	6	11	7	6	6	8	8
		Noon	70E27	Nav	10	11	10	1	8	10	11	6	6
				Dasa	6	11	2	6	8	2	3	6	6
13	9–9–57	1–30	22N35	Rasi	9	5	11	5	5	6	7	8	7
		PM	88E23	Nav	5	7	2	9	8	1	7	8	1
				Dasa	1	12	7	2	1	6	7	9	1
14	7/8–4–40	5–40	25S59	Rasi	12	12	12	2	11	12	2	1	6
		AM	32E42	Nav	10	11	11	1	3	12	1	3	6
				Dasa	2	4	4	4	8	5	1	4	11
15	30–11–34	7–51	23N02	Rasi	8	8	5	6	7	7	8	10	10
		AM	68E55	Nav	10	8	8	10	3	12	9	6	1
				Dasa	10	8	12	2	4	12	9	3	9
16	29–7–33	4–57	23N16	Rasi	4	4	6	6	4	5	5	8	11
		AM	77E36	Nav	4	7	6	3	7	9	3	10	8
				Dasa	12	4	10	7	4	2	7	10	1
17	11–1–50	12–20	26N27	Rasi	6	9	7	6	10	10	10	5	12
		Night	76E40	Nav	4	9	7	1	12	2	5	8	9
				Dasa	9	6	7	6	9	11	2	1	2
18	13–2–51	6–26	21N31	Rasi	10	11	1	11	10	11	11	6	11
		AM	70E37	Nav	1	7	7	2	1	1	1	12	3
				Dasa	10	11	8	6	9	5	6	4	8
19	21–11–17	12–39	18N55	Rasi	11	8	10	5	8	2	9	4	9
		Noon	72E50	Nav	7	5	6	6	8	2	7	10	4
				Dasa	11	5	3	6	9	2	4	7	12
20	27–1–56	1–37	17N0	Rasi	8	10	4	8	10	5	11	8	8
		AM	81E46	Nav	5	1	4	8	2	2	12	6	10
				Dasa	5	9	12	9	10	6	5	6	11
21	3–11–35	9–38	18N55	Rasi	3	7	10	9	6	8	6	11	9
		PM	72E50	Nav	10	12	2	4	6	5	10	10	7
				Dasa	7	12	10	12	11	5	2	2	4
22	15–12–66	2–50	51N27	Rasi	7	8	10	6	8	4	9	11	1
		AM	0E16	Nav	7	12	11	1	7	7	3	3	7
				Dasa	7	1	7	6	7	3	11	8	7
23	26–4–52	3–25	21N31	Rasi	11	1	2	7	12	1	12	6	11
		AM	70E37	Nav	11	5	2	12	9	2	12	2	8
				Dasa	4	5	7	1	1	3	5	7	12
24	13–4–56	7–10	21N31	Rasi	7	1	2	10	1	4	2	8	8
		PM	70E27	Nav	7	1	10	11	3	12	2	6	9
				Dasa	7	1	10	7	3	9	3	6	9
25	23–3–11	5–00	21N31	Rasi	11	12	9	10	12	7	1	1	1
		AM	70E27	Nav	10	9	3	2	7	1	2	4	6
				Dasa	2	10	11	10	11	2	3	5	7
26	28–11–40	12–55	11N20	Rasi	11	8	7	7	7	1	7	1	6
		Noon	76E48	Nav	1	7	3	10	1	5	9	5	2
				Dasa	5	8	4	11	2	5	10	6	6
27	26–2–44	10–25	24N10	Rasi	1	11	12	2	10	4	10	2	4
		AM	72E28	Nav	5	11	8	4	6	12	1	5	7
				Dasa	6	3	3	5	3	9	10	6	4

(Continued on page 90)

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AN OCCASIONAL QUIZ

A pound of practice is worth a ton of theory. Reading rules of astrology can be interesting. More interesting is working out these rules on real life cases. From this month we introduce a QUIZ which we know you will enjoy. The correct answer will carry a prize of Rs. 200/–. Two or more winners will share the prize amount equally. This QUIZ will give you a chance to demonstrate your predictive ability.

QUIZ 1:

Chart 1: Born 11th March 1986 at 7–25 a.m. (IST) at 6 N 54, 79 E 52.

Balance of Saturn Dasa at birth: 18 years 10 months 14 days.

Rasi:–Sun 327° 59′; Moon 333° 25′; Mars 238° 47′; Mercury (2) 338° 09′; Jupiter 312° 13′; Venus 340° 12′; Saturn 227° 22′; and Rahu 9° 57′.

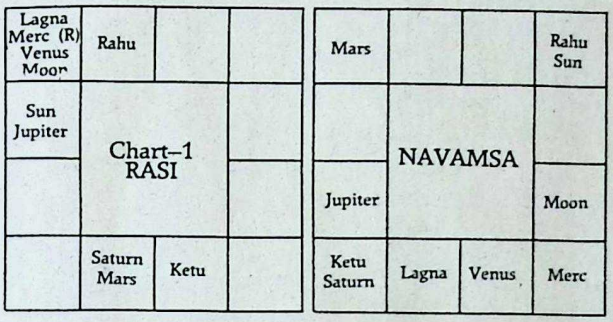
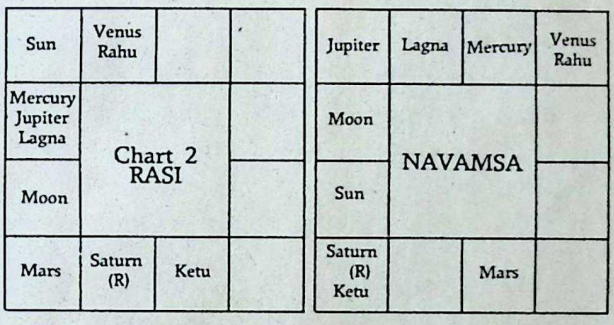


Chart 2: Born 3rd April 1986 at 4–28 a.m. (IST) at 9 N 40, 80 E 00.

Balance of Sun Dasa at birth: 2 years 1 month 3 days.

Rasi:– Sun 350° 21′; Moon 275° 21′; Mars 250° 40′; Mercury 326° 17′; Jupiter 317° 27′; Venus 8° 33′; Saturn (R) 227° 15′; Rahu 8° 44′; and Ketu 188° 44′.

Both babies have a similar defect in the upper half of the body. What is it?.

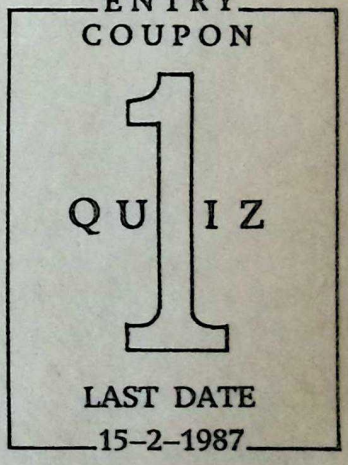


HOW TO ENTER:

All you have to do is to write down the answer with the appropriate astrological discussion and send in your entry along with the entry coupon.

Rules and Conditions:

1. The QUIZ is open to all readers of THE ASTROLOGICAL MAGAZINE.
2. The decision of the Editorial Board is final and binding.
3. The winner/winners will be announced in the forthcoming issues of THE ASTROLOGICAL MAGAZINE.
4. Answers must be neatly typed or legibly written on foolscap sheets. Illegible entries will not be considered.
5. Address answers to QUIZ 1, THE ASTROLOGICAL MAGAZINE, 'Sri Rajeswari', Bangalore 560 020.
6. Last date for receiving entries: **15th February 1987.**



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ASTROLOGY AND MEDICAL SPECIALIZATION

(Continued from page 88)

1	2	3	4	5	6	7	8	9	10	11	12	13	14
28	23–10–17	5–22	21N31	Rasi	6	7	9	5	6	2	8	4	9
		AM	70E27	Nav	3	8	9	1	6	3	10	10	4
				Dasa	7	9	6	5	11	3	10	6	12
29	25–10–40	5–30	21N31	Rasi	12	7	4	6	8	1	5	1	6
		PM	70E27	Nav	11	9	5	3	4	6	9	6	3
				Dasa	4	9	8	8	4	7	2	7	7
30	18–5–39	8–53	South	Rasi	3	2	1	10	1	12	1	1	7
		AM	India	Nav	9	11	6	11	4	6	2	1	11
				Dasa	5	11	7	7	5	10	2	1	11
31	15–12–52	1–50	21N31	Rasi	6	8	8	10	8	1	10	7	10
		AM	70E27	Nav	2	12	4	5	6	6	1	7	4
				Dasa	7	1	4	2	6	7	9	7	1
32	8–10–15			Rasi	6	6	4	4	7	11	6	3	10
				Nav									
				Dasa									
33	1–6–56	7 20	4S02	Rasi	9	2	11	11	2	5	3	8	8
		PM	39E39	Nav	1	3	12	8	12	1	11	5	8
				Dasa									
34	Jan 44			Rasi	12	9		2	9	5	8	2	4
				Nav									
				Dasa									
35	29–9–48			Rasi	3	6	4	7	7	8	4	5	1
				Nav									
				Dasa									
36	20–1–02			Rasi	5	10	2	10	10	10	11	9	7
				Nav									
				Dasa									
37	29–4–35			Rasi	6	1	1	6	1	7	2	11	4
				Nav									
				Dasa									
38	7–2–22			Rasi	9	10	2	8	11	6	10	6	6
				Nav									
				Dasa									
39	10–6–49			Rasi	8	2	8	2	2	10	12	5	12
				Nav									
				Dasa									
40				Rasi	2	6	8	5	7	3	6	7	10
				Nav									
				Dasa									
41	27–1–48			Rasi	5	10	4	5	10	8	11	4	1
				Nav									
				Dasa									
42	11–4–48			Rasi	10	12	1	4	12	9	2	4	1
				Nav									
				Dasa									
43	26–11–49			Rasi	7	8	10	5	8	10	9	5	12
				Nav									
				Dasa									
44	30–9–36	9–20	20N36	Rasi	7	6	12	5	6	8	7	11	9
		AM	73E73	Nav	2	2	5	4	3	11	10	2	3
				Dasa	3	6	9	8	7	12	10	6	11
45	22–2–51	2–45	21N31	Rasi	3	11	5	12	10	11	12	6	11
		PM	70E27	Nav	11	9	5	4	5	1	5	12	3
				Dasa									

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A HOROSCOPIC FOUNT OF SUPREMACY

P. N. OAK M.A., LL.B.

IN every age there are persons who dominate the stage of life, compel attention and their words and deeds get publicised.

Very seldom are these persons born in top families. They usually rise to eminence from humble beginnings and through numerous vicissitudes.

What are the astrological combinations which make them great? There could be many. For instance, an horoscope in which most of the (usual nine) planets are elevated, *i.e.*, exalted.

In recent history we have seen how Napoleon, Mussolini, Hitler, Mahatma Gandhi, Einstein, Jawaharlal Nehru and Indira Gandhi have dominated the world scene.

An astrologer should be able to pick up horoscopes which show such promise. In this article I propose to analyse one Yoga *i.e.*, one particular configuration which, in my limited observation, holds promise of a spectacular rise for the native, far beyond the prospects visualised at birth. For instance, though Jawaharlal Nehru was born in a wealthy family, it could never have been visualized by non-astrologers that he would be the head of a free India's Government.

From some sample names cited above it may be noticed that pre-eminence in public life could be in diverse fields. The power, authority and riches commanded by each may also vary. But one factor common to all was that their utterances carried weight and they had countless admirers.

The Yoga that I have in view involves the Moon, his sign Cancer and Saturn. These three are closely interconnected. They impart great strength and power to the native.

To comprehend the potential of the configuration let us be clear about some basic facts. The Moon is the nearest celestial body to the Earth and is additionally 'tied' to the Earth's axis. Saturn is certainly the farthest. The Moon is benevolent, pleasant, handsome and amiable while Saturn is dull, reserved, malevolent, ugly, sinister and scheming.

Being in a way the two extremes they epitomise the *Navagraha Chakra i.e.*, the planetary wheel and its whirl.

The other fact to be comprehended is the importance of the sign Cancer.

It is the sign with the greatest divine benefic potential. Therefore it is good to have as many planets in Cancer as possible. If there is a concentration of planets in Cancer in a good house (the 1st, the 2nd, the 5th or the 9th) one obtains easy success, rewards and praise for all that he does or does not do. He is a chosen favourite with everybody and of dame luck.

The sign Cancer may therefore be deemed to be a reservoir of divine lustre, fame, success and strength. If the Moon is directly connected with Cancer success will come effortlessly. If the Moon is indirectly connected, name, fame, power, eminence etc., will be attained through strenuous effort and suffering and will be considerably delayed.

When Saturn is 'yoked' to the Cancer–Moon combination in a way he plays the role of the benevolent demon running useful and serviceful errands, as illustrated in the story of Allauddin and his wonderful lamp.

Saturn is a kind of hefty, massive, untiring work-horse whose strength and energies are put to good use when energised by the divine lustre of the Moon and its sign Cancer.

Saturn may also be likened to a huge lifeless, iron-machine looking like an ugly dead mass. But when connected with an electric power-current it gets busy and industrious and delivers the required goods.

In the chart of Jawaharlal Nehru the ascendant is Cancer and the Moon, the lord is posited in his

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own sign (and own house) *i.e.* in the Ascendant itself.

This combination made Jawaharlal a handsome figure with winsome manners, always popular with most people, one for whom success and recognition came easily, and to whom incarceration also meant no diminution in pomp and comfort.

Saturn is posited in the 2nd house in Leo. Since Saturn is connected with the house behind it and also with the house ahead (by the rule of *sadesathi*) in Nehru's horoscope, he is connected at its rear with all the divine lustre of the Moon posited in full glory and splendour of his own sign Cancer. This is what is meant by the Saturn–Moon–Cancer combination. There could be some other variations too, which we shall see later.

Saturn being in the house of wealth (the 2nd house) in Jawaharlal's horoscope it entailed fines or confiscations by the British authorities (ruling in India then), donations to trusts and charities and dressing himself in rough Khaddar cloth (ideologically) though he could easily afford the finest silk and muslin.

Incidentally, Mahatma Gandhi too has Saturn in the 2nd. But it is in Scorpio. Consequently, Mahatma was more meagerly and shabbily dressed compared to the official and public norms of his times. Moreover Saturn in Gandhi's horoscope is not supported from the immediate rear by the Moon and Cancer. Therefore Gandhi progressively impoverished himself in attire from the ministerial status of his father.

Contrarily Jawaharlal always lived like a prince and while his wealth kept ebbing out at the front it also kept incessantly flowing in from the rear, because of the Cancer–Moon support to Saturn in the house of wealth.

In Jawaharlal's horoscope let us visualize Saturn as an elephant drawing the concentrated lustre of Cancer and the Moon with its trunk and showering it on the 3rd house (because Saturn also affects the house immediately in front) and on the other houses that he aspects, namely houses 7 and 10 from his own position. Since Saturn is in the 2nd house, houses 3, 7 and 10 from it will be respectively the 4th house, the 8th house and the 11th house. Therefore the houses which directly derive nourishment from the concentrated Cancer–Moon lustre through the agency of Saturn are the 2nd house (where Saturn is posited), the 3rd (being proximate), the 4th (being aspected) and the 8th and the 11th (also being aspected) houses.

Since the 3rd house is Virgo (of which Mercury is the lord) Jawaharlal won fame through his writings, especially because he receives Moon–Cancer lustre through the Saturnian pipeline.

The 4th house also receives that lustre. Therefore even under detention Jawaharlal got comfortable quarters and princely attention.

Even in his death he was famous because the 8th house too receives the Cancer–Moon lustre through the full focus of Saturn.

Incidentally one may also work out similar combinations of other planets with the Moon–Cancer reservoir of divine power.

If, say, Jupiter is in Cancer along with the Moon (in the Ascendant or any other house in the birth chart), houses (and planets therein) which are the 5th, the 7th and the 9th from the Jupiter–Moon–Cancer combination will receive nourishment (from the Moon–Cancer reservoir of divine lustre) because the Jupiter-pipeline alias the Jupiter distribution system reaches or sprays the 5th, 7th and 9th houses from the position of Jupiter. Therefore the more the number of planets occupying those houses the more lustrous, variegated and accomplished will be the personality and its prowess.

If Mars is posited in Cancer along with the Moon, since the Mars pipeline waters the 4th, 7th and 8th houses (from position of Mars) those houses and planets in them will receive the Moon–Cancer divine lustre and make that native famous.

Since all other planets have only the 7th aspects (which even the Moon itself has) in those horoscopes where Saturn is not posited in Cancer (with Moon) or Leo, and Jupiter or Mars are not posited with a Cancer–Moon, a horoscope which has several planets in Cancer or in Capricorn (in the opposite house of the direct Moon focus *viz.*) that life will also be famous and lustrous.

Yet even better than Mars (and perhaps Jupiter too) Saturn connected with the Cancer–Moon

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yields sustained, spectacular and pronounced results because as mentioned earlier Saturn possesses demoniac grit and grip. It is the roughest work-horse.

At the same time it may be noted that the Moon–Cancer lustre distributed in the birth-chart through a Saturnian pipeline not only brings late results but also forebodes a long, tough struggle all along the way. This may be seen from Jawaharlal's life.

The second horoscope illustrating the terrific potential of the Moon–Cancer–Saturn combination is of Jawaharlal's own daughter, Mrs. Indira Gandhi.

She has Saturn in Cancer ascendant and the Moon in Capricorn exactly opposite, in the 7th house. This is like double twins; the Moon aspecting his own house (namely Cancer Ascendant) from the 7th house, and Saturn aspecting its own (the 7th) house from Cancer Ascendant. Moreover both Saturn and the Moon are firmly entrenched in bastion-type quadrant houses aspecting and strengthening their respective houses and positions. This is a particularly tough and strong combination of the Cancer–Moon–Saturn combination because there Saturn assumes the quality of a second (supplementary) Moon (being posited in Cancer and being fully illuminated by the Moon itself from the opposite house). Therefore so long as she was alive Mrs. Indira Gandhi wielded supreme power. People may differ from her and criticize her as they did her father but as with Jawaharlal nobody dared go against her or dislodge her. That is the special characteristic of the Cancer–Moon–Saturn combination.

The third horoscope of that variety is of the late Sanjay Gandhi. His is Capricorn ascendant. Saturn (lord of the Ascendant) is in Cancer in the 7th house and next to it in the 8th house in Leo is the Moon. Since Saturn and the Moon are in close proximity the Saturn–Cancer–Moon combination operates. And so long as Sanjay Gandhi was alive he was a law unto himself. He dispersed the slums around Juma Masjid in Delhi, he shouted slogans at the Supreme Court. Lesser mortals would have got hauled up and laid up in jail for long terms for such acts but Sanjay moved from one action to another unimpaired and unhampered.

The reason why he met an untimely death is that in his horoscope Saturn (lord of the 2nd house) and the Moon (lord of the 7th house) are both killer planets, *i.e.*, *maraka*. And additionally the frail Moon in the 8th (house of death) is being pursued by a tough Saturn from the 7th, the congenital fatal *sadesathi* nexus.

The fourth and last horoscope for the point under study in this article is my own. It has also a Moon–Cancer–Saturn combination of sorts. From that, an astrologer had predicted a great future for me. And it did prove true, though not in the material sense, but in the academic sense. Because I have made some breath-taking discoveries with regard to the Taj Mahal and a wide range of other historical topics in which I am challenging the entire world of history and I have never been proved wrong.

Mine is Aries Ascendant, with Jupiter in it, the Moon and Ketu in the 3rd house in Gemini. Saturn in the 4th house in Cancer, Rahu in the 9th house in Sagittarius, Mercury in the 10th house in Capricorn and the Sun, Mars and Venus in the 11th house in Aquarius (Born 9.54 a.m. at Indore on March 2, 1917).

In my case the Moon–Cancer–Saturn combination has not brought me any special riches or authority because none of them is connected directly with the Ascendant or the lord of the Ascendant (*i.e.* Mars). On the other hand Mars (in Aquarius) is at loggerheads (*Shashtashtaka*

→

IMPORTANT ANNOUNCEMENT

DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE will deliver a special lecture on *MAN AND COSMOS* on Thursday 1st January, 1987 at 6.00 p.m. at the Indian Institute of World Culture, B.P. Wadia Road, Bangalore–560 004.

Shri P. Venkata Subbaiah, Governor of Bihar will preside.

The lecture is open to the public.

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i.e., hostile 6–8 relationship) with Saturn, the host planet (being lord of Aquarius) in addition to the usual Mars–Saturn hostility.

Therefore my discoveries though very far-reaching and far-ranging and impeccable and unexceptionable have brought me no material gain by way of position, power or riches. But it certainly has led me to supremacy in my own special field of discovery.

Whether that Saturn–Cancer–Moon combination will yet help me realize my academic ambition of setting up a world Vedic Heritage University to educate the world in its primordial, pre-christian Vedic–Sanskrit heritage, is yet to be seen.

Mercury being in the 10th (in Capricorn) it receives the full lustre of the Moon and Cancer through Saturn; therefore it gave me a unique research know-how.

Mars being posited in the earthy, rough sign Capricorn my research began with ruined historic buildings situated in rough terrain. Since the Moon is in Gemini (a sign ruled by Mercury) my research sprouted through sheer logical thinking and not by laborious plodding through bulky tomes.

Saturn in the sign of the Moon, the Moon in the sign of Mercury, Mercury in the sign of Saturn and Saturn again in the sign of the Moon leads to a continuous merry-go-round of a vicious circle if one may say so, with regard to my discoveries. They have produced eddies of controversies, moving in furious circles without the Government or the public ever making up its mind to test my discoveries and be done with them, one way or the other.

In any case the charts discussed above should enable readers to look for the Saturn–Cancer–Moon combination supremacy-potential among horoscopes which come to their notice.

The Moon–Cancer–Saturn personality has the power to scrap or defy old laws, concepts or norms and set down new concepts, norms and laws. This is quite manifest from the careers of Jawaharlal Nehru and Mrs. Indira Gandhi.

For the Saturn–Cancer–Moon combination to be operative the various permutations could be as under – (1) the Moon in Cancer, and Saturn in Leo, (2) the Moon in Gemini, and Saturn in Cancer, (3) the Moon in Capricorn and Saturn in Cancer, (4) the Moon in Cancer and Saturn in Capricorn, (5) the Moon and Saturn in Cancer with Saturn at least a little ahead of the Moon in degrees.

The Moon–Saturn combination in Leo, with Cancer just at the rear does not work out so well even if Saturn with his rear-guard action has the potential to buck the power source of Cancer. Because, if Saturn stands between Cancer and the Moon (degree-wise), Saturn chasing the Moon does not augur well. If, on the other hand, the Moon stands between Cancer and Saturn there the Moon is unable to reinforce itself with the lustre potential of Cancer because the Moon lacks the rear-guard suction power of Saturn. And though Saturn is in the same house (Leo) as the Moon, if Saturn is ahead of the Moon by a few degrees the intervening presence of the Moon will prevent Saturn from sucking and reinforcing itself with the lustre of Cancer.

But if Saturn and the Moon are in the same degree and minute in Leo then perhaps it will be powerful Yoga (configuration) because in that case Saturn gets strengthened with both the Moon and Cancer. In such a case if the lords of the 2nd and 9th houses or at least one of them is in Cancer that should make the native very affluent, popular, well-known, lucky and successful. If the Saturn–Moon–Cancer combination in any of the varieties described above takes place in the Ascendant and the 2nd house or the 9th and the 10th such a personality becomes famous and powerful.

For the Saturn–Moon–Cancer combine to yield spectacular results and benefits to the native there must not be another malefic (such as Mars, Rahu or Ketu) with Saturn or the Moon or within one house (at the rear or in front) of Saturn, or in the house opposite to Saturn, because the Moon when afflicted with another malefic besides Saturn, embroils the native in futile controversies, unforeseen impediments, delays, jealousies, frustrations, enmities and reverses. The Moon is too frail to be able to contend with two or more malefics.—71–82.

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SUICIDE—AN ASTROLOGICAL STUDY

CHANDRAKANT S. KOTHARE, M.A.

SUICIDE is undoing the creation of God. Birth is not the volition of human being. It is an act of destiny in fulfilment of the Law of Karma. When a person commits suicide, he/she tries to undo the creation of God and if the horoscope reflects various tendencies of the human being, then the tendency to commit suicide also must be reflected in it. This paper tries to study how and in precisely what manner this tendency is reflected in a horoscope.

The house of waste, loss and undoing is the 12th house. The suicidal tendency, therefore, must relate to the 12th house, its lord, its occupants and the aspects these make or receive. But mere study of the 12th house is not sufficient. The wish to destroy oneself must get rooted in the mind and the mind is controlled by the Moon on one side and Mercury on the other. The sign Cancer is also very important. The 4th house which is represented by the sign is also important. This brings into the picture yet another house to be studied along with the 12th house. The 4th house, its lord, occupants and the aspects they receive or make also become relevant.

The 4th house denotes what goes on in the mind. It also shows the tendencies one has inherited. The environment obtaining at the nascent stage of the development of the human personality is also indicated by that house. Finally family happiness as opposed to the social and career atmosphere is also amply exhibited by that house. The 4th house, therefore, assumes more importance in our study of suicide. Now nothing will happen unless the Ascendant, planets therein and its lord get involved in the pattern. The tendency and process of undoing, therefore, has to be judged from the 12th, the 1st and the 4th houses.

In the natural horoscope these houses are represented by Aries—Mars, Cancer—the Moon and Pisces—Jupiter. These signs and planets, therefore, should get involved in the pattern along with basic pattern in the horoscope irrespective of the fact whether the signs and planets are in the 12th, 1st and 4th houses or not. There is yet another point that needs to be considered without which our understanding of the suicidal pattern will not be complete. Please note that when a person attempts suicide, he/she does not do it just to conclude his/her life. It is in fact a broadcast to the world that *I am dying, I can't stand all this*. There is thus an element of dramatisation, publicity or advertisement—whatever word you may choose to use—is always present in each case of an attempted suicide. There is a wrong notion prevalent among people, that those who talk of committing suicide do not do so. The factual position is precisely otherwise. Modern research has conclusively proved that of ten persons who kill themselves or at least attempt to kill themselves, eight have given definite indications of their suicidal intentions. Suicide threats, therefore, should always be taken seriously. If a person tells: *I am going to end it all*; *I can't withstand this any longer*; *I must end my life, there is no way out*; *my people will be better*

Modern research has conclusively proved that of ten persons who kill themselves or at least attempt to kill themselves, eight give definite indications of their suicidal tendencies. Suicide threats should, therefore, be always taken seriously..... A threat of suicide indicates the person is trying to draw the attention of people to his intention to kill himself. If the threat is not heeded promptly it may soon be followed by the attempt itself.

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off without my presence, then it is an indication that his/her mind is making serious preparations in the direction of committing suicide. The person is trying to attract the attention of the people concerned and trying to convey to them that he is preparing his/her mind very unwillingly for the act of suicide. This broadcast, if not heeded to, is sure to be followed by the attempt itself.

Now mere attempt does not mean that the person is really interested in dying. An attempt may be staged in such a manner that help would come in time and the person would be saved. I know one young man I happened to meet when I visited a relative. During our conversation he showed me his horoscope knowing that I was an astrologer. After examining his horoscope I took him aside and told him that he appeared to be in love with a girl and it would be better if he did not take any drastic step out of frustration or he would be unnecessarily damaging his digestive system. He did not say anything but merely walked off. My relative, however, got perturbed and anxiously enquired as to what prediction I had given him. I avoided telling him anything, that again aroused his curiosity all the more. When I was about to leave, the youngman came hurriedly and showed me a magazine and drawing my attention to an article appearing therein dealing with the subject of suicide. I immediately guessed what the young man was trying to convey to me. I smiled and told him that it would be better if he controlled his mind or he would suffer. Later I apprised my relative of the horoscopic trend of the young man. I told him that the boy seemed to be in love with a girl from another caste and it was unlikely she would respond to his love. The boy would then commit suicide. I did not see any possibility of an early death in this case. The prediction really alarmed my friend. He tried his level best to dissuade the boy from loving that girl, but nothing worked. One month after my visit the boy went to the girl's house and sought her love but the girl brushed him off and warned him that unless he stopped coming to her house she would be constrained to report the matter to her parents. He threatened suicide, came down, went to a nearby chemist's shop, purchased a bottle of bug poison and drank it in the presence of the passers-by and before they could realise what he was doing, he was rushed to the hospital. He was saved but his digestive system got severely damaged in the process. This example will amply indicate how the boy tried to dramatise his attempt and staged it to ensure that he would be saved. But is not there an element of gamble? If he had not have received timely help, anything could have happened. Obviously the 5th house—house of gambling and dramatisation—with the sign Leo and the Sun also should be considered.

Thus for suicidal tendency to be present the Ascendant, 4th, 5th and 12th houses must be involved in an adverse pattern of planetary aspects. When this pattern relates to the 8th house, then death takes place, otherwise the person will only suffer but will not die.

C. E. O. Carter, however, is of the opinion that "Suicidal tendency is usually shown by violent malefic afflictions to one or both of the luminaries, to the lord of the 3rd and, often, to Mercury as well, while as a general rule Saturn afflicts heavily, and Jupiter is often ill-placed. The principal afflictor in such cases, however, is Uranus. The mutable signs are the most frequent ascendants. It will be seen that besides what we have explained he ascribes more importance to 3rd house also and the reasons therefor are also understandable. The 3rd house is the house of communication and we have already seen that the person attempting suicide always tries to communicate to his near ones his intention to commit suicide. Again Mercury, which is an important planet in matters of suicide, is the lord of that house. Finally the 3rd house is the 8th from the 8th house and its consideration is necessary while examining the possibility of death as a result of an attempt to commit suicide. My research in the field has revealed that many times the 3rd house is rather heavily tenanted in the horoscopes of those who commit suicide. However, care should be taken not to generalise this. All horoscopes of heavily tenanted 3rd houses do not indicate suicidal tendencies. One should be very careful before pronouncing judgement on the suicidal tendency. Very few of us can boast that they had not wished for death any time. In periods of

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stress, these thoughts do come but reason always prevails. These thoughts are never allowed to take hold of the mind. One has, therefore, to be careful not to confuse horoscopic patterns showing mere stress and strain, to indicate suicidal tendency.

Anger and frustration are two basic emotions usually witnessed in the horoscopes of persons showing suicidal tendencies. Mars makes a person angry, Saturn brings about a state of futility. Uranus brings about many a time, a violent temperament-..... We may have to examine each of these planets to see how and precisely in what manner the suicidal tendency will manifest.

Jupiter is a planet of hope and opportunity. When he is under severe affliction, a person generally suffers failure and frustration. These prepare the ground for feelings of futility. Mars is a planet which controls our logical thinking. Afflictions to Mars affect adversely our logical thinking. The houses from which these afflictions come would indicate the areas in respect of which the person's logical thinking would be impaired. Suppose Mars is receiving severe afflictions from the 7th house, then the person's thinking about the inter-personal relations would not be logical. Please note that the person's logical thinking would be impaired only in respect of the matters controlled by the houses from where the afflictions are coming. A professor of logic and philosophy, who teaches these subjects to the students, may remain highly suspicious about the behaviour of his wife just because she is beautiful and whenever he moves out with her, young men stare at her. Now this professor's thinking about his wife is definitely illogical, then what has happened to his studies in logic? Why does his learning in that subject not help him to think logically about his wife? The reason is simple. His Mars is receiving adverse aspects from the 7th house. The same rule you need to apply while examining the impairment of logical thinking in horoscopes indicating suicidal tendency. Neptune is the most dangerous planet. He clouds thinking. An adverse aspect from Neptune to Mars may cloud logical thinking of the person; on the other hand, an adverse aspect from Mars to Neptune will bring about violent brainstorms. The same results are possible if Mars is aspecting the Moon. In case of this aspect emotions would become so strong that the excitement arising out of it would become uncontrollable. Mars' aspect to Mercury, no doubt, will make the mind very sharp, but simultaneous adverse affliction to the Moon would bring about gouts of excitement and the person may in the heat of the moment commit any act.

Anger and frustration are two basic emotions usually witnessed in the horoscopes of persons showing suicidal tendencies. Mars makes a person angry. Saturn brings about a state of futility. Uranus many a time brings about a violent temperament. The brain-storms referred to above may become manifold intense if an adverse aspect of Uranus is also simultaneously present along with the affliction from Mars. The discussion so far would make it clear that if a pattern indicating suicidal tendency is present then we may have to examine each of the planets in the pattern to see how and precisely in what manner suicidal tendency will be manifest. Let me summarise what each planet would mean, if present in the pattern denoting the tendency.

The Sun and Mars makes a person commit suicide through haste, excitement, sudden impulse and as an after-effect of a quarrel. *Saturn* tends to make a person commit suicide as a result of worry, brooding, despondency, moping, etc. *Neptune and Uranus* both involved in afflictions to the Moon and Mercury may denote mental derangement and resultant attempt. *Jupiter weak and afflicted* by malefics may denote an attempt to commit suicide due to financial bankruptcy. It would, however, be necessary to examine the position of the 2nd and 11th houses while finally deciding whether the financial bankruptcy is the cause for committing suicide. *Venus* involved in the pattern would normally make a woman responsible for commission of an act of suicide. A

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typical example of such a pattern is Mars oriental in a fixed sign in aspect with Venus and in square or opposition to the Sun. Alternatively, Mars occidental in fixed signs and in square or opposition to the Moon. It is seen that in these patterns sometimes the afflicting planets are situated in the signs of human form. Human signs are Gemini, Virgo, Aquarius and the first half of Sagittarius. Some authors treat Libra also as a human sign. The airy signs are treated as human signs probably because these signs are kinder and more humane. But for our purposes we can take Gemini, Virgo, Aquarius and the first half of Sagittarius as human signs. Afflictions from these signs many times make activities of some person or their attitude of love and affection or lack thereof as the primary cause of an attempt to commit suicide.

There are certain aspects or positions which make a person take his own life or at least attempt to do so. Lord of the Ascendant in the 8th and at the same time the lord of the 6th also in the 8th or lord of the Ascendant in square or opposition to the lord of the 6th; inter-change of lords of the 1st and the 8th and lord of the 8th in the 6th are some of the positions frequently seen in the horoscopes of suicide-cases. Again there are certain signs such as Aries or for that matter Libra in which case lord of the Ascendant and the 8th become the same. In such cases if patterns indicating suicide are present, then there is more ground to expect an attempt of suicide.

Western astrologers are of the opinion that common signs and certain degrees in Cardinal, Fixed and Common signs are particularly suicide-prone. 15° of Cardinal signs, 25° of Fixed signs and 26° of Common signs are particularly dangerous and afflictions from these degrees could lead to suicidal attempts. Let us, therefore, examine why there is a preponderance of these degrees in cases of suicide.

At 16° 32′ of Sayana Libra there is a star known as "Seginus". It is of the nature of Saturn and Mercury. This approximately corresponds to 23° 2′ of Nirayana Virgo. If this degree is afflicted, the person does not get along with his friends. He is generally cheated. If the waning Moon is afflicted near about this degree or for that matter in Cancer Navamsa of Virgo sign, the person's nature becomes extremely pessimistic. Such a mental state is conducive to an attempt of suicide.

In Sayana Capricorn at 13° 52′-equivalent to Nirayana Sagittarius 20° 22′ there is a star known as "Manubrium" in Libra Navamsa-3rd pada of Poorvashadha Nakshatra, which is a violent star of the nature of the Sun and Mars. If malefics are present in or near about the degree and afflict the luminaries, the person is of an angry and aggressive nature and may involve himself in a blast, fire or some other type of violent accident.

The above stars have made middle portion of the Cardinal signs very violent and dangerous. Such degrees involved in the planetary pattern denoting suicide would definitely lead the person to resort to violent methods of committing suicide. It is likely that the person showing suicidal tendency may arrange things in such a manner as to give an impression of accident or death in violent riot or blast. I will elaborate on this aspect while discussing the psychological factors involved in suicide.

As regards 26° of mutable signs, it may be stated that in Sayana Sagittarius at 24° 39′—corresponding to Nirayana Sagittarius 1° 8′ in Aries Navamsa—there is a star known as, "Accileus" of the nature of Mars and the Moon. Affliction near about this degree may bring about mighty brain storms, when under severe afflictions. However, this star is principally associated with night blindness, detachment of retina and injuries to eyes. Nevertheless, it is a violent star and capable of placing a person in violent situations.

In Sayana Pisces 28° 15′ there is a star known as "Beta Pegasi"—corresponding to the Nirayana Pisces 4° 45′ in Leo Navamsa; Uttarbhadrapada Nakshatra first pada. This star is of the nature of Mars and Mercury. It is an extremely violent star and if there are severe afflictions near about this star degree in the 6th, 8th or 12th house the person may suffer a very bad turn of fate, such as great failure, financial downfall, major accident, major surgery or he may get murdered or die by drowning. When this star is involved in the pattern of suicide chances are the person may

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attempt to end his life in a rather violent way.

"Suicidal tendency is usually shown by violent malefic afflictions to one or both of the luminaries, to the lord of the 3rd and, often, to Mercury as well, while as a general rule Saturn afflicts heavily, and Jupiter is often ill-placed. The principal afflictor in such cases, however, is Uranus. The mutable signs are the most frequent ascendants."

As to the 25° of Fixed signs, it may be stated that in Sayana Leo 26° 10′ Star "Adhafard" and 26° 47′ Star "Aljabhah" are present. These stars are of the nature of Saturn–Venus and Saturn–Mercury. What is special, is there is a star between these two at 26° 27′ which is known as "Adhafera". It is also of the nature of Saturn and Mercury. This cluster of stars is very violent. Malefics in or near these degrees, when afflicted show poisoning, drowning and asphyxia. If the Moon is close to these degrees and Mars is in the second quarter of Krittika Nakshatra of Nirayana Taurus sign where star "Algol" is present, then there is a danger of poisoning, drowning or weapon injury.

My studies in the sensitive degrees involved in suicides reveal that the areas near about 10° and 20° of Cardinal signs; 10° and 26° in Fixed signs and 10° and 21°–22° in Mutable Nirayana signs are usually involved in cases of fatal suicides, which are psychologically termed as "completed suicides".

Fatality comes in suicide horoscopes when the 8th house, its lord as also Mars and Scorpio sign

(Continued on page 103)

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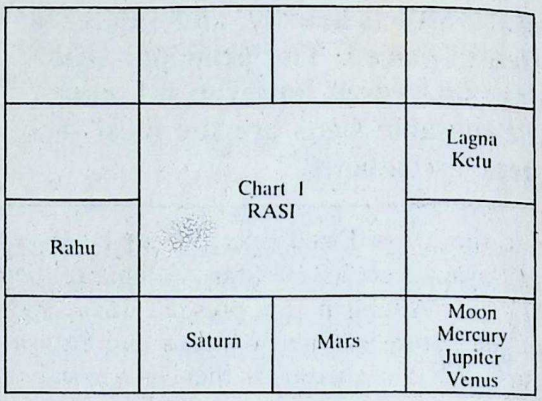
SOME PECULIAR NADI PRINCIPLES

N. SUNDARA RAJAN, B.A., M.A.F.A.

IT is a well-known fact in Astrology that old palm leaf bundles going by the name of *Nadi Granthas* expound even minute details like a person's name, parents' names, caste, etc., description of the house of birth, neighbours, very minute details of the life of the native; and, from his/her horoscope, details of the other members of the family, etc. In this type of delineation, the *Nadi Granthas* follow a unique predictive system of their own, not to be found in the traditional and scientific system of astrology.

This has led to speculation amongst astrologers that the Nadis are based on the work of some spirits or *Kshudra Devatas* which, by some unknown technique, read the thoughts or minds of the native, where the past and the present upto the moment have been already recorded and they pass it on by communication to the *Nadi* Astrologer. Further weight is added to this theory by the fact that the future predictions in *Nadis* rarely prove successful and these speculators argue that since the future is unknown even to the native, this happens so. These *Nadis* and *Samhitas* have a charm and fascination over people. But a lot of information on the techniques of prediction can be had from a study of some of the readings given in them. I am taking some excerpts from Kataka (Cancer) Lagna horoscopes, but the rules can be employed for any Lagna on the same principles. The utility of these rules lies in their simplicity and assure a high degree of success.

For a native born under the planetary set up as in Chart 1, the *Nadi* states that because the 7th lord Saturn occupies the 5th Bhava and Jupiter aspects the 7th Bhava, the native will have only one legally wedded wife. But since Rahu is in the 7th and Mars and Saturn aspect the 7th, he will have a concubine. The *Nadi* goes on to state that the native will have affliction of the 5th Bhava due to the position of Saturn in the 5th and the



5th lord Mars in the 4th and Rahu in the 5th from Jupiter. Therefore, there will be loss of male issues for the native, but since Mars, the lord of the house of Karma (funeral rites) is in the 4th Bhava and Jupiter aspects the 9th Bhava, therefore though the sons of the native born in the earlier years will die, towards the end he will have one long-lived son and daughter. The *Nadi* further proceeds "The native was born in a village south-west of Kancheepuram in a Jain family and he was religious and rich and engaged in a trade. He however developed illegal intimacy with the wife of the Village Munsif and when this was known to the Munsif, he drove away his wife. The native kept her as his concubine in his house and the Munsif, being dejected by this treachery of his wife, prayed to God that this native (Jain) who spoiled his wife should not be blessed with male children in the next birth. Moreover a bull, which was dedicated to the temple gods, was yoked to the plough by this native and used for agriculture. Thirdly, when the village Munsif's wife got pregnant, the native aborted her, as a result of which, she died and she has been reborn as his concubine and will reach him in his 30th year. Because of these three types of sins, the native has been afflicted with *Putra Dosha*."

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So says the *Nadi*. Now, there is a wealth of information for us in the above astrological interpretation. Only the Rasi chart has been taken into account by the *Nadi* and not even the *Nakshatra Pada* or even the degrees of the planets have been scrutinised. Even the Bhava Chakra has not been considered, nor the Navamsa. Let us go through the above-said prediction step by step, in order to understand the rationale behind the *Nadi* methodology. Firstly, while considering the 7th house prime importance is given to the disposition of the 7th lord (in this case Saturn). Saturn is in the 5th from Lagna, which is a *Trikona* (trine). Next, the aspects on the 7th house are considered. The 7th house is aspected by Jupiter and Mars. Thirdly, the planet occupying the 7th house, namely, Rahu is considered. Since the 7th lord is in a trine and the 7th house is aspected by a benefic Jupiter, the *Nadi* predicts that the native will have one long-lived wife only (legally wedded). But the occupation and aspects of the 7th house by Rahu and Saturn and Mars respectively, have given the native a concubine. It is to be noted that the position of the lord of the house occupied by Saturn, namely, Mars is not taken into account; nor the fact that Saturn's aspect on the 7th (as lord of the 7th itself) is beneficial, as also the aspect of Jupiter on the 7th which is also benefic in nature. Interpretation in the normal course would be, that the aspects of the 7th lord on the 7th and the aspect of Jupiter on the 7th, vitiates the *Dosha* (affliction) of Rahu being in the 7th house and therefore the native will have only one wife. But, the *Nadi* considers the aspect of Saturn, even though he is the lord of the 7th Bhava, aspecting his own house, as malefic in nature. Similarly the aspect of Mars, who is, for Cancer Lagna, a yogakaraka, on the 7th house, will be interpreted by us in the normal course as beneficial only; but *Nadi* considers this aspect also as malefic and attributes a concubine to the native, but it takes the aspect of Jupiter on the 7th Bhava as beneficial and predicts one long-lived wife for the native. From the above, it is clear that for the purposes of aspects, the natural maleficence of Mars and Saturn and the natural beneficence of Jupiter are taken into account; the maleficence or beneficence due to the lordships of *kendras* (quadrants) and *trikonas* or *yogakarakathwa* is not at all considered.

Similarly, while considering the 7th house, the lord of the 7th and the aspects on the 7th are only taken into consideration and the dispositor of the 7th lord, namely Mars' disposition, is not at all considered. Therefore it would appear that the traditional rule of studying the strength or weakness of the dispositor of a Bhava lord is ignored. And prime importance is given to the lord of the 7th house and the aspects on the 7th; and next only the planet which occupies the 7th. For, if it is taken in the reverse, that is Rahu in the 7th with Mars and Saturn aspecting the 7th, it would give the interpretation that either the native or his wife will be debaucherous and that he will have two or three wives. The position of Saturn in Mars' house with Mars in the 12th therefrom would strengthen this interpretation only. Therefore it is enlightening for us to learn that first we must consider the lord of the Bhava and the aspects on the Bhava and next only the planet in the Bhava. Also in aspects, only the natural maleficence or beneficence of the aspecting planet should be considered *and not* its temporary maleficence or beneficience, due to lordships of different houses from that particular Lagna; this would seem to be incompatible with the principles of traditional books like *Jataka Chandrika*, which attributes qualities of goodness or badness to planets based on their ownership of *kendras*, *trikonas* or other houses considered from Lagna, for example. Mars being at the same time the lord of the 5th (*trikona*) and the 10th (*kendra*) for Cancer, becomes a yogakaraka and benefic.

Let us now take the predictions on the 5th house (*Putra Bhava*). Here the *Nadi* says that because 5th lord Mars is in the 4th (12th from 5th) and the 5th is occupied by Saturn, the native will have loss of children. Here also, prime importance is given to the lord of the 5th and then to the planet in the 5th; since no planet aspects the 5th, it is not considered. Next, the *Nadi* considers the *Putra karaka* Jupiter and the 5th house therefrom; the 5th from Jupiter is occupied by Rahu and again the *Nadi* predicts loss of children on that score. Here also the conjunction of Venus, the disposi-

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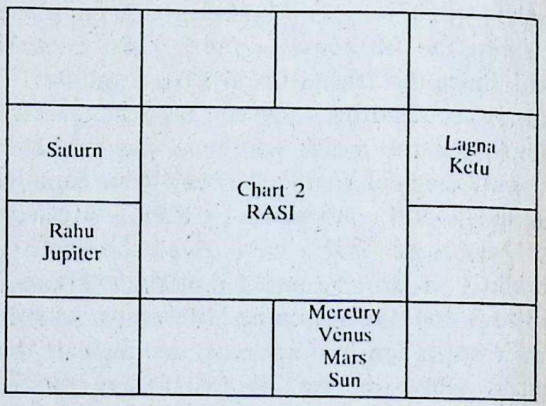
tor of the lord of 5th with Jupiter, nor its debilitation is considered and similarly the conjunction of Mercury, the dispositor or Jupiter with *Putrakaraka* Jupiter (in its exaltation) is considered. These factors, if taken into account, will definitely nullify the *Putra Dosha*, according to traditional astrology. But again the *Nadi* relies only on the lord of the Bhava and the planet in the Bhava; also the *karaka* of the house and here, the planet occupying the *putrasthana* (5th) from the *karaka* is considered.

In the same horoscope the *Nadi* describes the circumstances of the native's father as follows:— "In his past birth, the native's father was born in a village, west of Tiruvellore in a Brahmin family and he was educated and was employed in the services of a king. One day a widow came to his place to fetch water. A person working under the native's father tried to sexually assault her. The lady escaped from him and complained to her brothers, who along with the lady came to the native's father (who was the officer incharge) for justice. The native's father called the concerned person and chastised him angrily. Upon which, the culprit bribed the native's father with a large sum of money. Immediately this *Brahmin* (native's father) turned the tables and put the blame on the lady and dismissed the case. The poor widow cursed the native's father that in his next birth he should be blamed by people with abuses and that he should be devoid of relatives, because being a *Brahmin*, he yielded to the desire for money. That *Brahmin*, after death in his previous birth, has been born as a *Chettiyar* in this birth as the father of this native." The *Nadi* raises the question why the native's father, though born as *Brahmin* in his previous birth, was reborn as a *Chettiyar* in this birth and gives the reason: "This *Brahmin* should have recited the *Vedas*, but he developed desire for money and quite inconsistent with his caste, did injustice to the lady, taking money. The desire for money is the attribute of the trading community, which indulges in trade and makes gains. Therefore in this birth he was born as a *Chettiyar*."

It is thus clear from the *Nadi* that a person gets promotion or demotion according to his good or bad deeds in a birth. Secondly, everyone should do the job prescribed for his community. Thirdly, any desire for anything, developed in a previous birth, results in a suitable rebirth, which will satisfy his desires. Therefore, these *Nadi* predictions only confirm Lord Krishna's teachings in the *Bhagavad Gita* that everyone should do his/her duty according to the community in which he/she is born and also that with whatever desires a person leaves this body at the time of death, he/she attains that desire in the next birth. Therefore, the Lord advises us to eschew all desires and perform all actions without attachment. Thus, the *Nadi* predictions imbibe spiritual and philosophic principles of *Vedanta* also in its readings.



In this horoscope the *Nadi* says that the native, in his previous birth was born in the *Vysya* (*Chettiyar*) community in a hill country and was wealthy as a successful businessman. He visited Rameswaram and Sethu and fed many poor people and beggars and he was also helpful to whoever came to him with some difficulty. He also was a devotee of Lord Vishnu and he fed many saints and devotees and also created inns and choultries in main roads where he also arranged for drinking water supply to thirsty people. Because of these virtuous deeds in his past birth, the native has been born as a *Brahmin* in this birth. In this horoscope there is another peculiar feature regarding the 7th house, which is mentioned in the *Nadi*, which states that since Rahu is in the 7th house and Saturn in the 8th it may be misconstrued that the native will have two wives, but actually, he will have only one wife and he will not have a second marriage, for the

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following reasons: The 7th lord Saturn is in his own house, even though he is posited in the 8th. The lord of the 4th and 10th are together in the 4th Bhava; therefore the *Nadi* says that the native will not marry a second wife, but in his 38th year (Moon Dasa Ketu Bhukti), the *Mangalya Sutra* (the sacred thread tied around the neck of the wife at the time of marriage by the husband) of the wife will be stolen by thieves and the husband will therefore tie the sacred *Mangalya* a second time around his wife's neck. So says the *Nadi*. It is to be noted that the *Dosha* (affliction) created by Rahu in the 7th and Saturn in the 8th, which may normally be interpreted as causing two wives, has been mitigated by occupation of own house by the 7th lord and also the conjunction of 4th lord (*bhogasthana*) and 10th lords in the 4th and therefore the native almost remarried his own wife, by tying the *Mangalya* twice. Also in this place, it should be pointed out that the 4th and 10th houses are also considered in relation to the *Kalatra Bhava*.

Rahu			
	Chart 3 RASI		Lagna Moon Venus
Saturn			Sun Mercury
Mars		Jupiter	Ketu

In the next Chart (No. 3), while describing the characteristics of the native's mother, the *Nadi* says that in her previous birth she was born in a *Brahmin* family. One day she destroyed the nest of a sparrow and killed its young ones. Moreover, she did not observe fasting on sacred days and also celebrated religious festivals when she was impure. Because of these sins, she was born in this birth in a *Korava* family in an "inferior" community. It may thus be noted from the predictions in the *Nadi* that it is possible for a person to be born in different castes and communities in different births due to the good deeds or misdeeds. This also teaches us that arrogance due to birth in a "superior" caste or dejection due to birth in an "inferior" community is uncalled for, because one's birth is conditioned by his own deeds or misdeeds and this is what the *Puranas* and *Sastras* also teach.

Thus from the *Nadi Granthas* we can get very valuable techniques of predictions and also an insight into the theory of *Karma* and rebirth which is a unique feature of *Hinduism*. In this connection, it may not be out of place to find in some *Nadis*, that those, who, in a former birth were Hindus, are reborn as foreigners in a different community and also those, who were born in a previous birth as foreigners, are reborn as Hindus in a subsequent birth as *Brahmins*, *Kshatriyas*, etc., and therefore it would appear that man-made barriers of nationality, caste, community, etc., are meaningless and the entire humanity is governed by the Law of *Karma*.—5.86.

SUICIDE – AN ASTROLOGICAL STUDY

(Continued from page 99)

enter into the pattern of planetary positions denoting suicide. The following patterns are frequently seen in the horoscopes of fatal cases of Suicides:—

(1) The Moon and the Sun are always in adverse aspects to each other. Square and opposition are very frequent but at times quincunx aspect is also seen.

(2) Both the luminaries are always afflicted.

(3) Rahu–Ketu axis is invariably seen in association with Mars, Saturn or Jupiter and whenever, they are not associated with these planets, then either Mars or Saturn would be aspecting either end of the axis.

(4) Two or more planets in clusters, either in opposition or square to the luminaries, Mercury or Venus.

(5) The 1st, 4th, 8th and 12th houses are generally involved in the pattern of adverse aspects. In fact their lords are generally in square or opposition or there would be straight "T" square of these lords.

To get better insight into the pattern, circumstances and root causes of the suicides, let us see what modern research in psychology and sociology reveals. Those, who study suicide in all its aspects are known as suicidologists.

(To be Continued)

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MARS DOSHA SOME OBSERVATIONS

R. G. KRISHNAN, B.E. (Hons.), FIE (India), IRSE

READERS are aware that there have been several articles so far on Mars *dosha* in THE ASTROLOGICAL MAGAZINE. Many viewpoints have been presented. Some have even observed that Jupiter's aspect on Mars or association with Mars has actually aggravated the affliction instead of mitigating it as commonly believed. The normal astrological belief is that we should not advise marriage of two persons in whose horoscopes there is no balancing of Mars *dosha* as such a situation is not conducive to harmonious married life.

We all know that if Mars is situated in the 2nd, 12th, 4th, 7th or the 8th house from the Ascendant, Moon or Venus in a chart the *dosha* arises. The afflictions do not arise if the 2nd house is Gemini or Virgo, if the 4th house is Aries or Scorpio, if the 7th house is Capricorn or Cancer, if the 8th house is Sagittarius or Pisces and if the 12th house is Taurus or Libra. Mars *dosha* does not also arise if Mars is located in Leo or Aquarius and it gets cancelled if Mars is in conjunction with Jupiter or the Moon or Rahu or Ketu or if Mars is aspected by Saturn or Mercury.

In addition, in north India the practice is to identify Mars *dosha* if Mars is located in the 1st house from the Ascendant, the Moon or Venus. Thus in all, 6 houses matter. If we assume, the ascendant changes at the average rate of 2 hours from sign to sign and if we rate Mars *dosha* from the ascendant only, we get roughly 50% of births every day with Mars *dosha*. Generalising we may say that at least 40% of the people all over the world are likely to have Mars *dosha* and if marriage takes place without matching of horoscopes, there is a strong likelihood of disharmony, separation, divorce, etc. We know that the success rate of Hindu arranged marriages is very good as compared to love marriages in India as well as abroad.

Let us see the other side of the coin now. There are also several cases of happy marriages where Mars *dosha* is not fully balanced. I am making this statement from my own research. I have on my file several cases of happily married couples of all nationalities whose horoscopes indicate imbalance regarding Mars *dosha, i.e.*, there is no Mars *dosha samyam*. Sometimes I feel that if they had taken my advice before marriage, I would have said 'No' based on my astrological knowledge and experience. But after seeing several such cases in India and abroad, I feel strongly that Mars *dosha* does not deserve the importance being given to it by astrologers. I welcome the views of astrological savants in this regard.

Now I will deal with the case histories of married couples (all horoscopes are drawn on Lahiri Ayanamsa).

Couple 'A'

(1). *Male*: Born on 6th September 1932 at 6.30 p.m. (IST) at 28° 27′ N, 78°, 43′ E in Anuradha–2.

Rasi: The Ascendant 32° 22′; Mars 88° 08′; Venus 94° 52′; Rahu 324° 04′; Mercury 123° 05′; the Sun 140° 31′; Jupiter 132° 40′; Saturn (R) 225° 39′; Ketu 144° 04′; and the Moon 217° 28′.

Remarks: Male chart indicates strong Mars *dosha* as Mars is in the 8th from the Moon and 12th from Venus without any mitigating factors. The native is an highly placed Indian Government officer.

(2). *Female*: Born on 1st May 1943 at 5.00 a.m. (IST) at 28° 38′ N, 77° 17′ E in Poorvabhadra-4.

Rasi: Ascendant 2° 08′; Mars 317° 02′; Venus 54° 38′; Rahu 117° 59′; Mercury 37° 02′; the Sun 16° 33′; Jupiter 85° 42′; Saturn 48° 05′; Ketu 297° 59′; and the Moon 333° 12′.

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Remarks: There is no Mars *dosha* in the female chart. As regards compatibility based on birth star (lunar mansion), this couple score 25 points out of 36 points.

Despite the imbalance regarding Mars *dosha*, the couple are leading a happy married life; perhaps, due to high marks regarding lunar compatibility.

Couple 'B'

Male: Born on 17th July 1945 at 11.48 p.m. (IST) at 26° 27′ N, 80° 14′ E in Swati–1.

Rasi: Ascendant 3° 30′; Mars 32° 57′; Venus 47° 25′; Rahu 107° 47′; Mercury 117° 38′; the Sun 91° 36′; Jupiter 149° 50′; Saturn 82° 35′; Ketu 287° 47′; and the Moon 186° 44′.

Remarks: The male chart indicates strong Mars *dosha*. The native is an Indian businessman.

Female: Born on 29th November 1948 at 3.26 a.m. at 29° 0′ N, 77° 42′ E in Swati–4.

Rasi: Ascendant 178° 25′; Mars 248° 16′; Venus 190° 17′; Rahu 9° 57′; Mercury 215° 37′; the Sun 223° 21′; Jupiter 245° 36′; Saturn 132° 39′; Ketu 169° 57′; and the Moon 199° 35′.

Remarks: The female chart indicates no Mars *dosha*. This couple score 28 out of 36 points as per their birth in regard to compatibility. They are leading a happy married life despite the imbalance in Mars *dosha*.

Couple 'C'

Male: Born on 27th June 1929 at 5.15 a.m. (IST) at 13° 0′ N, 80° 19′ E in Dhanishta–4.

Rasi: Ascendant 64° 35′; Mars 122° 37′; Venus 26° 12′; Rahu 25° 54′; Mercury 52° 23′; the Sun 71° 51′;Jupiter 40° 14′; Saturn 243° 39′; Ketu 205° 54′; and the Moon 304° 43′.

Remarks: The native is a highly placed Indian Government officer. He has no Mars *dosha* since Mars is in Leo.

Female: Born on 15th January 1935 at 11 a.m. (IST) at 13° 08′ N, 80° 19′ E in Rohini–1.

Rasi: Ascendant 344° 49′; Mars 172° 24′; Venus 284° 49′; Rahu 278° 27′; Mercury 280° 35′; the Sun 27° 04′; Jupiter 206° 02′; Saturn 303° 24′; Ketu 98° 27′; and the Moon 41° 27′.

Remarks: The female chart indicates strong Mars *dosha*. The couple score 25 out of 36 points in regard to compatibility based on their birth star. They are leading a happy married life for over 30 years.

Couple 'D'

Male: Born on 5th April 1934 at 4.30 p.m. (IST) in Moola.

Rasi: Ascendant 137° 57′; Mars 353° 57′; Venus 306° 07′; Rahu 293° 33′; Mercury 324° 33′; the Sun 351° 56′; Jupiter 175° 41′; Saturn 301° 59′; Ketu 113° 33′; and the Moon 241° 13′.

Remarks: Male chart indicates presence of Mars *dosha* reduced in intensity due to aspect of Jupiter.

Female: Born on 2nd November 1934 at 10 a.m. (IST) at 50° 43′ N, 7° 6′ E in Pubba.

Rasi: Ascendant 174° 54′; Mars 135° 41′; Venus 191° 49′; Rahu 282° 24′; Mercury 198° 28′; the Sun 196° 01′; Jupiter 191° 43′; Saturn 298° 29′; Ketu 102° 24′; and the Moon 137° 00′.

Remarks: The native is a foreign national married to an Indian. Female chart indicates no Mars *dosha*. This couple had a love marriage about 22 years ago and were very happy until recently when the male passed away. They score 20 points on compatibility out of 36 points based on their birth star. I feel there is Mars *dosha samyam* in this case due to Jupiter's aspect on Mars in the male chart.

Couple 'E'

Male: Born on 15th December 1929 at 11.35 p.m. (IST) at 18° 55′ N, 72° 50′ E in Rohini–4.

Rasi: Ascendant 135° 46′; Mars 236° 50′; Venus 227° 40′; Rahu 17° 00′; Mercury 250° 24′; the Sun 240° 19′; Jupiter (R) 46° 47′; Saturn 248° 49′; Ketu 197° 00′; and the Moon 50° 09′.

Remarks: Male chart indicates strong Mars *dosha* reduced in intensity due to aspect of Jupiter.

Female: Born on 7th January 1932 at 2.45 p.m. (IST) at 18° 55′ N, 72° 50′ E in Poorvashadha.

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Rasi: Ascendant 33° 29′; Mars 268° 48′; Venus 292° 33′; Rahu 44° 49′; Mercury 240° 09′; the Sun 262° 49′; Jupiter (R) 118° 17′; Saturn 271° 28′; Ketu 224° 49′; and the Moon 255° 24′.

Remarks: The female is a medical doctor, married to an Indian businessman. Female chart indicates no Mars *dosha*. This couple score 18 points out of 36 in regard to compatibility based on their birth star. They have been happily married for more than 25 years despite imbalance in Mars *dosha*.

Couple 'F'

Male: Born on 22nd September 1945 at 11.52 a.m. (IST) at 41° 56′ N, 87° 50′ W in Revati.

Rasi: Ascendant 227° 49′; Mars 75° 16′; Venus 124° 28′; Rahu 71° 36′; Mercury 148° 02′; the Sun 156° 09′; Jupiter 162° 46′; Saturn 89° 54′; Ketu 251° 36′; and the Moon 348° 35′.

Remarks: Male chart indicates presence of Mars *dosha*.

Female: Born on 30th May 1948 at 7.45 p.m. (IST) at 41° 56′ N, 87° 50′ W in Dhanishta–4.

Rasi: Ascendant 232° 05′; Mars 131° 36′; Venus (R) 90° 27′; Rahu 19° 39′; Mercury 68° 13′; the Sun 45° 18′; Jupiter (R) 242° 49′; Saturn 114° 06′; Ketu 199° 39′; and the Moon 305° 46′.

Remarks: The female chart does not have Mars *dosha*. The couple belong to USA both being white Americans. They score only 30 points out of 36 in regard to compatibility based on birth star. However, they are leading a fairly happy married life and do not contemplate divorce at present. Perhaps this is due to their deep involvement in *Hare Krishna* Movement which has made them highly elevated spiritually.

No science in this world has progressed without systematic research. We astrologers interested in progressing astrology on scientific lines and for creating a better image for this noble science, should not fight shy to state the facts we observe from time to time which may not fit in with the theoretical part of Astrology. Only by such efforts genuine research is possible which will pave the way for further progress of this noble science.

In this connection, I admire the article on "Matching Horoscopes" by Mr. R. A. Padmanabhan in *A.M.* of January 1986. As a scientist he has approached the subject scientifically and evolved certain valuable guidelines. There will always be exceptions to any rule that is formulated. So as in the case of Mars *dosha* and other astrological phenomena exceptions are bound to arise. Hence proper guidelines by astrological savants is a must. Very often we hear laymen telling us that no two astrologers agree on any one point. Why should such a situation arise? It is because of lack of guidelines on controversial subjects. Such a situation does not exist in the medical or engineering science and should there be any, bodies like the All India Medical Council or the Institute of Engineers (India) which are national bodies try to sort it out. I feel that in regard to astrological controversies, the national body like the Indian Council of Astrological Sciences should issue guidelines for the benefit of practising astrologers. When this is done, Astrology will be put on a firm footing in this country—9.86.

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USE OF BHINNASHTAKAVARGAS IN PROGNOSTICATION

CHANDULAL S. PATEL B.A.

ASHTAKAVARGA, unerringly indicates the nature of events which are likely to occur in future and the time of their fruition. In all standard works on Indian Astrology nowhere much importance is given to the transits of planets, in their *Bhinnashtakavargas* as in *Saravali*.

Devakeralam (*Chandrakala Nadi*), perhaps the most outstanding and unique contribution of Kerala, introduces some such techniques of delineation of transit results, not found in other classical texts on Astrology. *Devakeralam* was published by Government Oriental Manuscripts Library, Madras in two volumes (1951 and 1956).

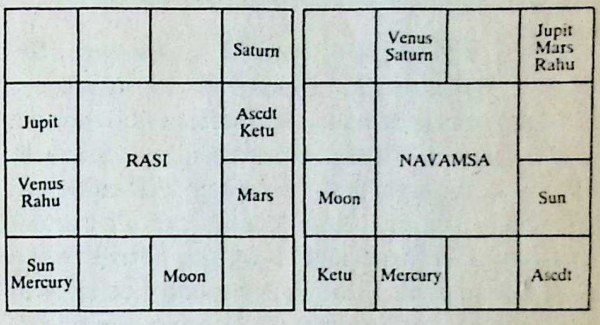
बुधाष्टवर्गं निक्षिप्य हीनबिन्दुषु शशिषु ।
स्फुटयोगं गते सौम्ये तत्रिकोणे निशाकशे ॥ ६२७ ॥
अतीव क्लेशकार्याणि देहायासं विनिर्दिशेत ॥ ६२७ ॥
(Dev. Vol II Part I page 74)

Meaning: Find a sign containing the lowest number of *bindus* in Mercury's *Bhinnashtakavarga*. When Mercury transits *that sign* over the degrees of natal Mercury, the native will suffer much mental agony on account of quarrels and physical afflictions. Similar will be the results, when the Moon transits trine signs *i.e.*, the 5th or the 9th sign from the natal sign of Mercury.

The Example Horoscope:

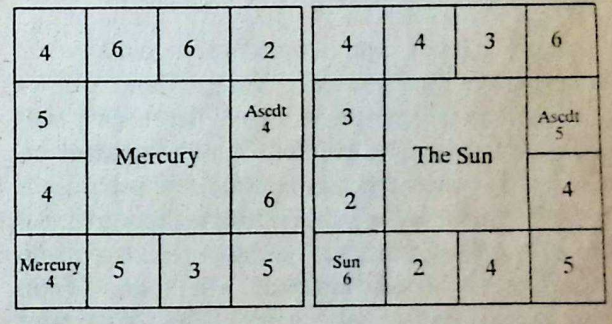
Birth details:—31st December, 1915 at 7.44 p.m. (IST) at 23° 2′ N, 72° 37′ E.

Planetary Longitudes:— The Sun 256° 10′; The Moon 192° 13′; Mars 127° 9′; Mercury 265° 13′; Jupiter 329° 29′; Venus 283° 14′; Saturn 80° 42′ (R); Rahu 287° 06′; Ketu 107° 06′; Herschel 291° 00′; Neptune 99° 13′; Ascendant 98° 53′; M. C. 04° 08′; Balance Rahu Dasa: 10 years 6 months 3 days.



Mercury's *Bhinnashtakavarga* (54 *bindus*):—

Gemini has 2 *bindus* (the lowest). When Mercury transits 25° 13′ in Gemini, the native will suffer the above unfavourable results. Mercury will take nearly a month or so, to transit Gemini and during that period when the Moon will transit Aries and Leo (trine signs from natal Mercury), similar results are likely to take place. The quantum of results will increase if the sign under consideration has 1 or 0 *bindu*.



Conversely, one can find out signs having the higher number of *bindus* in Mercury's *Ashtakavarga*. In the example horoscope there are 6 *bindus* each in Aries, Taurus and Leo. When Mercury transits through these signs on 25° 13′, the native will enjoy— "success in all undertakings; and will have capacity to grasp and accomplish easily the most intricate and abstruse

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problems". Similar results will be enjoyed by the native, when the Moon transits through Aries and Leo signs, at a time when Mercury transits those signs *viz.*, Aries, Taurus and Leo.

This is a mere indication. One can apply these rules to all the remaining planets' *Ashtakavargas*, except that of the Moon.

The Sun's *Bhinnashtakavarga* (48 *bindus*):–

Scorpio and Capricorn have 2 *bindus* each (the lowest). When the Sun transits 16° 10′ in Scorpio and Capricorn, the native will suffer unfavourable results such as "disappointments, royal displeasure, loss through theft, calumny, difficulties to get food, commit sinful deeds, etc." Similar results will be experienced by the native, when the Moon transits through Aries and Leo signs at a time when the Sun transits Scorpio and Capricorn signs.

There are 6 *bindus* each in Gemini and Sagittarius signs. When the Sun transits through these signs on 16° 10′, the native will enjoy favourable results such as "acquisition of wealth, fame, fine vehicles, success in undertakings, valour and prosperity."

Similar results will be enjoyed, during these periods, when the Moon transits Aries and Leo signs also.

Mars' *Bhinnashtakavarga* (39 *bindus*):–

Cancer, Libra and Capricorn signs have 2 *bindus* each (the lowest). When Mars transits 7° 9′ in the above three signs, the native will suffer unfavourable results, such as "quarrel on account of coveted things and money, separation from brothers and wife; censure; dishonour from enemies and opponents." Similar results will be experienced by the native, when the Moon transits Sagittarius and Aries signs, at a time when Mars transits signs having lowest *bindus*.

There are 5 *bindus* in sign Sagittarius (the maximum). When Mars transits 7° 9′ in this sign, the native will enjoy good results, such as "pleasing behaviour; handsome look." Similar results will be enjoyed, during the above period, when the Moon transits Sagittarius and Aries signs also.

Jupiter's *Bhinnashtakavarga* (56 *bindus*):–

3	4	4	3
4	Mars		Ascdt 2
2			Mars 3
5	3	2	4

5	4	6	4
Jupit 5	Jupiter		Ascdt 2
3			7
4	6	5	5

Cancer sign has 2 *bindus* (the lowest). When Jupiter transits 29° 29′ in this sign, the native will suffer unfavourable results such as "displeasure from ruling powers; loss of wife, children (their sickness) or landed property." Similar will be the case, *every month*, when the Moon transits Gemini and Libra signs, throughout the year till Jupiter transits sign Cancer.

There are 7 *bindus* in sign Leo (the highest). When Jupiter transits 29° 29′ in this sign, the native will enjoy nice results such as "various kinds of wealth, general happiness, or birth of a child." Similar results will be experienced, when the Moon transits, every month, Gemini and Libra signs throughout this period of one year, till Jupiter transits Leo sign.

Venus' *Bhinnashtakavarga* (52 *bindus*):–

3	4	4	3
5	Venus		Ascdt 3
Venus 4			5
2	6	8	5

2	2	3	Saturn 4
0	Saturn		Ascdt 5
3			
6	3	5	3

Sign Sagittarius has 2 *bindus* (the minimum). When Venus transits 13° 14′ in this sign, the native will suffer bad results such as "degradation, sickness, wanderings." Similar results will take place, *during that period*, when the Moon transits Taurus and Virgo signs.

Libra sign has 8 *bindus* (the highest). When Venus transits 13° 14′ in this sign, the native will

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Table as below (of example horoscope) will be very useful

Planet	Associated *bindus* in the sign occupied by the planet in *Bhinnashtakavarga*	Associated *bindus* in the sign occupied by the planet in *Samudayashtakavarga*	Signs having highest number of *bindus*	Signs having lowest number of *bindus*
Sun	6	32	6–Gemini and Sagittarius	2–Scorpio and Capricorn
Moon	6	33	6–Aries, Virgo and Libra	1–Capricorn
Mars	3	31	5–Sagittarius	2–Cancer, Libra and Capricorn
Mercury	4	32	6–Aries, Taurus and Leo	2–Gemini
Jupiter	5	25	7–Leo	2–Cancer
Venus	4	19	8–Libra	2–Sagittarius
Saturn	4	25	6–Sagittarius	"0" (*nil bindu*) Aquarius

enjoy very favourable results, to *the maximum extent*, such as "gets all enjoyments; good dress; women; sweet smelling flowers; varieties of eatables and drinks, etc. . . ." Same will be the case, when the Moon transits Taurus and Virgo signs during that period.

Saturn's *Bhinnashtakavarga* (39 *bindus*):–

Aquarius sign has 0 – nil *bindu* (the minimum). When Saturn transits 20° 42′ in this sign, the native will suffer unfavourable results, *to the maximum extent* such as "loss of everything; possibility of death (failing, severe sickness)." Similar will be the results, when the Moon transits Libra and Aquarius signs every month, during the entire period of $2\frac{1}{2}$ years of Saturn's transit through Aquarius.

Sign Sagittarius has 6 *bindus* (the highest). When Saturn transits 20° 14′ in this sign, the native will enjoy good results such as "respect from leaders of thieves and forest tribes; (or lower people)." Same results will follow, when the Moon transits Libra and Aquarius signs, every month, during the entire period of $2\frac{1}{2}$ years of Saturn's transit through sign Sagittarius.

This table shows what will happen, when it will happen and in what proportion. If a sign has 0 nil *bindu* (the minimum), the proportion of adverse results will be the maximum; conversely, if the sign contains 8 *bindus* (the maximum), the proportion of favourable results will be very high. The natives having horoscopes with 8 and 0 *bindus* in any *Bhinnashtakavargas*, will have rises and falls in their lives.

If at a particular period of life, two, three, four or more planets transit, in their individual *Bhinnashtakavargas*, simultaneously, through signs, having lowest number of *bindus*, big calamities will have to be encountered; conversely, if more planets transit through signs, having highest number of *bindus* simultaneously, very favourable results will take place.

An intensive use of the above method will pinpoint most of the favourable or unfavourable periods and events in a native's life.

One can easily prepare annual readings of charts as per the above rules, meaningfully.

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ROLE OF THE MOON IN A HOROSCOPE

C. A. PADMANABHAN

THE astronomical basis for the movements of the planets of the solar system well established, the seers of ancient India intuitively perceived a new meaning, a co-relation between groupings of planets in the zodiacal signs and terrestrial events. In laying down broad guidelines for interpreting planetary configurations in terms of life-events of individuals and nations, the ancient *Rishis* assigned symbolic roles to the planet. In this scheme of delineation of the fate and fortunes of man on the basis of his horoscope, the Moon has been assigned a pivotal role symbolising the psyche, the mental component. The conscious and the sub-conscious levels of the mind; our emotions, our mental inclinations, our likes and dislikes are all under the sway of the Moon. Among the other equally important significations (*Karakatwas*) of the Moon are mother, intelligence, prosperity, to mention only a few.

The Moon is strong when endowed with *Pakshabala, i.e.* from the 11th day of the bright fortnight to the 5th day of the dark fortnight. A Full Moon has maximum *Pakshabala*, and hence is full benefic. According to Devakeralam (*Chandrakalanadi*):—

"Chandra Lagna is *Sareera* and Lagna is *Prana*. It is by the examination of these two that *Nadi Granthas* offer prediction." (Vol. I—3076)

This underlines the supreme importance of the Moon in a horoscope. A powerful Moon situated in the ascendant confers a handsome personality, virtuous and loving disposition, wealth, renown, and, at times, somnobolistic tendencies. The Moon in the ascendant in a fiery sign makes for courage, ambition, firmness and an idealistic outlook, and, in Aries ascendant, a tendency to be rash and foolhardy.

The influence of the Moon on a few selected houses in a birth chart is delineated here as given in Devakeralam (*Chandrakalanadi*):— "The person born in Cancer Ascendant with the Moon aspected by Mars will be of virtuous deeds and good conduct and he would wield high Government authority." (Vol. II, Part II–5309)

"The person born in Scorpio Ascendant with the Moon in the Ascendant in conjunction with Rahu will meet with danger from water (drawing)/fire/poison or suffer from smallpox." (Vol. II, Part II–Sloka 5289)

"The person born in Cancer Ascendant with the Moon in the 3rd house will be sickly and weak and would suffer from respiratory diseases (cough) and T.B." (Vol. II, Part II–4742)

"The person born in Aries Ascendant with the Moon occupying the 5th house will have more female children. He will undergo suffering for want of male children, which is due to sins committed by him in his earlier births." (Vol. I–1522)

"For an Aquarius ascendant native if the Moon lord of the 6th house occupies the 6th or the 8th house, the child dies in the 6th year, and if it survives, the child would prove adverse for the well-being of his father or brother." (Vol. II, Part I, 1301)

Seventh House:

Here is a benefic Yoga involving the Moon bearing on the married life of a person born in Capricorn Ascendant: "The Moon being the lord of the 7th and occupying a fixed Amsa in a fixed sign and the Karaka also situated in a fixed sign is a yoga for only one wife."(Vol. I–Sloka 2740).

The situation of the 5th lord in the 7th is not a desirable feature for normal married life. When there are further afflictions to the 7th lord also, it would introduce serious distortion in married life. Here is an adverse Yoga involving the

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Moon as the 5th lord, for a Pisces Ascendant native:— "The lord of the 7th house (Mercury in this case), when conjoined with the Sun (lord of the 6th), and the 7th house is occupied by the Moon (lord of the 5th), it is a Yoga for two wives, and according to other authorities, a Yoga for three wives." (Vol. II, Part II–Sloka 4459)

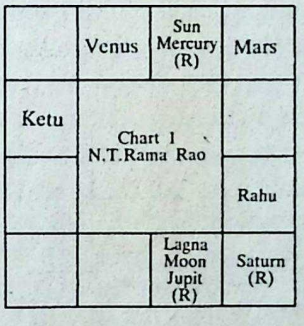
Eighth House:

In a birth chart, weakness of the Moon by its occupation of a *dusthana* and affliction by malefics is adverse for longevity. Here is a Yoga involving the Moon in the 8th, for an Aquarius Ascendant. "The person born in a fixed Ascendant with the Moon occupying the 4th house in *Vyayamsa* (*i.e.*, a *Navamsa* corresponding to the 12th sign from the planet's Rasi position) in conjunction with two malefics will have short life." (Vol. I–Sloka 1243)

The concept of Yoga is unique to Indian Astrology and the beneficial Yogas have a decisive say in determining the level of financial affluence and authority one would enjoy and exercise as the adverse ones have in inflicting poverty and suffering. In the configuration of a variety of Yogas—beneficial and otherwise—discussed in astrological classics, the Moon plays a significant role.

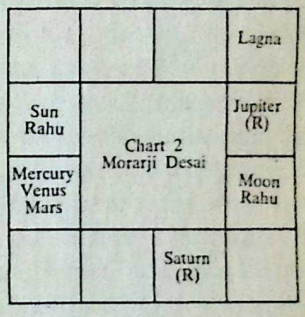
A powerful and well placed Moon in a birth chart gives rise to a variety of auspicious Yogas conferring distinction, and generally lifts the person above the common run.

Among the many benefic Yogas generated by the Moon, *Chandradhi Yoga* ranks foremost. This yoga arises when the three benefic planets, *viz.*, Jupiter, Venus and Mercury occupy the 6th, 7th and the 8th houses from the natal Moon; Jupiter should preferably be in the 7th, avoiding the 6th and the 8th, and Jupiter and Venus should not be combust. The blessings of this Yoga are high administrative or political office and power, wealth and long life, free from disease. Of course, the inherent strength of the *Yogakarakas* as also whether all the three benefic planets participate in this Yoga would determine the level of financial affluence and authority conferred by the Yoga. This Yoga figures in partial manifestation in the birth charts of Mr. N. T. Rama Rao, Chief Minister of Andhra Pradesh (Chart No. 1) and Mr. Morarji Desai, former Prime Minister of India (Chart No. 2).

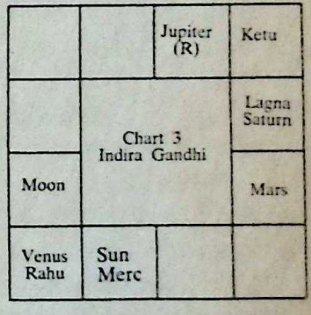


According to Devakeralam (*Chandrakalanadi*):— "The person born in *Chandradhi Yoga* with the Sun occupying the 7th from the Moon will be of *Madhyayus* (medium life-span), will be intelligent and will have many sons." (Vol. II, Part I–38)

Another auspicious Yoga in which the Moon figures prominently is the *Mahabhagya Yoga*, which, as the name indicates, blesses the fortunate person with great luck and prosperity. This Yoga arises in the case of a male born during day time, when the Sun, the Moon and the Ascendant all occupy odd signs. The blessings of this Yoga are wealth, munificence, power, renown, spotless character and long life. This Yoga figures in the birth chart of Mr. Morarji Desai (Chart No. 2).



In the case of a female born during night time, *Mahabhagya Yoga* arises when the Sun, the Moon and the Ascendant all occupy *even* signs. It confers luck, wealth and good conduct. This auspicious Yoga is present in the horoscope of Mrs. Indira Gandhi (Chart No. 3)



Another very benefic Yoga centred on the Moon is the

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Akhandasamrajya Yoga, which, according to *Devakeralam*, arises when any of the lords of the 11th, 10th and the 2nd occupies a *kendra* from the Moon, and similarly, Jupiter owning the 2nd and the 5th or the 2nd and the 11th also is situated in a *kendra* from the Moon. As the name indicates, it is a high Raja Yoga capable of conferring political and ruling powers of a high order.

Gaja Kesari Yoga is generated by the Moon when in partnership with Jupiter it occupies mutual *kendra* positions or are in conjunction. The blessings of this Yoga are intelligence, eloquence, victory over rivals, renown and long life. The potency of the Yoga largely rests on the inherent strength of the Yogakarakas and the houses of incidence. The Yoga figures prominently in the horoscope of Mr. N. T. Rama Rao (Chart No. 1) and in that of Mrs. Sirimavo Bandaranaike, the former Prime Minister of Sri Lanka (Chart No. 4).

Jupit	Sun Mercury	Venus	Saturn
	Chart 4 Sirimavo Bandarnaike		Mars Ketu
Rahu			
			Lagna Moon

Vasumati Yoga arises when benefic planets occupy *Upachayas, i.e.*, the 3rd, the 6th, the 10th and the 11th houses from the Ascendant or the Moon. This is a Yoga for financial affluence of a high order. It figures in the birth chart of K. K. Birla (Chart No. 5). Here the 6th from the Moon is occupied by Jupiter, the 10th by Venus and the 11th by Mercury, thus fulfilling the conditions of the Yoga.

		Ketu	Jupiter (R)
	Chart 5 K.K. Birla		
Moon			Saturn
Mars	Lagna Mercury Rahu	Sun Venus	

Amala Yoga arises when a benefic planet occupies the 10th from the Moon or the Ascendant. The person born under this Yoga will have unsullied reputation and will command wealth till his last days.

This Yoga figures in the birth-chart of Mahatma Gandhi (Chart No. 6). Here Jupiter (R) occupies the 10th from the Moon. It also forms from the Ascendant, as the 10th from the Ascendant is occupied by the Moon in own house.

	Jupit		
	Chart 6 M.K.Gandhi		Moon Rahu
Ketu			
	Saturn	Lagna Mars Mercury Venus	Sun

Chandra Mangala Yoga arises when the Moon is in conjunction with Mars in a benefic house. This is a Yoga for financial prosperity of a high order.

The Full Moon under the influences of benefic planets like Jupiter, Venus and Mercury generates Raja Yogas, which, in modern parlance, confer political powers or high administrative authority. Here are a few such Raja Yogas.

A strong Full Moon occupying a *kendra* other than the Ascendant, and aspected by both Jupiter and Venus confers a high Raja Yoga. Again, the Full Moon, in conjunction with a planet other than the lord of the ascendant and aspected by Jupiter, Venus and Mercury bestows Raja Yoga. Full Moon aspected by a planet occupying its exaltation or own sign is a Raja Yoga. When Full Moon occupies a *Navamsa* owned by the Sun and benefics unassociated with malefics occupy the *kendras*, it confers Raja Yoga. *Vargottama* Moon (occupying the same sign in *Rasi* and *Navamsa*) aspected by 4 or more planets is Raja Yoga. The Moon, in the case of a birth at night, occupying own or very friendly *Navamsa* and aspected by Venus is a Raja Yoga.

From the 6th day of the dark fortnight to the New Moon day, the Moon is weak in *Pakshabala*, and such is a malefic. A weak and afflicted Moon unrelieved by the aspect of benefic planets such as Jupiter often shatters health and curtails longevity.

In the case of a new born child, the strength of the radical Moon is of paramount importance, and its weakness or afflictions, fatal. The situation of the Moon in a *dusthana, i.e.*, the 6th, the 8th or the 12th, and

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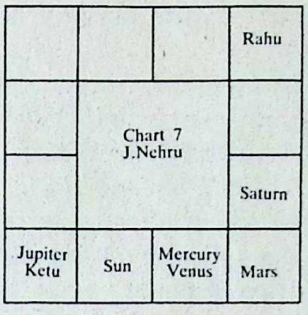
aspected by malefic planets like Rahu portends death of the new born child, even when the ascendant is occupied by the greatest benefic Jupiter. Similarly, the situation of the Moon in a *gandantha* in conjunction with or aspected by a malefic would also prove fatal to the new born child. In fact, many of the *Balarishta Yogas* discussed in astrological classics are largely based on the weakness and affliction of the Moon unredeemed by the aspect of benefic planets like Jupiter.

The Moon is the *karaka* for the mother. Therefore, any serious affliction to the Moon in a birth chart would prove adverse for the mother's longevity. In the birth chart of a new born child, a weak and afflicted Moon occupying the 4th or the Moon in the 4th hemmed in between malefics or the Moon aspected by malefics while the lord or the 4th is in the 6th, indicates possible early death of the mother. Similarly, if the ascendant and the Moon are hemmed in between malefics and are devoid of aspects of benefic planets, the life of both the mother and the child would be in danger.

The Moon also gives rise to adverse yogas such as *Sakata Yoga, Kemadruma Yoga, Daridra Yoga, Matibrahmana Yoga*, etc.

Sakata Yoga, which arises when the Moon occupies the 6th, the 8th or the 12th from Jupiter indicates fluctuating fortunes or absence of sustained financial viability. It is nullified or neutralised and an auspicious Yoga known as *Mukuta Yoga* is generated, when the Moon in *Sakata Yoga* occupies its own or Jupiter's sign. This Yoga and its distinct cancellation figure prominently in the horoscope of Mr. Jawaharlal Nehru (Chart No. 7).



This Yoga also becomes defunct when the Moon or Jupiter occupies a *kendra* from the Ascendant or when *Chandradhi Yoga* involving Jupiter is present.

In a horoscope when the 12th and the 2nd from the Moon are not occupied by any planet, *Kemadruma* arises. This is a Yoga for poverty and wretchedness. However, this adverse yoga is nullified, if any planet is in conjunction with the Moon, or any planet occupies a *kendra* from the Moon or the Ascendant, or occupies the Ascendant. It is found in the horoscope of Mahatma Gandhi (Chart No. 6). It gets clear cancellation, as the *kendras* from both the Moon and the Ascendant are occupied.

Affliction of the Moon occupying the Ascendant by Ketu by association is *Daridra Yoga*, indicating poverty and indigence.

Affliction of the waning Moon occupying the 12th by Saturn gives rise to *Matibhramana*, which indicates mental derangement.

In terms of bodily internal organs, tissues and humours, the Moon signifies brain, stomach, arteries, nerves, etc., and in the case of females, uterus, ovary, bladder, breasts also. The Moon also rules over circulatory, lymphatic and glandular systems, and phlegm.

When the Moon is weak in *Pakshabala* or owns or occupies a *dusthana, i.e.*, the 6th, the 8th or the 12th, or is in conjunction with or aspected by malefics, it becomes afflicted. Such a Moon indicates very adverse results: physical and mental weakness and, in extreme cases, even curtailment of longevity.

The Moon occupying any of the watery signs and aspected by malefics indicates a pre-disposition to tuberculosis. Debilitated Moon in conjunction with the Sun and further afflicted by Saturn or Mars by aspect *or* Moon—Saturn conjunction afflicted by Mars by aspect also point to the same malady.

The Moon—Sun conjunction in Cancer or Leo or the Moon occupying the Sun's *Navamsa* and the Sun the Moon's *Navamsa* also indicate the same disease.

The Moon as the lord of the 6th or the 8th occupying the 6th or the 8th also shows that the person is prone to T.B.

The Moon occupying the 6th signifying disease and afflicted by Mars and Saturn leads to a host of serious diseases, hypertension, insanity, etc.

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When the Moon in conjunction with a malefic and Rahu occupies the 12th, the 5th or the 8th, it portends possible mental derangement.

The Moon occupying the 8th and affected by strong Saturn by aspect or weak Moon afflicted by strong Saturn by conjunction and strong Mars by aspect is indicative of epilepsy, mental derangement, etc.

The Moon occupying Capricorn or Aquarius and hemmed in between strong malefics indicates mental gloom, depression and suicidal tendencies.

The Moon occupying Aries or Scorpio and hemmed in between malefic planets portends possible injury by weapon and death or death by fire.

The Moon in Scorpio in Cancer *Navamsa* aspected by strong malefic planets is indicative of piles or sexually transmitted diseases.

The Moon in Leo Ascendant in conjunction with the Sun and further afflicted by Saturn and Mars shows loss of vision.

The Moon afflicted by Mars indicates emotional imbalance, erratic behaviour, uncontrollable temper, egoistic tendencies and ill-health.

The Moon—Saturn conjunction in the 7th, when the Moon is not in its exaltation or own sign, is adverse for normal married life: it may mean loss of partner in life, or even total denial of marriage. Thus a powerful and well-placed Moon in a birth chart is as much relevant for good health and longevity as for wealth and prosperity.—8.86.

In every purpose of the senses are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man.

—Srimad Bhagavad Gita

Down the ages Truth has suffered through fanatic crusaders who have used the fire of religion to warm only their own hands.

—Elizabeth Duffe

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LETTERS TO THE EDITOR

Rajiv Gandhi's Birth Date

Sir,—Prime Minister Rajiv Gandhi's date of birth is given as 20th August 1944.

In his letter of 26th August 1944 to Mrs. Gandhi (in confinement in Bombay) Pandit Nehru says: "Betty no doubt will take all necessary steps to have a *Janma patri* made. That should be done for that is our traditional way to record the exact date and time of birth. The date according to *Samvat* calendar as far as I can make it out is *Bhadrapada Sukla Paksha-2, Samvat* 2001 — or to put it differently, the second day of the bright half of the Moon in the month of *Bhadra, Samvat* 2001. The Gujaratis, I think, have a slightly different reckoning and the month with them starts a fortnight earlier or later, that is, according to one view it begins with the dark fortnight of the Moon; according to others it begins with the bright fortnight. With us in the north it is the former. But this does not make any essential difference although it is confusing. Betty writes that the time of birth was 8.11 a.m. But which time? The time observed outside now is war time which is at least an hour ahead of normal time, possibly more. It is thus an artificial time and not the real time according to which noon should be when the Sun is highest in the heavens. Here in Ahmadnagar fort, we have continued to stick to the old time and have not adopted war time".

While dealing with Aurangzeb's horoscope (vide NOTABLE HOROSCOPES by DR. B. V. RAMAN) the author says "*Samvat* 1675 *Margasira Krishna* 1" corresponds to "*Karttika Krishna* 1 according to southern reckoning".

On the same analogy Rajiv Gandhi's birth date should correspond to Sravana Sukla-2 (according to southern reckoning) as Pandit Nehru gives it as "*Bhadrapada Sukla Paksha-2, Samvat* 2001". This means the corresponding English date of birth will be Saturday, 22nd July 1944.

Will any of your readers throw some light on this confusion of dates?

New Delhi. *Truth-seeker.*

Political Forecasts

I

Sir,—This week was a special one on the international scene. The void talks of disarmament between the U.S.A. and U.S.S.R., the earthquake in El Salvador, public outrage against nuclear arms in FRG and New Zealand and the expulsion of several diplomats of the U.S.S.R. by the U.S. were the main features.

Your "World Trends and Tensions in 1986" was a masterpiece and carried the following predictions on page 113.

"Several ambassadors and diplomats from foreign countries will be subject to embarrassment because of their espionage and propaganda activities . . .

"The Senate and House of Representatives will face many difficult decisions . . .

"Reagan–Gorbachov talks may not produce much by way of substance.

"There is little likelihood of there being any drop in U.S. spending on star-wars research...."

Some more predictions on page 116:–

"Earthquakes and volcanic eruptions are likely...

"While adopting a seemingly relaxed and liberal political policy Russian leadership will play a ruthless role in world affairs...

"As Saturn advances in Scorpio, the game of thrust and parry resorted to by the two Super Powers, for stakes of inconceivable magnitude, will become increasingly clear. U.S. may not give up its quest for space-based weapons..."

These predictions were made a year ago and have come out remarkably true. **I rank this article as the article of the year in the Suggestion Poll.**

I pray God to give you long and healthy life.

Telhare, Akola District. *W. H. Pande.*

II

Sir,—"World Predictions" by you in the Annual Number (1986) of THE ASTROLOGICAL MAGAZINE have been quite accurate. We are able to know the future of the world through our favourite THE ASTROLOGICAL MAGAZINE.

May *God* bless you — the present-age Rishi—and your family with sound health and longevity.

Burdwan. *Jayanta Kumar Chatterjee.*

III

Sir,—Two top leaders, Mr. Reagan (USA) and Gorbachov (Russia) have met at Ryczavic, Iceland on 11-10-86 and 12-10-86. Transit Moon occupies Capricorn on both days. It is the 12th from the U.S.S.R. sign and the 8th from the U.S.A. sign. The Sun is in their 8th and 4th respectively.

How, astrologically, can positive results be expected under such planetary patterns?

Korba (M.P.). *A. D. Sharma.*

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Broad Timing of Marriage

I

Sir,—Mr. K. N. Rao and his team are indeed turning out good and appreciable work, which is normally difficult for a single individual alone to work out.

My congratulations to the team.

Hanamkonda. *Iranganti Rangacharya.*

II

Sir,—Thanks are due to the astrological crusaders Messrs. M. N. Kedar and S. N. Kapur for their candid statement (vide *A.M.* October p. 802) that their articles in print and in the pipeline were meant to "dumbfound and shock into silence the pseudo-scientists and/or rationalists". So they want the readers of the *A.M.* to construe their "arrogance" as a mark of their "humility", because they are dedicated to a Mahatma!

Recently their team-leader Mr. K. N. Rao, had a full page fulmination not against rationalists but against contemporary Sanskrit scholars, whom he branded as "wooden-headed" simply because one of them pointed out Mr. Rao's mistake in "timing" *Raas Leela of Bhagavat.*

Bhuvaneswar. *Ramachandra Harichandan.*

A Suggestion

Sir,—Issues of THE ASTROLOGICAL MAGAZINE prior to the year 1965 carried highly interesting, informative and scholarly articles. I would call them gems. These articles and especially your matchless editorials can be of great practical importance to the majority of our present readers most of whom were perhaps in their teens then.

I suggest that you reprint every month at least two articles from the previous issues.

New Delhi. *K.K. Puri.*

"Anarchy in Astrology"

Sir,—This has reference to the mis-conceived controversy on Mrs. Mridula Trivedi's views on Mars — Jupiter. Yavaneshwara and other pre-Varahamihira astrologers hold that Mars and Jupiter are mutual enemies (*Brihat Jataka*, 2–15). This was supported by the great dramatist Sudraka in his *Mricchhakatika*. It is logically sound as one is exalted where the other is debilitated. *Kuja dosha* can never get cancelled. At best it can only be neutralised. Jupiter is mild and Mars is aggressive. The opposition of these two is disastrous. It brings about discontent and resentment, avarice or extravagance, and leads to catastrophic results only. This aspect makes one work only as and when he likes. Jupiter induces piety and is of a retiring temper, being more philosophical and religious. Mars borders at times on the irreligious. I have nearly two hundred charts in my collection showing the opposition of these two; and the actual events show financial crash and domestic disharmony. Mars *dosha* is enhanced by Jupiter's aspect because Mars is strongly exalted in the house of a fatalist, while Jupiter is exalted in the emotional house of the Moon. Their exaltation signs show that Mars refers to the life outside the home, while Jupiter refers to the home only. Hence I support Mrs. Trivedi's contentions on the basis of the most ancient texts and on that of experience.

Nagpur. *P.S. Sastri.*

"My Early Experiences"

I

Sir,—In the October 1986 issue, you refer to an episode with Acharya hailing from Tirupathi. In the end he admits he married three wives one after another. It reminded me of a relation of mine marrying three wives like Acharya with no wife at the time of his death. I was told that Mars, Venus and Rahu were in the 8th house aspected by Saturn. Mars in the 12th causes *dosha*. Mars, Venus and Rahu in the same sign in the horoscope of a female make her elope with another (*Points to Ponder-V* by H. R. Shankar in p. 773, *A.M.* October 1986). When Saturn also aspects this combination it kills. Besides, Mars aspects the 8th house. When Mars is exalted, he is strong. The aspect of Jupiter did not reduce the maleficence of Saturn as he was with Rahu. Hence the tragedy.

All aspects must be studied before we venture to forecast.

Madras. *V. Natarajan.*

II

Sir,—I am emotionally moved by your article (*A.M.* October 1986) for many reasons.

Now a days we cannot find such articles on astrology anywhere in the world. A man's experience in life is greater than what we read in books. The article provides invaluable guidelines to students who believe in the existence of the Cosmos.

When you were in Varanasi in March 1938, I was just a postal personnel, 33 years old with 3 children. Even then I knew a little about astrology. Thank God, I am alive today to learn all about the mystic science.

Your visit to Varanasi reminds me of my visit with my wife to the city in March 1972. We stayed in the holy city for a week or so to please our heart and soul even though the conditions there were quite difficult to cope up with.

The following lines are particularly significant in the article: "It began with the mentioning of my visit to the *Samhita* astrologer with Sastry and my unsuccessful handling of Acharya's horoscope with the consoling remark that I had yet to master *Jyotisha* and gain divine grace." Some astrologers here in Malaysia and elsewhere call themselves *pundits* when they have yet to gain Divine Grace.

Petaling Jaya (Malaysia). *S. T. Arasu.*

"Points to Ponder–V"

Sir,—I am writing to you with a keen sense of shock and disappointment at the publication of the article '*Points to Ponder–V*' by Mr. H. R. Shankar in (*A.M.* October 1986), carrying unfounded and libelous references to Sri Aurobindo.

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I cannot understand what might have led Mr. Shankar to indulge in these insinuations regarding one who devoted his life to spiritual *sadhana* on a pure basis of unbroken *brahmacharya*. Sri Aurobindo taught his disciples from the beginning that perfect continence must be followed by those who take to his path of Yoga.

The wife of Sri Aurobindo died of fever before she could join him at Pondicherry, and he continued his *sadhana* in unbroken celibacy, surrounded by his disciples, until his death in 1950. His spiritual achievement is profoundly evident even today, to any awakened soul, receptive to subtle influences, who visits his *samadhi* at Pondicherry.

Vide col. 2, lines 23 to 27, page 772, the juxtaposition of the elements in this paragraph cannot be interpreted in any way other than to malign the purity of Sri Aurobindo. The next paragraph, though not mentioning Sri Aurobindo's name, gives one the clear impression that it continues to discuss his horoscope, which however is not fully reproduced. Considering the first reference in the preceding paragraph, one is led to relate the concluding sentence again to the chart of Sri Aurobindo:

".....Venus with Mars and Rahu in the same sign in a horoscope underlines a tendency to elope with or have affair with another's life-mate."

Hyderabad. *Stephen K. Watson.*

II

[Mr. Shankar replies:]

Sir,—I am an ardent devotee of Sri Aurobindo and worship him. Hence the question of making any libelous references to my own Guru does not arise. *Gurubhyo Namah* is our heritage.

I am simply unable to comprehend how the different astrological combinations to which I have made passing references could be connected with the horoscope of Sri Aurobindo. Even a tyro with elementary astrological knowledge would not even remotely link the combination of Mars, Venus and Rahu with the horoscope of this sage.

If it is merely an over reaction by Mr. Stephen K. Watson to an inadvertent juxtaposition of two unconnected sentences, then I have no hesitation in apologising for having hurt his feelings. It is, however, significant that with the exception of Mr. Watson, such an ugly thought has not occurred to any other readers devoted to Sri Aurobindo. I quote from the writings of The Mother "We must watch over our thoughts — a bad thought is the most dangerous of thieves."

May be Mr. Watson would have second thoughts if he only recollects the teaching of the Mother. "Do not let the mud of ugly thoughts and low feelings stain your consciousness and take you out of my protection."

Calcutta. *H. R. Shankar.*

[Further correspondence on this subject is closed:—Ed. A.M.]

Appreciations

I

Sir,—With your long experience you have standardised your magazine. Each succeeding issue excels the previous one in content and usefulness to the readers. No other magazine on Astrology can equal the esteemed THE ASTROLOGICAL MAGAZINE either in India or abroad. Each article reflects the best in each writer, in scholarship and his research bent of mind. Actually some of our writers can be described to have excelled their western counter parts in all respects.

Madras. *K. R. Krishnamurthy.*

Planetary Rays

Sir,—This has reference to the answers given to questions 10 and 14 in '*Your Technical Difficulties Solved*' (*A.M.* October 1986).

In question 10, the reader had asked for information for fixing the Dhana Lagna. In the answer given the *kala* or ray for Venus is mentioned as 9. At page 139 of *How to Judge a Horoscope* Volume I, (sixth edition), the *kalas* for the several planets are given as 30, 16, 6, 8, 10, 12 and 1 respectively from the Sun to Saturn. Venus has 12 *kalas* and not 9 as given in the answer. Perhaps Mihira's answer is based on some other text. If that be the case, I request Mihira to give the *kalas* for all the planets for the guidance of students of astrology. If Venus is taken as having 12 *kalas* then the Dhana Lagna in the specific case will be in Leo.

Lucknow. *S. Jayarama Ayyar.*

On Trika Lords

Sir,—Ekalavya's view on the topic of Trika lords in THE ASTROLOGICAL MAGAZINE (August 1986, page 618) is notable. It is, indeed, an eye-opener.

In the maze of opinions that have been maintained on the said lords from time to time by various savants and authors in the *A.M.*, a student is more prone to be lost than guided.

DR. B. V. RAMAN holds his own views and we are taking him as the authority for our guidance as he is not only the interpreter of the *Rishis* but also the gifted authority of the 20th century in the predictive field of astrology. So far, so good. What is wanting is an authoritative book on "Trika lords and Trika houses" with categorical quotations from Parasara to the last *Rishi* in the line, together with illustrative charts, from an authority like DR. RAMAN'S. While DR. RAMAN'S books are all beacon lights for us and are bound to serve the interests of students by appearing in numerous and endless editions in the long foreseeable future, a lacuna is felt on this subject. I ardently request the esteemed Editor, to serve this long-felt need by bringing out a book exclusively on "Trika Lords".

I also draw the attention of the savants of astrology to contribute articles on this subject categorically based on *Rishiproktha* and illustrated with charts.

Kirandul (M.P.). *P. V. Ramana Rao.*

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Which House Rules Father

Sir,—I congratulate you for the extraordinary books on Astrology you have written. It is said in some classical works that father should be judged from the 10th house. But according to you the father should be judged from the 9th house. I have found in some cases that father should be judged from the 9th house. I fully agree with you. Please accept my hearty congratulations for your research in Astrology. Please publish the second volume of *Notable Horoscopes* as soon as possible.

Ara. *Jagannath Rai.*

[The ancient view is that the 9th house rules the father. Sathyacharya says in his Samhita: *Thapo dharmow pitru-bhagyam pitaram gurumasrayam; janmāntara phalōipattim navamātā kathayét budhaha"—Editor.]*

Fateful Days

Sir,—The mornings of 2nd and 3rd October 1986 must have been disastrous astrologically—2nd October 1986 was Vadya 14 tithi, the worst and a most deadly time. By the sheer grace of God, Mr. Rajiv Gandhi, Mr. Zail Singh and Mr. Rebeiro were saved.

Even in personal life, a person who was ill since 29th September 1986, expired on the morning of 2nd October 1986.

I request an explanation of the *Yoga* on these two days and their impact with respect to personal as well as national horoscopes.

Akola. *W. H. Panda.*

Myth of Aryan Invasion

Sir,—Kindly refer to your views in THE ASTROLOGICAL MAGAZINE of March 1986, page 259, under the caption '*Ethnocentrism in Astrology*' in which you have deprecated the tendency to give ethnic colour and twist to certain newly discovered facts. You have rightly said that "It is just rising to the bait of ethnic mischief sedulously propagated by British historians for obvious reasons" to create divisions amongst us.

I may give another example of the malicious propaganda of the Britishers who, to divide India into two blocks — North versus South — invented the false myth of the Aryans invading cities like Mohenjodaro and Harappa of the Dravidians and razing them to the ground after massacring thousands of them.

In order to highlight our basic one-ness which is rooted in our hoary culture and to put the record straight, I am reproducing the latest views of historians on the subject which establish beyond doubt that the Aryans never invaded Mohenjodaro and Harappa and therefore, the imaginary stories of their atrocities are all mischievously motivated. In this connection, to quote only one authority out of many, I may draw attention to the prestigious public ation which may be the last word on the subject entitled "*Frontiers of the Indian Civilisation– Sir Mortimer Wheeler Commemoration Volume*" published in 1984 under the auspices of the Indian Archaeological Society and Indian History and Culture Society and edited by Prof. B. B. Lal, Dr. S. P. Gupta and Dr. Shashi Asthana (Keepers, National Museum, New Delhi). In this volume Dr. K. M. Srivastava in his article entitled *Myth of Aryan Invasion* has brilliantly demonstrated that there is not a single piece of archaeological evidence to show that the Indus Valley civilisation was destroyed by the Vedic Aryans. He has profusely reproduced from the writings of eminent archaeologists like Prof. G. F. Daves to exhibit *how serious scholars all over the world no longer subscribe to the view that the Aryans invaded India and destroyed the fortified towns of Indus Valley civilisation.* Dr. Srivastava along with Prof. Daves has proved beyond doubt that the so called massacre of the Indus people at Mohenjodaro — a theory given by the British archaeologists — Sir John Marshall in 1931 and upheld by Sir Mortimer Wheeler till his death and repeated parrot-like by all and sundry with no sense of history and incorporated in all the text books of Indian history to curry favour with their erstwhile masters — is completely false having been propagated with evil motives of *divide and rule* by the imperialist power. I am sure this conclusive proof is sure to demolish the very foundation upon which Britishers have built the imaginary postulate of Aryan atrocities perpetrated on the inhabitants of Mohanjodaro and Harappa.

Chandigarh. *Dr. Balraj Sharma.*

Core of Astrology

Sir,—I am not an astrologer but just a reader of *A.M.* for one score years, year after year. Some of my family members took up the cue and are ardent readers of *A.M.* Excuse me that I express my appreciation in an adoring manner.

When I and my elder son go through several books of DR. B. V. RAMAN even when he wrote as a young man, we simply reason out that a *Rishi* was born. To-day when I opened the October 1986 *A.M.* my eyes fell on "*Observations on Horary Astrology*" by Surya Prakash. The very opening sentence, 'In the realm of Astrology nothing could be more useful than....which depends upon the time of birth of an idea in the mind, and is therefore a part and parcel of *the general energy system in which humanity has its existence*' is what I can sum up as the very core of Astrology, the super-science.

But should we include in this standard magazine profiles of politicians whom we have seen a floating lot—the *ayarams* and *gayarams*? Should unworthy eulogy be brought into the pages of this August magazine? Please ponder.

Bamanbindha (Orissa). *R. S. Mohanty.*

Fate and Free-will

Sir,—Being a regular reader of THE ASTROLOGICAL MAGAZINE, I have followed the enlightened discussions in these columns on fate and free-will. No one can deny that this subject puzzles every one at some time or the other in life.

Our seers explain such moot points in their own inimitable way. I would like to share one such explanation by Sri Satya Sai Baba on fate or free-will. According to him:

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"FATE is indicative of and a continuation to what is in store for us as a result of our deeds in our previous birth. This is called the *Prarabdha Karma*. One born brings with him certain traits. If this cannot be changed, schools or colleges to mould him are not necessary. Temples or prayer halls are not necessary. Nor do we need to try to live our valuable life in accordance with the conditions laid down in the *Smrithis*.

"*Prarabdha Karma* is like the rice in our store-room. No one can deny that we have to eat only that rice. But to cook the rice as sweet *pongal* or *puliyogarai* is in our hands. *Bhakthi* becomes useful to get our intellect and will-power trained accordingly.

"Suppose the cow tied to a stump in a grassy field becomes lazy telling herself 'this is my fate', then she may collapse of hunger. Should the cow try with her brains and determination 'only upto the extent of tying is fate, but to the extent of the length of the rope, I can go round and graze' the cow can definitely get her hunger satiated. The stump would not stand in the way."

Bangalore. *V. V. Raghavan.*

Black-Pepper Market

Sir,—The prediction is based on Ashtakavarga system of the Sun, the *karaka* for pepper. Apart from this the position of the Sun, his association with other planets and the aspects he receives are also taken into consideration.

The trends of black-pepper based on commercial astrology are given herewith.

During December 1986, the Sun, the *karaka*, joins Saturn, an enemy, in Scorpio. The very conjunction in this fruitful sign will bring western demand and the market will rise sharply till 15th December. Saturn represents westerners. West Germany and Canada may enter the market for purchase. On 15th December the Sun transits Sagittarius and a heavy one-sided fall in pepper will take place. In New York pepper market will crash during this period (between 15th and 30th December 1986). New York will enter the market on 1st January 1987 to buy and till 20th January 1987 a strong bullish trend will operate.

Alleppey. *A. Damodara Pai.*

Is it a Problem?

Sir,—A perusal of the horoscopes of the girl and the boy (page 621, *A.M.*, August 1986) shows that the couple are destined to live a very happy married life. The main astrological factor supporting this view arises from the fact that the 7th and the 8th houses in both the horoscopes are *suddha* (pure) ones in the sense that they are uncontaminated by any planet by occupation.

It is not know why the learned *Ekalavya* completely blacked out Jupiter while considering the issue. Jupiter is the lord of the 2nd and the 5th in the girl's horoscope and his aspect on the 4th house of *sukha* (pleasure) vouches for her conjugal happiness. The 4th house gets added strength by the aspect it receives from Saturn, its lord, situate in the 2nd house (family) owned by Jupiter. The 4th house is further fortified and reinforced by the direct 7th house aspect of Mars, the Lagna lord and also of Venus, the 7th lord.

The girl's Lagna is strong in the sense that its lord Mars occupies the *Dasama Kendra* (10th house) and in Leo, his friendly house. Further the Lagna receives the special 4th house aspect from Mars, its lord. The mischief of *Mandi* in Lagna is more than counterbalanced.

The blemish of the 6th house position of the Moon is removed by the lord of the 5th house (Jupiter) aspecting the former and there need be no apprehension about sickness of the girl's mind. It is worthy of note that Jupiter occupies the 7th from the Moon and is also the lord of the 9th therefrom. The girl's horoscope carries *gajakesari yoga* also.

The placement in Leo of Mars and Venus in *vargottama* in the couple's horoscopes is only a plus point, as it ensures equality of factors (*sama bhavam*). It is also noteworthy that there is an outstanding relationship between Mars and Venus in reference to the two horoscopes. The girl's Lagna lord Mars is the lord of the 7th in the boy's chart while the boy's Lagna lord Venus is the lord of the 7th in the girl's chart. The combination of the 1st and the 7th lords is a good yoga by itself for bestowing marital felicity and this yoga is present in both the horoscopes.

As for the boy, the Lagna lord Venus is in the 11th in Leo whose lord, the Sun is in the 1st in Libra whose lord is Venus. This is a *parivarthana yoga* (exchange of signs) for a happy married life. Saturn is a *yogakaraka* for Libra ascendant, being the lord of the 4th and the 5th. His presence in the 12th (*bhoga*) coupled with his lordship over the 4th (*sukha*) would, far from delaying, result in early consummation; the more so, as he gets the aspect of Jupiter also. It is also significant that Mars and Venus (lords of the 1st and the 7th) occupy the 11th (*labha*, house of profit). They assure the native complete conjugal happiness.

Evidently, the girl appears to be somewhat bashful. There is no need for her to undergo the *mani, mantra*, and *aushadha* course. Nor is any psychiatric treatment called for in the circumstances. If the girl's parents are the accommodating type, they could invite both their daughter and son-in-law to come and live with them for a time, and this recipe would go a long way in making the physical union between the couple easy and early too.

Astrologically it can be predicted that this happy union would occur during the ensuing Sun—Venus period, if not earlier.

Madras. *T. Ramaswamy Aiyangar.*

Work every hour, paid or unpaid, see only that thou work, and thou canst not escape the reward, whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory. The reward of a thing well done is to have it done.

—*Emerson*

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BOOKS ON REVIEW

Our Literary Editor

* **Brihat Jataka** of Varahamihira. English translation with original Slokas in Devanagari, by B. Suryanarain Rao. (I B H Prakashana, Bangalore 9. Pp. 639. Rs.65.)

Brihat Jataka is a core book on predictive astrology that has few parallels; its authority and popularity are unrivalled. Being a master of Sanskrit language, Varahamihira delights and baffles at the same time with his diction. Indeed he makes the verses read like *Sutras*, so much so it is impossible to decode them without the help of commentaries by scholars of the highest calibre. The fact that each commentator discovers something new and different from the other itself shows the fecundity of thought packed into them.

At least five commentaries are known to exist: *Vivruti* of Bhattotpala *Vivarana* of Rudra, *Dasadhyayee* of Somayajulu and *Subodhini* and *Kalidaseeya*. Two of these are not complete, while the others are. The way these commentators address Varahamihira as the real Acharya is proof of the utmost reverence that the work calls for. I do not refer to modern commentaries in Sanskrit which are mere imitative than original.

How many of us can understand commentaries in Sanskrit? Very few. Hence, scholars started translating the above text in English in the light of commentaries and the regional languages of our country. Of these, **the present one occupies the pride of place, not only because it is the earliest — first published in 1918 — but because, it is authoritative, unequivocal, forthright, liberal and practical.** Subsequently printed thrice after being revised by the author's son, it now appears in the 5th edition after a long period of gestation, edited by Dr B. V. Raman, the translator's grandson. Thus it has the merit of improvement at the hands of three generations of expertise.

* Copies can be had of Raman Publications, "Sri Rajeswari", Bangalore–20.

It is like carrying coal to Newcastle to sit in judgement over the work of the late author who is the doyen, and pioneer in popularising astrology among our intelligentsia. All that we can say is that we are lucky in inheriting this legacy of such vast knowledge and experience with which this translation is replete. While the translation is admittedly liberal, it follows Bhattotpala faithfully. For instance, in translating the famous verse relating to the prenatal epoch theory in the *Nisheka Adhyaya* the translator throws his lot with Bhattotpala, in assuming a period of 10 months which is not specially stated in the text.

What distinguishes this work from others is that while this is born of extensive practice and urge to popularise the subject, others are perfunctory at best and not backed up by professional traumos which makes a lot of difference to the student. The way the translation is done looks as though he teaches us the subject in person; and he brooks no nonsense from any quarter. If he differs from the august commentator, he doesn't hide it.

The present work had long been unavailable and posed a real handicap to learners and I have no doubt that all of them will now welcome this edition and feel happy in possessing it in a handy, lovely form. The occasional printer's devil in the Sanskrit text — it appears to be endemic to the language — need not deter them as they can easily rectify it by a perusal of the translation. Between the detailed contents and brief index one can locate passages one needs.

Bhagavad Gita: Translation and Commentary by Dr Richard Gotshalk, (Motilal Banarsidass, Bungalow Road, Delhi 110 007, Pp. 245 + xvi, 1985, Rs. 100/-.)

The *Bhagavad Gita* is world literature. A constituent of the *Prasthana Trayi*, it has been commented upon by all great *acharyas* of Hinduism, saints and scholars of India and abroad. That

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it should allow itself to be so treated by such a large spectrum of scholarship, bespeaks of its universal character. While to the orthodox Hindus it is a vital religio-philosophical subject to the others it is an invaluable psychological, social core book. Tilak, Gandhi, Besant and Aurobindo of modern times saw in it a reflection of their individual credos. Among the occidents one can mention quite a few scholars, who see in it their own pet theories reflected.

The present author Dr. Gotshalk had been teaching philosophy in an American University and is presently engaged in a project of studying the beginnings of philosophy in China, India and Greece from the historical perspective in order to discern and discuss issues of the modern world today. Although he makes frequent references to the commentators, he says his commentary has laid little reliance upon them. Oriented to the western readers, he says that the *Gita* is the "primordial drama encompassing focus of his/her response. The drama takes shape in the initial phase of Arjuna's answers and understanding which will eventually bring him to the fulfilment of his life and existence".

There is no text; the translations are bare but supported profusely by notes, followed by extensive commentary and notes to the commentary. Thus the work is scholarly, well-printed and produced, but has no original contribution to make in its understanding.

Stress and its Management by Yoga by Dr. K. N. Udupa, (Motilal Banarsidass, Bungalow Road, New Delhi 110 007, Pp. 395 + xvi, Rs. 135/-.)

Stress is the scourge of the modern age, what with its rapid urbanisation, industrialisation, paucity of accommodation and keen competition causing anxiety, worry, etc. And it has come to stay. It is incumbent therefore both for the medical profession and laymen to know exactly how these functional maladies are caused, spread and how best to prevent and cure them. The book under review provides the answer to the problem. It is a detailed and competent exposition of the subject which is not only scientifically convincing but authoritative in the results held out, being supported by actual treatment under controlled conditions in hospitals.

The author Dr. Udupa is not only highly qualified academically to do the job but a seasoned teacher under whom teams of doctors have worked for over a decade on projects directed towards management of stress disorders. He has been, in addition, Principal of the College of Medical Sciences, BHU, Rector and presently Emeritus Professor and Emeritus Medical Scientist, ICMR.

What adds value to this work is the holistic view he, an allopath of his calibre and standing, holds and his all-out support to the *Tridosha* theory of *Ayurveda*. In consequence he has devoted himself to the yoga way of preventing, cure and rehabilitation of victims of functional diseases in cases numbering over a thousand of diabetes, psychosis, cardio-vascular complication, asthma, peptic ulcer, colitis, arthritis, cancer and others with resounding success. He gives high priority for *Pranayama* and the basics of *Hatha Yoga* as prophylactics. All his findings are statistically supported. Indeed being result-oriented he is pragmatic in his approach. He recommends meditation and bio-feedbacks for quicker results. The *yogic* regimen he prescribes for the different ailments are easy and inexpensive.

The chapters on the origin and spread of diseases from the cortex to the areas of affliction along with the contingent factors of environment and genetics supported by sketches are vivid. Identification of yogic *chakras*, with anatomical factors — Dr. Rele had done it half-a-century ago — is refreshing. The chapter on *Kundalini Yoga* is superb. It is with reluctance that one has to point out that some chapters need toning up so as to be on par with the latter.

The appendix listing yogic prescriptions, the select reference-*cum*-bibliography and index are useful additions. The format, and the execution of the book leave little to be desired.

More than laymen we heartily recommend the book to the medical profession, especially its top echelon who by taking a leaf out of Dr. Udupa's example can be of greater assistance to patients. To lay readers, its value as a preventive against modern ailments is very high indeed.

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New Horizons in Astrology by M. S. Sitaramiah, (Ranjan Publications, New Delhi–2, 1st Edn 1985, Pp 136, Rs 25.)

The present book is a collection of articles written by the author in astrological journals, papers submitted to astrological forums and a couple of new ones on rhythms in Hindu astrology and a footnote on yogas. From the nature of it, one cannot expect it to be a regular treatise on astrology. It is in fact a rambling account of different aspects of astrology, highlighting its grey areas, candidly expressing doubts and perplexities, stressing the need for updating formulae to meet new contingencies and suggesting lines along which astrological practice can be consolidated. Thus the book essentially pleads for our pitching new horizons. Being a journalist turned astrologer the author is articulate about the problems, some of which at least he could have got solved by discussion with savants in our country who have had traditional training. The editor of this journal contributes an encouraging foreword to this work which is neatly printed and produced.

Ayurveda — **The Science of Life** by Dr. P. S. Rai, Mrs. Sumitha S. Rai, 'Sudha', 7th Block, Jayanagar, Bangalore-560 011. Pp. 76+viii+viii, Rs.8/-.)

In this neat little book, the author who is an experienced professor, successful practitioner and participant in international seminars on *Ayurveda*, outlines the science for the modern man in a convincing and able manner. *Ayurveda* is a complete science; it considers the whole man and the influences operating on his physical and psychological life. In the course of 8 chapters he traces its history from the pre-Vedic times to the present day in its varied aspects. Besides dealing with its major and minor *samhitas*, he gives a clear exposition of its fundamentals — in particular the *Tri-dosha* theory; prognosis and diagnosis; their character, classification and treatment. In the later chapters he gives a comparative study of *Ayurveda*, naturopathy, yoga and the predictive sciences. The work concludes with an exposition of the universal nature of *Ayurveda*. Altogether a short and sweet treatise that is well worth perusal.

Attributes Attuned to Sree Rama in Valmiki Ramayana by P. K. Raghavachari, (Aparna Printers & Publishers Private Limited, 18th Cross, 8th Main, Malleswaram, Bangalore-560 055, Pp. 60+vi, Rs.5/-.)

In this booklet the compiler has collected a number of sweet and significant attributes of Sri Rama used by Valmiki in all the *Kandas* of his *Ramayana*. It is only a devotee who is soaked in the verses of the great epic who can chew them as from sugarcane, inch by inch, and enjoy the juice. The author who has had the benefit of such experience seeks to share his exhilaration with readers in English in this book. In the words of Vedanta Desika, those who have that *maha-viswas* will be thrilled by a perusal of this work.

KANNADA

Munnuru Mukhya Yogagalu by Dr. B. V. Raman. (I B H Prakashana, Bangalore-9, Pp. 325, Rs.30/-.)

The title "Three Hundred Important Yogas" suggests that the book could be a collection of Yoga dictums picked at random from some astrological works and strung together. In truth, the book is much more than a collection of yogas. It is a research project imaginatively conceived and methodically conducted by an eminent scholar, comparable in stature to ancient masters in this field. Dr. B. V. Raman has judiciously and painstakingly selected the material after scanning through vast literature in Sanskrit on this subject and presented the notable ones that are illustrative of actual events in life. The richness of the book is in its annotation and explanatory notings.

The concept of Yoga is in itself a unique one. Though it refers to 'Combination' of planets in a horoscope, a Yoga dictum consists of cream of knowledge churned and processed from a variety of horoscopic data as input. As every student of astrology knows, each symbol in a horoscope represents an attitude to life. The final shape that the different attitudes would take when combined together, is what prediction is all about. To draw such an inference involves multi-level processes. This is what makes astrological prediction an uphill task and elusive. In this context, Yoga dictums come in handy as effective tools, as they

(Continued on page 126)

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of** THE ASTROLOGICAL MAGAZINE.*—Ed., A.M.]*

I

Q.1. I have heard it said that if in a nativity two exalted planets aspect each other, that person becomes a beggar. How far is it true?

K. N. Swamy, Madras.

Ans: There appears to be no authority for this statement. Historically speaking Sri Rama's horoscope belies it. In our own time Sri Morarji Desai's horoscope has it. Again technically speaking, an exalted planet which is also a functional benefic cannot do bad. So when both are so, they will certainly not do bad; they will together contribute to prosperity. Even when not functionally benefic, their exaltation will prevent them from doing any harm.

Q.2. Classical texts say that four or more planets in one rasi cause Pravrajya or Sanyasa yoga. Hyder Ali, it is said, had 6 planets in the 2nd. How do you account for it?

M. Pasricha, Bombay.

Ans: The same texts imply that should any of the involved planets be defective as in combustion, Sanyasa yoga fails. Consequently there will be emotional imbalance at the worst. The native may become a loner. In the case of Hyder Ali, the Raja yogas present made him a king, with all his shortcomings.

Q.3. Can you time events from Prasna Chart? How?

Sandhya Mukherjee, Calcutta.

Ans: Please refer chapter 7 of *Uttara Kalamrita* where guidelines are given. The principle is that lords of the *prasna lagna* and the *bhava* should be well-placed and be in applying range *i.e.* within 12°. If they are together, the event of the query will come to pass immediately, if within 12° soon and if beyond 12° in the near future. There are of course other methods. For instance *Shat Panchasika* gives some other formulae.

Q.4. How to know from the horoscope whether it will be love marriage?

Ms Charu Lata, Lucknow.

Ans: There are two aspects to this question: (1) love marriage among people of the same religion and caste and (2) that among those that are not. It has been found that the mutual aspect between Venus and Mars as in their position in 1st and 7th with Mercury in the former, or a connection between Venus and Mars in *Navamsa* gives rise to love marriage. Inter-caste love marriage is indicated when Saturn takes a hand in this combination. According to Jaimini, the Moon occupying 7th from *karakamsa* too brings about this event.

Q.5. What is Vipareetha Raja yoga? Is it not connected with Harsha yoga? When will it give effect? *U. L. Bhat, Udupi*

Ans: Harsha yoga arises when the 6th lord occupies 6, 8 or 12. *Vimala yoga* arises when the 12th lord occupies 6, 8 or 12. *Vipareeta Raja yoga* is caused when lords of 6, 8 or 12 occupy other places than their own. They can however conjunct, aspect or mutually exchange position and be free from such relations with other planets. This is the difference from *Harsha yoga*. And unexpected wealth is its effect which must be expected during the rule of the concerned planets, pro-

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vided it is guaranteed by the horoscope in other ways too.

Q.6. Are Dasa Bhukti effects altered by transits of planets?

B. S. Shukla, Agra.

Ans: In transit planets yield favourable results in certain houses and adverse in others, subject to *vedha*. Now in a favourable *Dasa Bhukti* should the transiting planet be a functional benefic for the chart, transits favourable houses, has no *vedha*, net effect will be favourable. Same will also reduce evil effects of *Dasa Bhukti* and *vice versa*. Even in untoward Bhava, a *gochara* planet in exaltation will do no harm. Its converse is also true. Favourable transiting planets that are debilitated, combust or adversely aspected lose their power to do good.

Q.7. Please give some guidelines to operate on the stock market.

Nilfred Pereira, Panaji.

Ans: First of all see that your nativity is geared to the stock market. The basic principle is to buy cheaply and sell at higher prices (*Teji-Mandi*). Here are some tips.

(1) Choose market where Saturn has just completed transiting. The latter will have depreciated the price.

(2) See that Jupiter will pass through it soon or during that time.

(3) Let no eclipse fall on the ruling sign and major evil planets do not pass through it.

(4) Hold the stock till Jupiter has made its transit when prices will be inflated. Now sell at the highest price available.

Q.8. What are the ruling signs for gold, silver and cotton?

D. S. Mehta, Jaipur.

Ans: Leo and Cancer are for gold and silver. Virgo stands for cotton products and Libra for cotton prices.

Q.9. What is the effect of a mole below the lower eye lid?

Susheela Ram, Ranchi.

Ans: For men, such mole on the right makes him outlive his wife. If on the left, his children may have health problem. In the case of women, she will outlive her husband if it is on the left. And on the right, causes ill health to the children.

Q.10. Can we predict eye defect from the palm?

Abdul Qureshi, Aligarh.

Ans: An island below the Mount of Saturn on the Line of Hearth or a dent and a break below Apollo on the same line indicates eye defect.

Q.11. I have seen some hands where the Lines of Head and Heart having merged. i.e. there is only one line where there should be two and is horizontal besides of course the line of life. What does it indicate?

Sardul Singh, Jullunder.

Ans: Such people are hard-hearted, I mean stubborn. Very determined in what they do, they do not care for consequences. Wife, son, daughter do not receive sympathy from him. Unusually they have heart trouble.

Q.12. How to select a lucky day numerologically for transacting important business?

S. Prabhakara Rao, Vijayawada.

Ans: Suppose you want to know whether a particular day will be favourable to ask for promotion in office; you must use the following formulae:

Name number + chosen date + birth number.

The resulting compound number will give the clue.

Suppose that compound number is 19. Then it indicates success and honour. Suppose it is 26, it is bad. Then choose another date so as to result in compound number like 15, 24, 27 etc., the other two being constant.

II

Q. 1. Rasi:—*Scorpio—Ascendant, Sun and Mercury; Sagittarius—Venus; Capricorn—Moon; Pisces—Saturn and Rahu; Cancer—Mandi; and Virgo—Mars, Jupiter and Ketu.* Navamsa:—*Cancer—Ascendant and Mercury; Virgo—Sun and Venus; Scorpio—Rahu; Capricorn—Moon; Pisces—Mandi, Jupiter and Saturn; Taurus—Ketu and Gemini—Mars. (a) What does the mutual exchange of lords between the 1st and 11th houses indicate? (b) Does the 10th lord Sun in Lagna suggest success in business?*

V. Venkatesh, Bombay.

Ans. (a) It is a *Mahayoga*. He will be blessed by Goddess Lakshmi; wear good clothes and ornaments; will receive rich presents; will be conferred authority; vehicles, wealth and children are its gift. (b) It implies self-earning or business success. Together they constitute a good *Dharmayoga*.

Q. 2. Rasi:— *Aquarius—Ascendant; Cancer—Jupiter and Mars; Virgo—Sun and Mercury; Leo—Venus; Scorpio—Moon; and Aries—Rahu. (a) Will the ill-effects of debilitated*

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Mars in the 6th house get neutralized by Jupiter and those of the Moon by Jupiter's aspect?

Damodar N. Sahay, Patna.

Ans. Where is Saturn, Lagna lord? Anyway, debilitation of Mars is cancelled by the company (*Kendra* position) of his exaltation lord Jupiter. Yet I can't say that both Jupiter and Mars in 6th can be absolved of ill-effects. They can prove harmful regarding finance, children, landed properties, cousins, etc. The Moon's debilitation is somewhat neutralised by Jupiter's aspect. The rule is: the good and bad effects of planets will manifest during their respective periods of influence. One cannot cancel the other *per se.*

Q. 3. Does Jupiter in the 12th from natal Moon cause transfers, penal or promotional?

T. K. Chakravarthy, Calcutta.

Ans. No; not that I know of, unless they are functionally bad and 2/12 as *Bhukti/Dasa* lords.

Q. 4. Rasi:— *Aries—Ketu, Venus and Saturn; Taurus—Mars; Virgo—Moon; Libra—Rahu; Capricorn—Ascendant; Aquarius—Mercury; and Pisces—Sun and Jupiter. Do Venus (as yogakaraka) and Saturn, as Lagna lord, in the 4th promise one's own house? If so, in which Dasa?*

Bibekananda Ray, New Delhi.

Ans. Yes, provided they have *vargabalas*. It can happen in either Dasa or mutual Dasa—Bhuktis. But Ketu there is a disturbing factor. Ganapati has to be propitiated for warding off obstructions.

Q. 5. Rasi:— *Sagittarius—Ascendant; Pisces—Rahu; Aries—Saturn; Taurus—Moon; Gemini—Sun, Mercury, Mars and Venus; Leo—Jupiter; Virgo—Ketu; and Pisces—Rahu. How will Mercury, as 10th lord, joining 3 other planets, especially 9th and 11th lords influence career matters?*

Ram Kunte, Bombay.

Ans. The 7th being 10th from 10th, Mercury will help professionally in a career involving many lines, communications being the major one.

Q. 6. Rasi:— *Libra—Ascendant (Swati 2); Sagittarius—Jupiter (Moola 1), Moon (Moola 3) and Saturn (Poorvashadha 2); Aquarius—Ketu (Poorvabhadra 1); Taurus—Mars (Krittika 4); Gemini—Mercury (Punarvasu 4); Cancer—Sun (Aslesha 1); Leo—Venus (Makha 1) and Rahu (Pubba 3); and Virgo—Gulika (Hasta 3): Sun Dasa, Mercury Bhukti is on. (a) The 10th lord Moon in the 3rd joins 3rd lord Jupiter and Yogakaraka Saturn. What is the effect of this on the nature of career and its success?*

T. C. S. Ramacharya Pandian, Tuticorin.

Ans. (a) Third being communication, it may have a bearing on transport, post, writing, printing, publishing, etc. It may also involve a lot of moving about—say salesmanship. Re-success, Lagna lord occupies 11th, but 11th lord occupies 10th while 10th lord occupies 3rd. This again indicates moderate success in the lines indicated.

Q. 7. Rasi:— *Cancer—Ascendant; Leo—Moon; Sagittarius—Ketu; Aquarius—Saturn; Pisces—Mars; Aries—Jupiter, Sun and Mercury; Taurus—Venus; and Gemini—Rahu.* Navamsa:— *Leo—Ascendant and Venus; Virgo—Mercury and the Moon; Sagittarius—Saturn; Capricorn—Rahu; Aquarius—Mars; Gemini—Sun and Jupiter; and Cancer—Ketu. Does the exchange between the 9th and 10th lords involving Jupiter and Mars indicate success in surgery?*

Anurag Tandon, Jhansi.

Ans. The Sun in the 10th is another indication for the medical line. While the combination in your chart helps surgery, Jupiter's combustion makes one feel doubtful of success in it. Perhaps by propitiating Jupiter in the accredited manner the difficulties may be overcome.

Q. 8. Rasi:— *Sagittarius—Ascendant. Mercury and Saturn; Aquarius—Mandi; Pisces—Ketu; Aries—Mars; Leo—Moon; Virgo—Rahu; Libra—Jupiter; and Scorpio—Sun and Venus.* Navamsa:— *Leo—Ascendant; Virgo—Rahu; Sagittarius—Sun and Mars; Capricorn—Mandi; Aquarius—Venus; Pisces—Ketu; Aries—Mercury; Taurus—Jupiter and Saturn; and Gemini—Moon. Does the aspect of Jupiter on the 5th (house of intelligence) and the Saturn and Moon trine indicate an intelligent outlook on spiritual accomplishment and ability to concentrate and meditate?*

C. G. Ramamurti, Bombay.

Ans. The 5th house belongs to the malefic Mars. Jupiter, although Lagna lord, occupies an inimial house. Consequently concentration etc., will be forthcoming at best at the Hatha yogic level. Being Rajasic, spiritual attainments may not be realised. The occupation of Lagna by 10th lord Mercury and Saturn is a temperamental disability for spiritual realisation. Added to the combination of Venus in the 12th, it betrays frustration and a negative approach to spirituality.

Q. 9. Rasi:— *Capricorn—Ascendant; Aquarius—Venus; Aries—Mandi; Gemini—Saturn and Rahu; Virgo—Jupiter; Libra—Moon; and Sagittarius—Ketu, Sun, Mars and Mercury.* Navamsa:— *Aquarius—Ascendant; Jupiter and Saturn; Aries—Mercury; Taurus—Rahu and the Moon; Gemini—Mars; Scorpio—Sun and Ketu; and Capricorn—Venus. The Ascendant lord Saturn is in the 6th with Rahu, the 8th lord Sun is in the 12th with Mars afflicted by the nodes. (a) The native, yet, is alive and well at 41 years inspite of the* Alpāyu *yogas. Is it because of Jupiter's aspect on Lagna or the mutual aspect between Lagna and 8th lords or the Lagna lord attaining* Gopuramsa. *(b) Is the chart one of* Poornāyu.

Dr. P. Shankar, Pandalur, Nilgiris.

Ans. The mutual aspect between 8th lord and Lagna lord who is also *karaka* for longevity, coupled with the aspect of Jupiter, 3rd lord (8th for 8th), to Lagna confers high longevity to the native. The Lagna lord in the 6th, in the company of Rahu, does not guarantee full fitness though. The fourth house Mandi confers *Poornāyu.*

Q. 10. Rasi:— *Ascendant—Aries; Mercury (R) 1^s 16° 43'; Venus 0^s 10° 0'; Mars 5^s 9^s 37'; Jupiter (R) 6^s 7° 44'; Saturn (R) 5^s 22° 05'; Sun 1^s 18° 29'; Moon 6^s 6° 13'; Rahu 2^s 19° 57'; and Ketu 8^s 19° 57'; (a) Saturn being 10th and 11th lord is in the 6th house. Does it mean that income and profession of the native will not be good. (b) The 7th house contains retrograde Jupiter. Does that mean the native is assured of conjugal happiness?*

Ankit Sheorain, Delhi.

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Ans. (a) Not necessarily, it can mean service of the middle order connected with medical industry. (b) It should be fairly good, although retrograde planets are known to behave unevenly. Note that 7th lord and *karaka* too aspect the house.

Q. 11. Rasi:— *Ascendant—Gemini 21° 55' and Moon 4° 24'; Virgo—Jupiter (R) 3° 44' and Ketu 5° 5'; Scorpio—Mars (R) 17° 12'; Pisces—Rahu 5° 5' and Venus 8° 9'; Aries—Saturn 21° 11'; and Taurus—Mercury (R) 14° 13' and Sun 4° 0'. Does the chart indicate good longevity?*

T. K. Bagchi, Sodepur.

Ans. The Lagna lord occupies a fixed sign and the 8th lord occupies a movable sign. This combination belongs to the *Madhyamayus* group *i.e.* between 32 and 64. The 8th lord and *karaka* Saturn's debilitation is cancelled by his exaltation lord Venus' *kendra* position, but 3rd lord occupies the 12th. This also confirms the above finding.

Q. 12. Rasi:— *Ascendant—Sagittarius and Rahu in 1st; Venus in the 4th; the Sun and Mercury in the 5th Mars and the Moon in the 6th; Jupiter in the 8th; and Saturn (R) in the 11th. Native has been a brilliant student throughout. Highly qualified (M.Sc., Physics). Presently doing M.Tech. (a) What is the reason for his joining the army and a profession not of his choice? (b) What are his prospects in army?*

Capt. A. M. Uriyal, Bangalore.

Ans. (a) Mars, planet of war and *yogakaraka*, aspects Lagna; his dispositor Venus is exalted and aspects the 10th, house of profession. There is partial *Lagnadhi yoga*. The exalted 9th lord Sun cum *kendra* lord Mercury constitutes a *Raja yoga*. (b) Since *Raja yoga* occurs in the 5th house, high honour and prestige may be expected.

BOOKS ON REVIEW

(Continued from page 122)

make the task easier by providing with ready worked-out answers to series of equations with varying mix-ratios of cosmic forces. Utility of Yoga in predictive astrology is incomparable.

An interesting idiosyncrasy of astrological language used in original Sanskrit rendering is that of poetry and exuberant expressions to inspire and enthuse the students. It therefore calls for imaginative and highly matured intellect to clearly perceive the implied significances of these combinations. To use them in the manner of precise and rigid scientific definitions is bound to result in ridiculous consequences. It is in this context, that we get the benefit of wisdom and experience of the author through his annotations and explanatory notings and also illustrations wherever warranted. The implied significances of yogas reach home effortlessly because of lucid style employed in presentation and the student learns the correct manner in which these yogas are to be put to application practically.

The Yogas are arranged to fall into a pattern to give continuity to line of thinking. But the book is not intended to be read like an essay. Each Yoga is complete in itself and has to be absorbed as such and reflected upon, if one were to draw maximum benefit. More frequent one thumbs through the pages of this book and takes-in the imprint of yoga dictums on to one's memory, sharper the intuitive faculty would become. The book is like a whetstone. More frequently it is put to use, sharper the razor's edge remains. This makes the book as much a "must" for the practitioner as it is for students. It provides further enlightenment to the erudite, as it throws light on otherwise obscure issues. A case in point is Kalasarpa Yoga. Scanning through *Brihat Jataka, Parasara Hora* or Jaimini hardly yields much knowledge on this yoga. Herein, the author discusses authoritatively on this much misused and misunderstood yoga and places it for study in its proper perspective in a special chapter as an appendix.

Though the English version of this book was first published in 1947 and has since been reprinted nine times, the Kannada student community of astrologers could not draw benefit all these years. It is indeed gratifying that this long felt need is now fulfilled. Priced reasonably, the book is well within the reach of most who have an yen for this subject and can look forward to stand benefited.The Publishers have done a very good job and have lived up to their reputation in the field.

H. R. Shankar

Vigilance is the path to Life Eternal. Thoughtlessness is the path to death. The reflective vigilant die not. The headless are already dead.

—Dhammapada

Do not resist or resent the circumstances of life, any more than the plants resent the rain and wind. Then suddenly, to your own amazement, you will find you have time and strength to spare, to use the great battle which it is inevitable, every man must fight—that in himself that which leads to his own conquest.

—Mabel Collins

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THE ASTROLOGICAL MAGAZINE EPHEMERIS

FOR JANUARY 1987
NIRAYANA POSITIONS OF PLANETS AT 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Nep.	♇ Pluto
		H M S	° ″	° ″	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′
1	Thurs.	18 41 32	257 47 24	270 13 32	332 31	250 57	325 17	211 51	233 09	354 16	241 22	253 27	197 14
2	Friday	18 45 29	258 48 35	285 22 56	333 13	252 31	325 26	212 45	233 16	354 13	241 26	253 30	197 15
3	Satur.	18 49 25	259 49 46	300 10 58	333 55	254 06	325 36	213 39	233 22	354 10	241 29	253 32	197 17
4	Sunday	18 53 22	260 50 56	314 31 17	334 37	255 41	325 46	214 34	233 29	354 06	241 33	253 34	197 18
5	Monday	18 57 19	261 52 07	328 21 19	335 19	257 16	325 56	215 29	233 36	354 03	241 36	253 36	197 19
6	Tues.	19 01 15	262 53 17	341 41 53	336 01	258 52	326 06	216 25	233 42	354 00	241 40	253 39	197 21
7	Wed.	19 05 12	263 54 26	354 36 09	336 43	260 27	326 16	217 22	233 49	353 57	241 43	253 42	197 23
8	Thurs.	19 09 08	264 55 34	7 08 35	337 25	262 04	326 26	218 19	233 55	353 54	241 47	253 43	197 23
9	Friday	19 13 05	265 56 43	19 24 12	338 07	263 41	326 36	219 16	234 02	353 51	241 50	253 45	197 24
10	Sat.	19 17 01	266 57 51	31 27 53	338 49	265 18	326 46	220 15	234 08	353 47	241 53	253 48	197 25
11	Sunday	19 20 58	267 58 59	43 23 59	339 30	266 55	326 57	221 13	234 14	353 44	241 57	253 50	197 27
12	Monday	19 24 54	269 00 07	55 16 13	340 12	268 33	327 08	222 12	234 20	353 41	242 00	253 52	197 28
13	Tues.	19 28 51	270 01 14	67 07 26	340 54	270 12	327 19	223 12	234 27	353 38	242 03	253 54	197 29
14	Wed.	19 32 48	271 02 20	78 59 50	341 36	271 51	327 30	224 12	234 33	353 35	242 07	253 56	197 30
15	Thurs.	19 36 44	272 03 26	90 54 55	342 18	273 31	327 41	225 12	234 39	353 31	242 10	253 59	197 31
16	Friday	19 40 41	273 04 31	102 53 54	343 00	275 11	327 52	226 13	234 45	353 28	242 13	254 01	197 32
17	Satur.	19 44 37	274 05 36	114 57 51	343 42	276 51	328 04	227 14	234 51	353 25	242 17	254 03	197 33
18	Sun.	19 48 34	275 06 41	127 08 00	344 24	278 32	328 15	228 16	234 57	353 22	242 20	254 05	197 34
19	Monday	19 52 30	276 07 45	139 26 03	345 06	280 14	328 26	229 18	235 03	353 19	242 23	254 07	197 34
20	Tues.	19 56 27	277 08 49	151 54 15	345 48	281 55	328 38	230 20	235 09	353 16	242 26	254 09	197 35
21	Wed.	20 00 23	278 09 53	164 35 29	346 30	283 38	328 49	231 23	235 15	353 12	242 29	254 12	197 36
22	Thurs.	20 04 20	279 10 55	177 33 05	347 12	285 20	329 01	232 26	235 21	353 09	242 32	254 14	197 37
23	Fri	20 08 17	280 11 58	190 50 40	347 53	287 04	329 13	233 29	235 26	353 06	242 35	254 16	197 38
24	Satur.	20 12 13	281 31 00	204 31 12	348 35	288 47	329 25	234 33	235 32	353 03	242 39	254 18	197 38
25	Sunday	20 16 10	282 14 02	218 36 31	349 17	290 31	329 37	235 37	235 38	353 00	242 42	254 20	197 39
26	Monday	20 20 06	283 15 04	233 06 18	349 59	292 15	329 49	236 41	235 43	352 56	242 46	254 22	197 40
27	Tues.	20 24 03	284 16 05	247 57 14	350 41	293 59	330 01	237 46	235 49	352 53	242 48	254 24	197 40
28	Wed.	20 28 00	285 17 05	263 02 43	351 23	295 43	330 14	238 51	235 54	352 50	242 51	254 26	197 41
29	Thurs.	20 31 56	286 18 04	278 13 23	352 05	297 27	330 26	239 56	236 00	352 47	242 54	254 28	197 41
30	Friday	20 35 52	287 19 03	293 18 30	352 46	299 11	330 38	241 01	236 05	352 44	242 57	254 30	197 42
31	Satur.	20 39 49	288 20 01	308 08 01	353 28	300 54	330 51	242 07	236 10	352 41	242 59	254 32	197 42

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-1-1987 is 22°13'49"

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ASTRONOMICAL NOTES (JANUARY 1987)

AGASTYA

*Sayana Positions of Planets at 5-30 a.m. (IST) on 1st January 1987

Grahas (Planets)		*Sphuta (Long.)*	*Dhruva (R.A.)*	*Vikshepa (Lat.)*	*Kranti (Declin.)*
		° ′	° ′	° ′	° ′
Ravi	☉	280-01	280-54		23S04
Chandra	☽	292-27	295-09	4 S 59	26 S 29
Kuja	♂	354-45	355-22	0 S 28	2 S 31
Budha	☿	273-11	273-31	1 S 10	24 S 34
Guru	♃	347-31	348-59	1 S 12	6 S 03
Sukra	♀	234-05	232-39	3 N 41	15 S 14
Sani	♄	255-23	254-19	1 N 29	21 S 10
Rahu	☊	16-30			

THE SUN

In this month the Sun moves ahead from 18° Sagittarius to 19° Capricorn at the end, entering it on 12th. The south declination of the Sun continues to decrease from 23° 04′ to 17° 19′ at the end.

THE MOON

The Moon starts from 0° Capricorn, makes one complete circuit of the zodiac and ends at 23° Aquarius. The south declination of the Moon decreases from 26° 29′ till the Moon crosses the equator to the North on 5th. Then the north declination increases reaching a maximum of 28° 17′ on 13th. Afterwards the north declination decreases until it becomes 0° on 20th. Thereafter the south declination increases till it attains a maximum value of 28° 21′ on 27th. After that the south declination decreases to 8° 14′ at the end.

MARS

Mars continues its forward motion in Pisces from 3° to 24° at the end. The south declination of Mars decreases from 2° 31′ till Mars crosses the equator to the north on 9th. Then the north declination increases to 6° 34′ at the end.

MERCURY

Starting from 11° Sagittarius, Mercury moves forward, enters Capricorn on 12th, then Pisces on 30th and ends at 3° Pisces. The south declination of Mercury increases from 24° 34′ till it attains a maximum value of 24° 38′ on 3rd. Then the south declination decreases to 14° 31′ at the end.

JUPITER

Jupiter moves ahead from 25° Aquarius, enters Pisces on 26th and ends at 1° Pisces. The south declination of Jupiter decreases from 6° 03′ to 3° 42′ at the end.

VENUS

Starting from 2° Scorpio, Venus moves forward, enters Sagittarius on 29th and ends at 3° there. The south declination of Venus increases from 15° 14′ to 20° 26′ at the end.

SATURN

Saturn continues to move forward in Scorpio from 3° to 6° at the end. The south declination of Saturn increases from 21° 10′ to 21° 27′ at the end.

* The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-1-1987 is 22° 13′ 49″.

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RAHU AND OTHER PLANETS

RAHU retrogrades from 354° 16′ to 352° 37′ at the end.

URANUS moves forward from 241° 22′ to 243° 02′ at the end.

NEPTUNE moves ahead from 253° 27′ to 254° 34′ at the end.

PLUTO moves forward from 197° 14′ to 197° 43′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted.

Jupiter at 25h. 10m. on 4th; Mars at 18h. 36m. on 5th; Pluto at 17h. 31m. on 23rd; Saturn at 9h. 48m. on 26th; Venus at 11h. 48m. on 26th; Uranus at 21h. 11m. on 26th; Neptune at 15h. 49m. on 27th; Sun at 19h. 14m. on 29th; Mercury at 16h. 10m. on 30th.

PLANETARY ASPECTS

THE SUN: Parallel the Moon 1st, 23rd, 30th; square the Moon 6th, 22nd; parallel Neptune 8th; trine the Moon 9th, 20th; conjunction Mercury 12th; parallel Saturn 14th; opposition the Moon 15th; parallel Pluto 20th; parallel Venus 23rd; parallel Mercury 24th, 30th, conjunction the Moon 29th; square Pluto 30th.

MARS: Trine Venus 4th; conjunction the Moon 5th; parallel the Moon 5th, 20th; square the Moon 13th, 27th; trine the Moon 16th, 25th; square Neptune 17th; opposition the Moon 21st.

MERCURY: Parallel the Moon 1st, 23rd, 30th; conjunction Neptune 2nd, square the Moon 6th, 23rd; trine the Moon 9th, 20th; conjunction the Sun 12th; parallel Uranus 13th; opposition the Moon 15th; parallel Neptune 17th; parallel Saturn 19th; parallel Venus 23rd; parallel the Sun 24th; conjunction the Moon 30th.

JUPITER: Conjunction the Moon 4th; parallel the Moon 4th, 21st; square the Moon 12th, 26th; trine the Moon 14th, 24th; opposition the Moon 19th, square Venus 29th.

VENUS: Square the Moon 3rd, 18th; parallel the Moon 3rd, 24th, 30th; trine Mars 4th; trine the Moon 5th, 16th; opposition the Moon 10th; parallel the Sun 23rd; parallel Mercury 23rd; conjunction Saturn 25th; conjunction the Moon 26th; square Jupiter 29th; conjunction Uranus 31st.

SATURN: Parallel the Moon 2nd, 24th, 29th; square the Moon 4th, 19th; trine the Moon 6th; opposition the Moon 11th; parallel the Sun 14th; parallel Mercury 19th; conjunction Venus 25th; conjunction the Moon 26th.

URANUS: Parallel the Moon 1st, 24th, 29th; square the Moon 5th, 20th; trine the Moon 7th, 17th; opposition the Moon 12th; parallel Mercury 13th; conjunction the Moon 26th; conjunction Venus 31st.

NEPTUNE: Parallel the Moon 2nd, 24th, 29th; conjunction Mercury 2nd; square the Moon 6th, 20th; parallel the Sun 8th; trine the Moon 8th, 18th; opposition the Moon 13th; parallel Mercury 17th; square Mars 17th; conjunction the Moon 27th.

PLUTO: Square the Moon 2nd, 16th, 29th; trine the Moon 4th, 13th, 31st; parallel the Moon 5th, 20th; opposition the Moon 8th; square Mercury 23rd; conjunction the Moon 23rd.

I. *Poornima (Full Moon)*: *Krishna Paksha* (dark fortnight) begins at 8h. 00m. on 15th for all places on the earth.

Nirayana Positions of Planets: The Sun 272° 10′, the Moon 92° 10′; Mars 342° 22′; Mercury 273° 41′; Jupiter 327° 42′; Venus 225° 18′; Saturn 234° 40′; Rahu 353° 31′; Uranus 242° 10′; Neptune 253° 59′; Pluto 197° 31′.

Cusps (mid-points) of Houses for New Delhi: The 1st 283° 26′; the 2nd 318° 38′; the 3rd 353° 50′; the 4th 29° 02′; the 5th 53° 50′; the 6th 78° 38′; the 7th 103° 26′; the 8th 138° 38′; the 9th 173° 50′; the 10th 209° 02′; the 11th 233° 50′; the 12th 258° 38′.

II. *Amavasya (New Moon)*: *Sukla Paksha* (bright fortnight) commences at 19h. 15m. on 29th for all places on the earth.

Nirayana Positions of the Planets: The Sun 286° 53′; the Moon 286° 53′; Mars 352° 28′; Mercury 298° 27′; Jupiter 330° 20′; Venus 240° 39′; Saturn 236° 03′; Rahu 352° 45′; Uranus 242° 56′; Neptune 254° 29′; Pluto 197° 42′.

Cusps (mid-points) of Houses for New Delhi: The 1st 124° 15′; the 2nd 153° 25′; the 3rd 182° 35′; the 4th 211° 45′; the 5th 242° 35′; the 6th 273° 25′; the 7th 304° 15′; the 8th 333° 25′; the 9th 2° 35′; the 10th 31° 45′; the 11th 62° 35′; the 12th 93° 25′.

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GENERAL MARKET INDICATIONS FOR 1987

PROF. B. C. MEHTA

[This study is not intended as a tip for investors to follow. The writer has arrived at certain conclusions regarding Cotton, Commodities, etc., mainly based on planetary influences. Those who act on this information will be doing so at their own risk. Ed.—A.M.]

1987 is a year of great importance for the business world, indicating heavy and astounding fluctuations in all the principal markets. This is due to the fact, that many important planets which have a special bearing on market fluctuations change their signs and Nakshatras and form very significant planetary aspects and phenomena.

The most important is Jupiter's entry into Pisces, the 12th sign of the Zodiac, ruled by Jupiter on 3rd February 1987. Pisces is a very powerful sign for Jupiter being his own sign and Jupiter comes here after 12 years. Rahu also entered Pisces on 18th August 1986. Thus Jupiter entering it on 3rd February 1987 will join Rahu forming "*Guru Chandala yoga*", a most important yoga. Besides this, Saturn and Herschel are passing together in Scorpio since the last two years. From here they form trinal aspects with Jupiter and Rahu. This trine aspect involving four major planets is a very significant factor, indicating heavy fluctuations in all important markets. Such a grouping takes place once in several years.

Further Jupiter will be *atichari* (in accelerated motion) and will transit Pisces from 3rd February 1987 to 14th June 1987 and Aries from 15th June 1987 to 25th October 1987. On 25th October 1987 it will re-enter Pisces in retrograde motion where it remains for the rest of the year upto 31st December 1987. Excellent and heavy fluctuations in all principal markets are likely as a result of these important yogas.

Oilseeds Markets:

This consists of groundnut oil, castor seeds, cotton seed, linseed, sarsoo seeds and vegetables, coconut oil, etc.

The chief significator or ruler of this market is Saturn and its helping planets are Rahu, Jupiter and Mars.

All airy signs have special affinity with oilseed markets and when any major and malefic planet crosses these signs or their three special Nakshatras Arida, Swati or Satabhisha, the market shows *Bullish* trend and if a benefic passes through them the market declines heavily. In 1986 Jupiter entered Aquarius on 26th January 1986 and Satabhisha on 21st February 1986 where he remained till 21st April 1986 when the oilseed market declined heavily and touched the lowest level of rates. No sooner did Jupiter leave Satabhisha and enter Purvabhadra the market started its *Bullish* trend and excellent *Teji* was seen in the entire oilseed market.

This year is a *Bullish* year for oilseed market specially after 3rd February 1987 when Jupiter leaves Aquarius and joins Rahu in Pisces and trines Saturn and Herschel in Scorpio. When Jupiter leaves Pisces on 15th June 1987 releasing his trinal aspect on Saturn and Herschel and Rahu will be alone, a *Bearish* trend in all oilseed markets are possible. In Aries, Jupiter is a *Bearish* factor as he aspects Libra, an airy sign.

On 18th August 1987, Jupiter will turn retrograde when it will be *Bullish*. When it re-enters Pisces on 26th October 1987, it will bring a heavy bullish trend in the entire oilseed market, *viz.*, groundnut oil, castor seed, linseed, sarsoo seeds, etc.

Cotton and Kapas Market:

Libra is the significator of cotton and *kapas* market.

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Saturn entered Libra on 12th October 1982 when the cotton market became highly *Bullish*, until he left it on 20th December 1984.

Now in 1987, we predict that the cotton market would be highly *Bullish*. As Jupiter enters Pisces he will join Rahu in this sign and this combination is an excellent factor for cotton and *kapas* market. Besides, Saturn and Herschel trining Rahu and Jupiter will also support this *Teji* trend in cotton and *kapas* market. We specially request all our reader friends who are interested in cotton and *kapas* market and who became quite disappointed during the last two years from this heavy declining trend that 1987 will provide good *Teji* or *Bullish* year and they will get an excellent chance to earn a lot in yarn cotton markets.

In the beginning of 1987 you should start your *Teji* business in a small way and after February you should increase your *Teji* business when you get favour from the market. If the market does not favour you please wait and don't do overtrading. From February 1987 to June 1987 we expect good *Bullish* trend and after June or from new monsoon again we expect some declining trend for a couple of months and then again from October 1987 good *Bullish* trend is expected.

Bullion:

The ruling sign of silver is Cancer and of gold, Leo. But according to Indian astrology Pisces is for silver and Aquarius for gold.

Cancer is a watery sign, hence all watery signs, that is, Cancer, Scorpio and Pisces have a special affinity with Bullion market. The special asterisms bearing on silver are Punarvasu, Vishakha and Poorvabadrapada and for gold, the stars are Pushya, Chitta and Dhanishta. The significators of these markets are Jupiter—Saturn and Rahu.

This year 1987, the significator sign Pisces will be affected by Rahu and Jupiter.

On 18th August 1986, Rahu will enter Pisces; this is a very important factor for Bullion especially silver market and you should note this date in your diary as also 3rd February 1987. Jupiter will enter Pisces and joins Rahu. One is most malefic and the other, most benefic. Saturn and Herschel will be in Scorpio. Scorpio is also a watery sign. Thus two watery signs Pisces and Scorpio which have special affinity with Bullion market are affected by malefic and benefic major planets in excellent trine yoga during 1987. Hence we expect excellent fluctuation in Bullion market this year. We only give here some dates:–

3rd February 1987: When Jupiter enters Pisces,

16th June 1987: When Jupiter leaves Pisces and enters Aries,

25th October 1987: When again Jupiter re-enters Pisces and joins Rahu.

Business friends interested in Bullion market should note these dates and see the market trends at least for 3 to 5 days and follow the trend in their business.

Jaggery and Sugar Market:

This market is mostly governed by Jupiter, Rahu, Mars and Neptune. Last year in 1986, we had predicted *Teji* between 15th March 1986 to 18th August 1986 and good rise and *Bullish* trend was seen in this market.

In 1987, we expect good rise and a *Bullish* trend at least two times.

First rise and *Bullish* chance will commence after Budget till 15th June 1987 and the second *Bullish* trend will be in October, November and December 1987 and the remaining period will show declining trend.

Jute and Hessian Market:

This year 1987 is very significant for the market. This market is specially governed by all airy signs Gemini, Libra and Jupiter, Herschel—Rahu, Saturn and Mars. Since the last two years, this market has been *Bearish* coinciding with the date Saturn left Libra in December 1984. Jupiter entering Pisces will join Rahu and form *Guru Chandala yoga*. This is a first grade *Teji* factor for jute and hessian market. Rahu in Pisces is opposite Virgo. Ketu in Virgo disturbs the crop of jute and hessian and production would be less than expectation bringing thereby a good and burning rise in this market during 1987. You should follow *Bullish* trend from the beginning of the year 1987 till new monsoon. The trine between Rahu—Jupiter and Saturn—Herschel is

(Continued on page 154)

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HOW IS 1987 FOR YOU?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A. M.]

MAJOR TRANSITS: The Sun transits Libra till 14th and then enters Scorpio. Mars transits Capricorn till 14th and then enters Aquarius. Mercury in Scorpio gets retrograde on 3rd, enters Libra on 12th and resumes direct motion in Libra on 23rd. Retrograde Jupiter in Aquarius resumes direct motion on 10th and continues his progress in Aquarius. Retrograde Venus in Libra resumes direct motion on 27th and continues his progress in Libra. Saturn continues his progress in Scorpio. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

During 1987, the Sun, as usual, makes a complete round of the Zodiac. At the opening of the year the Sun transits Sagittarius, enters Capricorn on 12th January, Aquarius on 11th February, Pisces on 13th March, Aries on 12th April, Taurus on 13th May, Gemini on 13th June, Cancer on 15th July, Leo on 15th August, Virgo on 15th September, Libra on 16th October, Scorpio on 15th November and Sagittarius on 14th December where he continues for the rest of the year.

MARS: In Pisces at the beginning of the year, Mars moves into Aries on 9th February, Taurus on 25th March, Gemini on 9th May, Cancer on 24th June, Leo on 10th August, Virgo on 26th September, Libra on 12th November and Scorpio on 27th December. Mars does not have any retrograde motion during the year.

MERCURY: Mercury begins his transit in Sagittarius at the start of the year, enters Capricorn on 12th January, Aquarius on 30th January where he gets retrograde on 20th February and resumes direct motion on 15th March, enters Pisces on 7th April, Aries on 25th April, Taurus on 10th May, Gemini on 25th May where he gets retrograde on 22nd June and resumes direct motion on 16th July, enters Cancer on 2nd August, Leo on 18th August, Virgo on 2nd September, Libra on 22nd September, where he gets retrograde on 18th October and resumes direct motion on 7th November, enters Scorpio on 29th November and enters Sagittarius again on 17th December.

JUPITER: Jupiter in Aquarius at the beginning of the year, enters Pisces on 26th January, Aries on 8th June where he gets retrograde on 21st August and re-enters Pisces on 6th November where he resumes direct motion on 17th December. He stays in Pisces for the rest of the year.

VENUS: In Scorpio at the beginning of the year, Venus enters Sagittarius on 29th January, Capricorn on 24th February, Aquarius on 22nd March, Pisces on 16th April, Aries on 11th May, Taurus on 4th June, Gemini on 29th June, Cancer on 23rd July, Leo on 17th August, Virgo on 10th September, Libra on 4th October and Scorpio again on 28th October, Sagittarius again on 21st November and Capricorn again on 16th December. He stays in Capricorn for the rest of the year.

SATURN: Saturn in Scorpio at the beginning of the year gets retrograde on 2nd April, resumes direct motion on 18th August, enters Sagittarius on 5th December where he continues till the close of year.

RAHU AND KETU: Rahu and Ketu continue their counter-clockwise movements in Pisces and Virgo respectively.

1. MESHA (Aries)

General—The Sun is favourable from mid-January to mid-March where he transits the 10th and the 11th signs, again from the middle of June

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to the middle of July when he transits the 3rd sign and again from mid-September to mid-October when he transits the 6th. He is free of Vedha exact when he transits the 6th. Mars is favourable when transitting the 3rd from 9th May to 24th June and the 6th from 26th September to 2nd November. The transit through the 3rd is with Vedha. Mercury covers all the twelve signs and hence it is advisable to refer to monthly forecasts. The principal benefic of this sign, the powerful major planet Jupiter transits the adverse 12th and 1st practically throughout the year. His brief transits in the favourable 11th is for a period of only twenty-six days at the beginning of the year. Venus is favourable for the greater part of the year. Saturn transits the adverse 8th and 9th throughout the year. Unfortunately he is free of any check except during the last quarter. The year cannot be said to be satisfactory. Krittika is better than Aswini and Bharani.

Health and Domestic : Health problems are likely to worry you practically throughout the year. You will have some relief when the Sun is in favourable transits for four months during the year. Chronic patients are likely to have an aggravation in their ailments. They should revert to prophylactic measures. Domestic peace will be vouchsafed to you most of the year.

Finance and Speculation : The financial affairs are not likely to be satisfactory. You should exercise very strict control on each and every item of expenditure. Medical bills are likely to be heavy. Continuous pressure from creditors is also likely. Speculation should be avoided completely.

Real Property, Services, Profession, etc.: An unsatisfactory position for real property matters is indicated. There may be some improvement off and on during the year. The monthly forecast will be a better guide to assess the trends. Services, professions and businesses are not likely to find the year satisfactory.

Women : Inspite of the favourable transits of Venus for most months his movements cannot be said to be quite satisfactory. In view of the likelihood of love affairs, romances and courtships going awry you should be extremely careful and should not fall a prey to the wiles of young men. Employed girls should be very careful practically throughout.

Students : In view of the unsatisfactory postures of several planets you will have to make full use of your free will and make a determined effort to concentrate on studies. *Samskaras* (inborn traits) and *Vasanas* (propensities) are the result of exercise of your free will in the past and hence a stronger exercise of free will now will remove obstacles.

2. VRISHABHA (Taurus)

General—The Sun will be beneficial when he transits the 10th and the 11th from the middle of February to the middle of April, again when he transits the 3rd from the middle of July to the middle of August and once again during his transits of the 6th from the middle of October to the middle of November. The Sun yields to Vedha during his transits of the 11th from mid-March to mid-April. Mars is favourable when he transits the 3rd from 24th June to 10th August and the 6th from 2nd November to 27th December. Some allowance is necessary for his yielding to Vedha during his transit of the favourable 3rd. The movements of Mercury back and forth are so varied that a general summing up is not possible in an annual survey of this kind. Jupiter transits the favourable 11th from 26th January to 8th June and again from 6th November till the close of the year. He yields to Vedha from 29th January to 24th February and from 21st November to 16th December. Jupiter is helpful for about six months during the year. Venus, lord of the Moon-sign, is signally good for the greater part of the year. Saturn in the 7th practically throughout the year is unsatisfactory. He enters the 8th on 5th December. Saturn is free of any check practically throughout. The year will produce mixed results with good effects having an edge over the bad ones. The favourable transits of Jupiter and the fast moving Mercury and Venus will have to be the bases for assuming the effects during the year. The monthly forecasts will be a better guide for this purpose. Rohini is better than Krittika and Mrigasira.

Health and Domestic : You are likely to have health troubles off and on during the year. Stomach ulcers are most likely and prompt

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medical attention should be given immediately on the outset of the complaint. Chronic sufferers will find the year somewhat difficult, especially the second half. The domestic life will be more or less peaceful.

Finance and Speculation : The financial affairs will be more or less satisfactory during the year. The first half will be definitely better than the second half for financial affairs. Speculation is likely to yield moderate profits when the Sun has favourable transits.

Real Property, Services, Profession, etc. : Conditions pertaining to real property may not be unsatisfactory. The first half is likely to show more promising results than the second. You are likely to experience difficulties in the realisation of dues from tenants during the second half. The services, professions and businesses will find the year more or less satisfactory.

Women : The year will be satisfactory. You are likely to get married during the first half. The tendency of Venus to cause over indulgence should be resisted. There will be an increase in your social activities. You are likely to develop some contacts, which will stand you in good stead in your later life. The employed girls will find the year generally satisfactory.

Students : Good progress is likely in studies. You will have many opportunities of coming into close contact with scholars of fame and reputation. You should cultivate such contacts assiduously. They will be of great help to you in your career later on.

3. MITHUNA (Gemini)

General—The Sun as usual favours Gemini during his transits of the 10th and the 11th, Pisces and Aries, from the middle of March to the middle of May and from the middle of August to the middle of September, during his transits of the 3rd sign, Leo and the 6th sign, Scorpio for a month from the middle of November. The Sun yields to Vedha only for a month from the middle of March. Mars transits the favourable 11th from 9th February to 25th March, the favourable 3rd from 10th August to 26th September and the favourable 6th during the last four days of the year. He does not yield to Vedha during these favourable transits. For the results of Mercury, the monthly forecasts are to be referred to. Jupiter transits the favourable 11th from 8th June to 6th November and the favourable 9th from 1st January to 26th January. Venus is beneficial practically throughout the year. Saturn is favourable practically throughout the year when transitting the 6th. He enters the adverse 7th on 5th December. He is free of Vedha practically throughout when in favourable transit. The year will be more or less satisfactory from several points of view. Success with rivals, business advancement and addition to existing properties are indicated by the good transits. The evil effects may make you liable to some losses in partnerships. Punarvasu is better than Mrigasira and Aridra.

Health and Domestic : Health will be more or less satisfactory throughout. Chronic patients will have temporary relief for many months during the year. You are likely to derive considerable happiness through pleasant association with the relatives of your spouse. Domestic bliss and harmony are vouchsafed to you.

Finance and Speculation : The planetary transits will assist you to keep your financial boat on an even keel for most part of the year. There is a possibility of receiving your old dues which you had practically written off. Speculation will yield moderate to good dividends practically throughout.

Real Property, Services, Profession, etc. : You are likely to acquire new property during the second half of the year. Yield and rentals will be at good levels practically throughout. Services will find the year quite attractive and unexpected promotions are likely during the second half. Businesses and professions will make good profits, especially, during the second half.

Women : The year will be satisfactory from many a point of view. Women in independent professions such as doctors, lawyers, writers etc. are particularly favoured. Social climbers are likely to realise their ambitions. Employed girls will find the year quite satisfactory.

Students : You will come out successful with flying colours in the field of sports, games and athletics. Your chances of inclusion in the state and national level teams are quite bright. Medical

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students are particularly favoured. You will come out successful in tests and interviews during the second half.

4. KATAKA (Cancer)

General—The Sun is always favourable for Cancer when he transits the 6th Sagittarius in the first half of January and the second half of December, also from mid-April to mid-June when he will be moving through the 10th and the 11th signs, Aries and Taurus, and again from mid-September to mid-October when he will be in the 3rd, Virgo. The Sun yields to Vedha only during his transits of the unfavourable 3rd. Mars is favourable when he transits the 11th from 25th March to 9th May and the 3rd from 26th September to 2nd November. He yields to Vedha during his favourable transits of the 11th. For the results of Mercury, the monthly forecasts are to be referred to. Jupiter transits the favourable 9th from 26th January to 8th June and from 6th November till the end of the year. Jupiter yields to Vedha from 9th February to 25th March and from 12th April to 8th June. Venus is favourable for most months in the year. Saturn is unfavourable practically throughout the year when transitting the 5th till 5th December when he enters the favourable 6th. Mixed results are indicated. The first half will be definitely better than the second. Aslesha is better than Punarvasu and Pushyami.

Health and Domestic : You may have to face health troubles during the second half. Chronic sufferers will have to adopt prophylactic measures to ensure that their complaints do not get aggravated. You will have to exercise tact and patience during a few months in the year to save peace in the domestic sphere.

Finance and Speculation : Financial affairs will be satisfactory during the first half. During the second half pressure from creditors is likely to be somewhat severe but you will be able to manage the situation successfully through assistance from friends. Financial problems will take a definite turn for the better during the last two months. Speculation is better avoided during the year.

Real Property, Services, Profession, etc. : The real property matters may not be entirely satisfactory. The first half will show better results in this field. Services are likely to find the first half quite advantageous as also the last two months. The year will prove more or less satisfactory for professions and businesses.

Women : Love affairs are likely to blossom into wedding during the first half. The year will not be unsatisfactory for the fair sex, especially for employed girls.

Students : Your entry into the superior services of the Central Government is indicated. You will make good progress in studies. You are likely to be offered foreign fellowships for research studies abroad. Those interested in fine arts will find the year quite fruitful.

5. SIMHA (Leo)

General—The Sun being the lord of the Moon-sign, his transit of the 6th from mid-January to mid-February, that of the 10th and 11th from mid-May to mid-July and that of the 3rd from mid-October to mid-November will cause quite favourable results. During these favourable transits the Sun yields to Vedha from mid-October to 6th November and from mid-January to 29th January. Mars transits the favourable 11th from 9th May to 24th June and the favourable 3rd from 2nd November to 27th December. He does not yield to Vedha during these favourable transits. The monthly forecasts will be a better guide for Mercury's effects. Jupiter transits the favourable 9th from 8th June to 6th November and he yields to Vedha only for 21 days from 8th June. Venus, ruler of the 3rd and the 10th, is favourable during the major portion of the year. Saturn, the principal malefic to Leo, transits the unfavourable 4th and 5th during the year. The favourable influences will be more in evidence during the year. You are likely to realize some of your ambitions during the year. Poorvaphalguni is better than Makara and Uttaraphalguni.

Health and Domestic : You will maintain more or less good health throughout. Minor complaints of ill-health will yield quickly to medical treatment. With some effort on their part, chronic sufferers could avoid a setback in their health. Family happiness is indicated practically throughout. You are likely to go on a long pilgrimage with your family and get the blessings of enlightened souls.

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Finance and Speculation : Financial affairs will be satisfactory practically throughout the year. New sources of income are likely to open up for you. A financial windfall in the form of a money legacy from a close relation is likely during the last quarter. Speculation is likely to yield good profits practically throughout.

Real Property, Services, Profession, etc. : You will be successful in matters pertaining to real properties. Acquisition of new property is likely during the month of June. Unexpected promotions, transfers to place of your choice are likely for the services during the second half. This is a lucrative year for the professions and businesses.

Women : The year will be satisfactory from many points of view. Matrimonial happiness awaits eligible girls during the third quarter. Those engaged in social work will get due recognition. Employed girls will find the year quite satisfactory.

Students : You will make excellent progress in studies expecially during the second half. You will do very well in the competitive examinations held by the Central Government and the chances of your being selected are quite bright.

6. KANYA (Virgo)

General—The transit of the Sun is generally favourable from mid-February to mid-March when he transits the 6th sign, Aquarius, from mid-June to mid-August when he transits the 10th and the 11th signs, Gemini and Cancer, and again from the middle of November to the middle of December when he transits Scorpio, the 3rd sign. The Sun does not yield to Vedha during any of these favourable transits. Mars transits the favourable 3rd only for four days, at the close of the year. He does not transit the favourable 6th at all. He transits the favourable 11th from 24th June to 11th August when he is practically free from Vedha. The monthly forecasts will be a better guide for Mercury's effects. Jupiter transits the favourable 7th from 26th January to 8th June and from 6th November till the close of the year. He yields to Vedha practically throughout except during the last 21 days at the close of the year. Venus, a first-rate yogakaraka, will be in favourable transit for the greater part of the year. Saturn transits the favourable 3rd practically throughout the year except during the last 21 days at the close of the year when in the 4th. Fortunately Saturn does not yield to Vedha practically throughout his favourable transits except for five weeks from 10th August to 15th September. The year will be quite satisfactory. The combination of favourable transits of the two major planets, Jupiter and Saturn, during the year will be quite helpful to the native. If the natal chart also shows favourable Dasa and Bhukti you can look forward to having a most successful period in 1987. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic : You will be in enjoyment of good health throughout. Chronic patients would secure relief during most months in the year. Birth of a male issue is likely. Domestic bliss and harmony of a high order are vouchsafed to you.

Finance and Speculation : The financial affairs will be satisfactory practically throughout. You are likely to promote new industrial ventures and there will be overwhelming support for those from the public. Speculation will yield substantial dividends practically throughout except December when you should refrain from such deals.

Real Property, Services, Profession, etc. : Notwithstanding the adverse posture of the karaka for real estate practically for more than ten months during the year, transactions on real properties will prove successful. Acquisition of new property is likely during the first half. This is an excellent year for the services when out of turn promotions are likely. The year will prove quite profitable for businesses and professions.

Women : The year will prove entirely satisfactory. Eligible girls will find mates for happy marriage during the year. Employed girls will find the year quite advantageous. Film artists will reach the peak of their career in the world of celluloid and they will be at the top of the pyramid for quite some time.

Students : The year will be one of great advantage to you. You will make excellent progress in studies. You will shine very well in the field of sports, games and athletics. Your chances of inclusion in the state or national level teams are quite bright. Medical students are particularly favoured.

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7. THULA (Libra)

General—As usual the Sun is good when he transits the 3rd during the opening and closing fortnights of the year. Again from mid-March to mid-April when he transits the 6th and once again from the middle of July to the middle of September when he transits Cancer and Leo, the 10th and the 11th signs. The Sun yields to vedha only during his favourable transits of the 6th due to the presence of Ketu in Virgo. Mars transits the favourable 6th from the beginning till 9th February and favourable 11th from 10th August to 26th September. He does not yield to Vedha during those favourable transits. Mercury moves back and forth to cover the whole zodiac and it is better to consult the monthly forecasts to ascertain his effects during the year. Jupiter transits the favourable 7th from 8th June to 6th November. He is also favourable during the first 26 days of the year when transitting the 5th. He does not yield to vedha during these favourable transits. Venus, ruler of the Moon-sign, is favourable for great parts of the year. Saturn in the 2nd practically throughout till 5th December is unfavourable. He is favourable during the last 26 days in the year when in the 3rd. The year will have mixed results with good effects having a slight edge over the bad ones. You are likely to realize some of your ambitions. Swati is better than Chitta and Visakha.

Health and Domestic : Health problems are likely to arise now and then during the year but these will yield to ordinary medical treatment quickly. Chronic patients will have to exercise more than ordinary care to prevent the deterioration in their health. Domestic peace and harmony will be vouchsafed to you practically throughout.

Finance and Speculation : Financial problems will not be unsatisfactory taking the year as a whole and the second half will definitely be better. You will obtain relief from your past financial commitments. Speculation is not recommended during the year.

Real Property, Services, Profession, etc. : Real property transactions will be favourable during part of the year. Yield and rentals will be more or less satisfactory. Services will find the year favourable as a whole. Professions and businesses are likely to find the year profitable.

Women : Romance is likely to blossom into happy marriage during the second half. Lucrative contacts are likely to be offered to film artists during the end of the second quarter. Employed girls are likely to be promoted and transferred to places of their choice during the second half.

Students : Efforts will be necessary to make good progress in studies. Jupiter will assist you in such efforts on your part. You will be successful in tests and competitive examinations during the second half. You will get acquainted with scholars of fame and reputation and such contacts will greatly assist you in your career later.

8. VRISCHIKA (Scorpio)

General—The Sun, ruler of the 10th will be good from mid-January to mid-February when he transits the 3rd and from the middle of April to the middle of May during his transit of the 6th and from mid-August to mid-October when he moves through the 10th and the 11th signs. He yields to Vedha only from mid-September to mid-October when transiting the 11th. Mars is favourable from 9th February to 25th March when transiting the 6th sign, Aries, and from 26th September to 2nd November when transiting the 11th sign, Virgo. He yields to Vedha during his favourable transit of the 11th sign. The movements of Mercury are so varied that a general summing up of its result is not feasible here. Jupiter transits the favourable 5th sign from 26th January to 8th June and yields to Vedha from 30th January to 18th April. Venus will be unfavourable only for short periods during the year. Saturn in Janma and the second is thoroughly bad. The year is likely to lean more on the unfavourable side. Fears and anxieties are likely to be the result of the adverse transits. Jyesta is better than Visakha and Anuradha.

Health and Domestic : Minor ailments are likely to worry you for most months. Chronic patients are advised to be extra careful. Health of children may cause mild concern during the second half. Domestic bliss and harmony will be vouchsafed to you for most months in the year.

Finance and Speculation : Dhanakaraka who happens to be lord of the 2nd also is favourable for four months during the year. Taking into

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account, the fact of his yielding to Vedha for three and a half months during his favourable transits, it may be stated that financial affairs may not be entirely unsatisfactory during the year. You should guard against losses through association with deceitful friends. Speculation should be strictly avoided from 1st June till the end of the year.

Real Property, Services, Profession, etc. : The conditions pertaining to real estate are not likely to be satisfactory. All decisions on major property deals should be postponed. February, March and October are likely to show promising results in the field of real property. Services are likely to find the conditions gradually deteriorating as the year rolls by. Professions and businesses are likely to run into difficulties and they should, therefore, be extremely careful in their activities.

Women : The year may not be satisfactory on the whole for the fair sex. The four months from February are likely to show better results than the other months when you will do well, go slow on romances. Bonafides of those engaged in social work are likely to be questioned. Employed girls should exercise care practically throughout.

Students : Influences are not harmonious. The four months from February are likely to be better than other months when you should go slow in sports and athletics in view of your proneness to physical injuries during these months. You should curb your tendency towards extravagance.

9. DHANUS (Sagittarius)

General—The Sun, a key planet for Sagittarius will be good during his transits of the 3rd from mid-September to mid-October due to the presence of Rahu in Pisces. Mars transits the and during his transit of the 10th and the 11th from mid-September to mid-November. He yields to Vedha during his transit of the 10th from mid-September to mid-October due to the presence of Rahu in Pisces. Mars transits the favourable 6th from 25th March to 9th May and the favourable 11th from 2nd November to 22nd December. He is free of Vedha during these favourable transits except for four days from 2nd November due to the presence of Jupiter in Aries. Mercury, another key planet for this sign covers the entire Zodiac with both forward and backward movements and so his effects are to be gleaned from the monthly forecasts. Jupiter transits the favourable 5th from 8th June to 6th December, but he yields to vedha throughout this period due to the presence of Rahu in Pisces. Venus is favourable for most parts of the year. Saturn transits the adverse 12th and 1st during the year. The favourable influences are likely to have an edge over the evil ones. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic : Weakness and general debility are likely to worry you during the first half. The health of the stomach also may not be good during the first half and this may be more due to mental than physical ailments. You will be inclined to undertaking further travels to escape from domestic problems. Chronic patients should take extra care of themselves. Domestic peace and mental state of the spouse are closely inter-related. You should therefore assist spouse to keep mental agitation under control to help you save domestic peace.

Finance and Speculation : The second half shows promising results. During periods of financial stress in the first half friends will come to your rescue. Moderate profits are likely in speculation during April, November and December.

Real Property, Services, Profession, etc. : Matters pertaining to real properties will be more or less satisfactory. The second half is definitely better than the first. Acquisition of property is likely during November when the karaka for properties and the lord of the 6th are both favourable. Services will find the second half much better than the first. Monthly forecasts will be a better guide to services, professions and businesses.

Women : The year will be satisfactory on the whole. Film artists are particularly favoured during the second half. You are likely to have a large number of social engagements this year. Employed girls will find the year satisfactory.

Students : Good progress is likely in studies. You will have greater opportunities of coming into contact with scholars of fame and reputation. You should cultivate such contacts considerously. They will be of help to you in your career later on.

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If you are talented in histrionics you will find the second half quite fruitful and rewarding.

10. MAKARA (Capricorn)

General—The Sun favours Capricorn during his transit of the 3rd, Pisces, from the middle of March to the middle of April, again, when he moves through the 6th, Gemini, from the middle of June to the middle of July and once again during his transit of the 10th and the 11th, Libra and Scorpio from the middle of October to mid-December. He yields to vedha during his favourable transit of the 3rd and his yielding to vedha during his transit of the 10th is upto 6th November. Then he is free of vedha during his favourable transit of the 6th and the 11th. Mars is favourable when transitting the 3rd from the beginning of the year till 9th February, the 6th from 9th May to 24th June and the 11th during the last four days of the year. During his favourable transit of the 3rd and the 6th, Mars yields to vedha practically throughout except between 12th January and 29th January. The effects of Mercury, a fast moving planet, often back and forth are not uniform and should be studied from the monthly forecasts. Jupiter in the 2nd, the 3rd and the 4th during the year is none too good. Venus a powerful yogakaraka for Capricorn is favourable for most part. Saturn in the 11th practically throughout till December 5th is favourable. He yields to vedha for less than three months during the year from 25th March to 13th June. He transits the unfavourable 12th from 5th December till the close of the year. The favourable transits of the fast moving Mercury and Venus and the good support of the Saturn for most part of the year will have to be the bases for assessing the effect during the year. The monthly forecasts will be a better guidance for this purpose. Dhanista is better than Uttarashada and Sravana.

Health and Domestic : You are likely to have health troubles practically throughout. Chronic sufferers are likely to have an aggravation of their ailments. Prophylactic care will be of some help. Quarrels and misunderstandings are not ruled out in domestic life.

Finance and Speculation : The posture of the Dhanakaraka does not generate much optimism for a satisfactory financial position. Even so the powerful lord of the 2nd will assist you to maintain stability in the financial field practically throughout. Speculation may yield moderate profits during most months in the year.

Real Property, Services, Profession, etc. : The conditions pertaining to real properties may not be satisfactory for most months. The situation may be a little easier during the month of January, May and June. The year is likely to prove troublesome for the services. The year cannot be said to be very encouraging for businesses and professions.

Women : Relations with husband may get strained unless you adopt a policy of give and take and thus resist the adverse influences of planets. Those engaged in social work may have to face some criticism. The year may, on the whole, prove somewhat trying for employed girls.

Students : You will shine extremely well in the field of sports and the chances of your inclusion in the state or national level teams are quite bright. You should resist a tendency to neglect studies. Vidyakaraka will assist you, for many months in the year, to concentrate on studies and make progress in them.

11. KUMBHA (Aquarius)

General—The Sun is favourable when transitting the 3rd, Aries, from mid-April to mid-May and again from the middle of July to the middle of August when he transcends the 6th, Cancer, and once again from the middle of November onwards till the close of the year and the opening first fortnight of the year when he transit the 10th and the 11th, Scorpio and Sagittarius. The Sun is free of vedha during all these favourable transits. Mars transits the favourable 3rd from 9th February to 25th March and the favourable 6th from 24th June to 10th August. Mars yields to vedha from 9th February to 11 February and 24th February to 22nd March. Mercury covers all the 12 signs and his effects are better obtained from the monthly forecasts. Jupiter transits the favourable 2nd from 26th January to 8th June. He yields to vedha from 26th January to 11th February and from 24th February to 22nd March. Venus is favourable for more months in the year. Saturn is

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in the adverse 10th practically throughout the year till 5th December when he moves into the favourable 11th and remains there till the end of the year. The first half of the year will be more favourable than the second. Official displeasure should be guarded against during the 2nd half of the year. You should keep a careful watch on your finances during the 2nd half. Dhanista is better than Satabisha and Poorvabhadra.

Health and Domestic : Minor ailments are likely to worry you during the second half of the year. Chronic sufferers should adopt adequate prophylactic measures from July to December. Your children are likely to establish good industry during the first half. Domestic life will be peaceful.

Finance and Speculation : Finance will be a strong point during first half. You are likely to float new industrial ventures during the first half and public support for your equity issues will be tremendous. You should be very watchful about money during the second half. Speculation will yield moderate to good profits during most months in the year.

Real Property, Services, Profession, etc. : The first half, especially, the months of February and March are likely to be quite good for matters pertaining to real estate. Acquisition of properties is likely during the last week of February. The second half is not promising. Services will find the year generally satisfactory. Professions and businesses will find the year profitable.

Women : You will realise your ambitions during the first half. Film artists will reach the top of the pyramid in the world of celluloid. Unmarried girls will get excellent marriage proposals which will definitely fructify during the first half. This is a good year for employed girls.

Students : Medical students are particularly favoured during the first half. Those having an eye on commissions in the country's defence forces are likely to be selected as officers/cadets during the middle of February. Foreign fellowships with travel grants are likely to be offered to you during the first half.

12. MEENA (Pisces)

General—The Sun as usual is favourable right from the beginning till the middle of February and also during the second half of December when he transits the 10th and 11th signs, again from the middle of May to the middle of June when he transits the 3rd and once again from the middle of August to the middle of September when he transits the 6th, his *Swakshetra* (own sign). The Sun is free of vedha during all these favourable transits. Mars transits the favourable 3rd from 25th March to 9th May and the favourable 6th from 10th August to 26th September. He yields to vedha from 25th March to 18th April and from 10th August to 26th September. Mercury often moving back and forth, his effects are better glanced from the monthly forecasts. Jupiter transits the favourable 2nd from 8th June to 6th November. He does not yield to vedha throughout this favourable period. Venus is unfavourable for only short periods during the year. Saturn in the 9th and the 10th during the year is unfavourable. In a year of mixed results the favourable influences are more in evidence. Pilgrimages to holy places and auspicious celebrations at home are likely during the second half. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic : You will be in enjoyment of good health for most months during the year. Chronic sufferers should take advantage of the favourable relations of Jupiter during the second half and endeavour to get rid of the ailments permanently. You will have domestic bliss and harmony practically throughout.

Finance and Speculation : The year will be satisfactory for all financial matters. You are likely to promote new industrial ventures during the second half and these will yield good dividends in time to come. A financial legacy may be bestowed on you during the second half unexpectedly. Speculation is likely to be profitable during most months in the year.

Real Properties, Services, Profession, etc. : You are likely to acquire new property during April. Yield and rentals will be at satisfactory levels practically throughout. Services are likely to find the year generally satisfactory. Unexpected promotions are not ruled out during the second half. Businesses and professions are likely to find the year profitable. *(Contd on p.142)*

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FARMER'S GUIDE FOR JANUARY 1987

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for storing wheat, paddy, corn etc., for testing instruments, for erecting sheds, for deepening wells, for harvesting.

2. Between 18h. 18m. and 21h. 50m. good for borrowing, for erecting sheds, for sowing.

3. After 19h. 10m. good for buying oxen and sheep, for erecting sheds.

4. Till 14h. 54m. good for buying buffaloes and sheep, for sowing, for purchasing corn, paddy, wheat etc., for erecting sheds.

5. After 14h. 21m. good for disposing off agricultural products, for manuring, for ploughing, for sowing, for purchasing and storing paddy, wheat, corn etc., for erecting sheds, for deepening wells.

6. Upto 14h. 39m. good for manuring, for erecting sheds, for deepening wells.

7. Routine work only.

8. After 17h. 47m. good for buying oxen and sheep, for storing wheat, paddy, corn etc., for testing instruments, for writing accounts.

9. Good for buying buffaloes and sheep, for borrowing, for writing accounts, for deepening wells.

10. Good for repaying debts, for testing instruments, for deepening wells, for writing accounts.

11. Good for buying oxen and sheep, for sowing, for ploughing, for purchasing and storing paddy, wheat, corn etc., for testing instruments, for erecting sheds, for digging or deepening wells.

12. Good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for harvesting, for fixing pumpsets, for digging or deepening wells.

13. Only routine work.

14. Upto 7h. 30m. good for storing wheat, corn, paddy etc., for deepening wells. After 9h. 00m. good for manuring, for ploughing, for fixing pumpsets, for buying plots.

15. Till 8h. 00m. good for manuring, for ploughing, for testing instruments, for fixing pumpsets.

16. Routine work only.

17. After 15h. 28m. good for disposing off agricultural products, for sowing, for storing paddy, wheat, corn etc., for testing instruments, for deepening wells.

18. Only routine work.

19. Between 15h. 23m. and 19h. 28m. good for buying oxen and sheep, for borrowing, for testing instruments, for deepening wells.

20. Good for manuring, for testing instruments, for erecting sheds, for deepening wells.

21. Good for buying buffaloes and sheep, for disposing off agricultural products, for ploughing, for sowing, for purchasing and storing paddy, wheat, corn etc., for testing instruments, for fixing pumpsets, for digging or deepening wells.

22. Upto 16h. 36m. good for buying oxen and sheep, for manuring, for borrowing, for testing instruments, for fixing pumpsets, for digging or deepening wells.

23. Routine work only.

24. After 14h. 13m. good for buying oxen and sheep, for borrowing, for deepening wells.

25. Only routine work.

26. Till 16h. 42m. good for buying oxen and sheep, for testing instruments, for deepening wells, for fixing pumpsets.

27. Upto 14h. 05m. good for borrowing, for deepening wells, for sowing.

28. Routine work only.

29. Till 19h. 15m. good for manuring, for testing instruments, for erecting sheds, for deepening wells.

30. After 15h. 52m. good for sowing, for erecting sheds.

31. Good for buying buffaloes and sheep, for sowing, for purchasing paddy, wheat, corn etc., for erecting sheds.

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TRAVEL GUIDE FOR JANUARY 1987

MIHIRA

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the **Abhijin Muhurtha,** *i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.]*

Important Note: In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that *Marana* and *Prabalarishta* Yogas are to be avoided. Those days are marked with a star.

1. Good for travel avoiding north, east and south.

2. Between 18h. 18m. and 21h.50m. good for journey avoiding south-west and south-east.

3. After 19h. 10m. good for travel avoiding south and west.

4. Fair for travel upto 14h. 54m. avoiding south and west.

5. After 14h. 21m. good for journey avoiding upto 16h. 07m. west, north, east and after 16h. 07m. avoiding north-west, north-east and east.

6. Fairly good for travel upto 15h. 53m. avoiding north-west, north, north-east.

*7. Postpone journey.

8. After 17h. 47m. good for travel avoiding south and sea-voyage.

9. Nakshatra inauspicious for journey.

10. This day also Nakshatra not suitable for travel.

11. Fair for travel avoiding west, north and east.

12. Good for journey avoiding south-east, east and south-west.

13. Marana Yoga. Postpone travel.

14. Fair for travel after 9h. 00m. avoiding south, west and north.

15. Postpone journey.

*16. Marana Yoga. Postpone travel.

*17. Nakshatra inauspicious for journey.

* 18.This day also Nakshatra not suitable for travel.

19. After 19h. 28m. for journey avoiding east, south and west.

20. Fairly good for travel avoiding upto 16h. 21m. north, west and south and afterwards avoiding west and north.

21. Upto 21h. 50m. good for journey avoiding till 16h. 47m. west and north and between 16h. 47m. and 21h. 50m. avoiding north-west, north and north-east.

22. Nakshatra inauspicious for travel.

23. Tithi not suitable for journey.

24. After 20h. 37m. fairly good for travel avoiding east, south and west.

*25. Marana Yoga. Postpone journey.

26. After 16h. 42m. good for travel avoiding north-west, north-east and east.

27. Upto 14h. 05m. fairly good for journey avoiding north, north-east and south-east.

28. Tithi inauspicious. Postpone travel.

29. Fair for travel upto 19h. 15m. avoiding south and sea voyage.

30. After 16h. 30m. good for journey avoiding west, north and east.

*31. Fairly good for travel upto 25h. 10m. avoiding till 12h. 56m. north and east and after 12h. 56m. avoiding east, south-east and south-west.

*31. Fairly good for travel after 12h. 56m. upto 25h. 10m. towards north and east and after 12h. 56m. avoid east, south-east and south-west.

HOW IS 1987 FOR YOU?

(Continued from page 140)

Women : The year is likely to be quite satisfactory for the fair sex, especially the second half. Proposals for marriage will fructify into actual wedding. Your importance in the social circles will increase considerably during the year. Working girls will find the year quite promising.

Students : You will make good progress in studies. You will be successful in tests and interviews during the second half. You will get acquainted with scholars of fame and such contacts will be of great help to you in your career. You are advised to go slow in sports during the year.

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HOW IS THIS MONTH (JANUARY 1987) FOR YOU?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A. M.]

MAJOR TRANSITS

The Sun transits Sagittarius till 12th and then enters Capricorn. Mars continues his progress in Pisces. Mercury transits Sagittarius till 12th, Capricorn till 30th and then enters Aquarius. Jupiter transits Aquarius till 26th and then enters Pisces. Venus transits Scorpio till 29th and then enters Sagittarius. Saturn continues his progress in Scorpio. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (ARIES)

General—The Sun in the unfavourable 9th till 12th transits thereafter the favourable 10th. Mars in the 12th and Saturn in the 8th are both unfavourable but Mars is under check till 26th. Mercury in the unfavourable 9th till 12th with check transits the favourable 10th and 11th afterwards with vedha. Jupiter in the favourable 11th till 26th with vedha transits the unfavourable 12th during the last five days with check during the last two days. Venus in the favourable 8th and 9th yields to vedha from 24th to 26th and during the last two days. In a month of mixed results, the favourable influences have an edge over the evil ones. Renewal of contacts with friends, increase of reputation and influence and general prosperity are all likely. Krittika fares better than Aswini and Bharani.

Health and Domestic.—Dysentery is likely to trouble you and prompt medical attention is a must right on its onset. Chronic patients should take extra care. Children's success in schools and colleges will be a source of happiness to you. You will be blessed with domestic bliss of a high order practically throughout.

Finance and Speculation.—Finances will be more or less satisfactory. You are likely to start new financial ventures which will yield good dividends in time to come. Speculation will yield good dividends during the second half.

Real Property, Services, Profession, etc.—You are likely to experience difficulties in the realisation of your dues from tenants. The labour problems will be resolved to the satisfaction of all concerned. Services will find the month satisfactory. The period will be profitable for businesses and professions.

Women.—Love affairs and romances are likely to blossom into happy wedding. You will be popular in club and social life. Employed girls are likely to be transferred to places of their choice. Chances of promotion also are rosy.

Students.—This is a good month for students. The chances of your success in the superior service competition examinations held by the Central Government are quite bright. You will have an enjoyable and memorable picnic in the company of the opposite sex during the second half.

Fortunate Dates.—Personal and domestic—1 12 18. Money dealings and enterprises—2 14 20. Journeys—4 16 27. Real properties and educational matters—6 18 29. Children and Speculations—6 18 31. Services—6 20 31. Partnership—4 20 29. Insurance—4 20 31. Professions and business—2 16 29.

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Inauspicious Dates.—Personal and domestic—3 13 22. Money dealings and enterprises—5 15 23. Journeys—7 17 24. Real properties and educational matters—8 19 25. Children and Speculations—9 21 26. Services—9 21 28. Partnership—9 21 30. Insurance—5 17 25. Profession and business—3 19 30.

Chandrashtama occurs from 09–34 a.m. on 24th to 11–12 a.m. on 26th.

2. VRISHABHA (Taurus)

General—The Sun in the adverse 8th and 9th is under check till 26th. Mars in the favourable 11th yields to vedha. Mercury in the favourable 8th till 12th transits thereafter the unfavourable 9th till 30th when he moves into the favourable 10th. Jupiter in the unfavourable 10th till 26th with check from 12th transits the favourable 11th afterwards with vedha during the last two days. Venus in the unfavourable 7th till 29th transits the favourable 8th during the last two days with vedha. Saturn transits the unfavourable 7th. In a month of mixed results, the bad side will be more in evidence. As the planetary transits indicate a likelihood of your being involved in criminal proceedings, you should observe the laws of the land scrupulously both in letter and spirit. Influential friends will, however, come to your rescue in case of any such mishap. Mrigasira is better than Krittika and Rohini.

Health and Domestic.—Rectal complaints are likely to worry you during the second half. Those suffering from chronic diseases pertaining to the stomach should be extra careful. Relatives outside the family circle are likely to prove troublesome. You are likely to have a disturbed domestic life.

Finance and Speculation.—The month is not likely to be satisfactory for finances. Pressure from creditors will be somewhat severe. The situation will get easier during the last four days. Quarrels with business friends are likely on money matters. Speculation should be avoided totally and completely.

Real Property, Services, Profession, etc.—Real property matters will be satisfactory. Yield and rentals will be of a high order. Setbacks are unavoidable for the services. A threatened penal transfer will be cancelled during the last four days. Business and professions may have to face obstacles which will, however, be surmounted by them.

Women.—It is mainly in respect of their health that the women should be careful. In club and social activities, conditions may not be entirely agreeable. Employed girls should not do anything that is likely to annoy their superiors.

Students.—Health and domestic studies are likely to hinder your progress in studies. As quarrels are indicated by more than one transit, it is advisable to avoid unnecessary talk within and outside the family.

Fortunate Dates.—Personal and domestic—6 20 31. Money dealings and enterprises—6 18 29. Journeys—6 16 25. Real property matters and educational activities—4 18 31. Children and speculation—4 16 29. Services—4 14 25. Partnership—2 16 25. Insurance—2 14 29. Profession and business—2 12 20.

Inauspicious Dates.—Personal and domestic—10 17 27. Money dealings and enterprises—10 19 28. Journeys—10 21 30. Real property matters and educational activities—7 13 22. Children and speculation—7 15 23. Services—7 17 26. Partnership—3 13 21. Insurance—3 11 19. Profession and business—3 11 28.

Chandrashtama occurs from 11–12 a.m. on 26th to 11–00 a.m. on 28th.

3. MITHUNA (Gemini)

General.—The Sun in the adverse 7th and 8th is under check throughout. Mars in the unfavourable 10th is under check. Mercury in the unfavourable 7th till 12th under check transits thereafter the favourable 8th till 30th when he moves into the unfavourable 9th with check. Jupiter in the favourable 9th till 26th with vedha, transits thereafter the unfavourable 10th with check during the last two days. Venus in the 6th and the 7th is totally unfavourable. Saturn in the favourable 6th yields to vedha throughout except on 27th and 28th. The good influences are more in evidence. Relief from troubles and success over enemies are the likely good results. Official favours are also likely. Aridra is better than Mrigasira and Punarvasu.

Health and Domestic.—Although health trou-

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bles may be there no serious consequences will arise. Chronic patients will have to be very careful. Domestic peace and harmony will evade you throughout. Tact and patience should be your motto in the domestic sphere.

Finance and Speculation.—The month will be, on the whole, satisfactory for finances as the planetary transits will assist you to exercise judicious forethought in all matters. Speculative transactions should be avoided completely.

Real Property, Services, Profession, etc.—The month cannot be said to be satisfactory for real property matters. Decisions on major deals are better postponed. Labour troubles may worry you. The month will be satisfactory for services, business and professions.

Women.—Notwithstanding the adverse posture of Venus, the good side will be more in evidence for the fair sex. Social contacts will be of help to you in building up your business. Employed girls are likely to find the month satisfactory.

Students.—You will shine extremely well in sports, games and athletics. You should, however, curb your tendency to neglect studies and immerse yourself wholly in sports. You will get acquainted with scholarly and reputed persons.

Fortunate Dates.—Personal and Domestic—4 14 20. Money dealings and enterprises—6 16 24. Journeys—12 18 25. Real property matters and educational activities—14 20 27. Children and speculation—16 24 31. Services—4 16 24. Partnership—6 14 26. Insurance—6 18 26. Profession and business—6 20 31.

Inauspicious Dates.—Personal and Domestic—1 11 19. Money dealings and enterprises—2 13 21. Journeys—3 15 22. Real property matters and educational activities—5 17 23. Children and speculation—7 19 26. Services—8 19 28. Partnership—8 21 29. Insurance—7 21 30. Profession and business—5 19 28.

Chandrashtama occurs from beginning to 11–42 p.m. on 2nd and again from 11–00 a.m. on 28th to 10–50 a.m. on 30th.

4. KATAKA (Cancer)

General—The Sun in the favourable 6th till 12th transits thereafter the unfavourable 7th with check. Mars in the 9th and Saturn in the 5th are both unfavourable; Mars is under check till 26th. Mercury in the favourable 6th till 12th with vedha transits thereafter the unfavourable 7th till 30th when he moves into the favourable 8th. Jupiter in the adverse 8th till 26th transits thereafter the favourable 9th. Venus in the favourable 5th till 29th with vedha transits thereafter the unfavourable 6th. The planets are not favourable for the month. The month leans on evil. There is likely to be a setback in your undertakings. As you will be prone to accidents during this period you should be careful in your movements. Quarrels are likely to arise on flimsy grounds. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic.—Liver troubles are indicated by the adverse transits. Chronic patients should be prepared for an aggravation of their ailments and they are advised to adopt prophylactic measures well in advance. With tact and patience you may be able to save domestic peace and harmony.

Finance and Speculation.—While there is likely to be a cut in the regular income, expenditure will increase considerably. Losses may be incurred by you in some transactions. Speculative transactions are better avoided during the month.

Real Property, Services, Profession, etc.—The damage to agricultural crops by pests is likely. You are likely to experience difficulties in dealing with tenants. Services may find the month somewhat trying till the last week. Professions and businesses are not likely to find the month satisfactory.

Women.—The emphasis is on expenditure which, if not controlled, is likely to cause much embarrassment to you later in the month. As functional health is likely to be affected you should be particularly careful. Employed girls are not likely to find the period quite satisfactory.

Students.—You are likely to drift away from studies. Relations with friends and teachers may tend to become unpleasant. You should watch your words and manners very carefully.

Fortunate Dates.—Personal and Domestic—6 14 20. Money dealings and enterprises—6 16 24. Journeys—6 18 25. Real property matters and educational activities—6 20 27. Children and speculation—1 12 29. Services—

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1 12 25. Partnership—1 18 25. Insurance—1 16 24. Profession and business—1 16 29.

Inauspicious Dates.—Personal and Domestic—8 15 31. Money dealings and enterprises—8 19 30. Journeys—8 17 28. Real property matters and educational activities—2 15 23. Children and speculation—4 13 26. Services—3 10 19. Partnership—3 13 23. Insurance—3 15 26. Profession and business—3 18 31.

Chandrashtama occurs from 11–42 p.m. on 2nd to 02–55 a.m. on 5th and again from 10–05 a.m. on 30th till end.

5. SIMHA (Leo)

General.—The Sun in the adverse 5th till 12th transits thereafter the favourable 6th. Mars in the 8th and Saturn in the 4th are both unfavourable but the former is under check. Mercury in the unfavourable 5th till 12th transits thereafter the favourable 6th till 30th when he moves into the unfavourable 7th. Jupiter in the favourable 7th till 26th transits thereafter the unfavourable 8th. Venus in the 4th and the 5th is fully favourable. The favourable influences will be more in evidence. Accrual of money, increase of influence and renewal of contacts with old friends are all likely. You should curb your tendency to undertake journeys without specific plans and purpose. Makha fares better than Poorvaphalguni and Uttaraphalguni.

Health and Domestic.—Eye troubles are likely to worry you practically throughout. Chronic sufferers are likely to have temporary relief. A son will be successful in business activities. Domestic bliss and harmony of a high order is vouchsafed to you.

Finance and Speculation.—This is a satisfactory month for finance. A windfall in your favour is most likely during the second half. Speculation will yield good profits till 26th.

Real Property, Services, Profession, etc.—Real property transactions are better postponed to more favourable periods. The labour troubles which you were experiencing in the past will be resolved to the satisfaction of all concerned. The services will have a satisfactory month. Businesses and professions will find the period rewarding.

Women.—The month will be quite satisfactory for the fair sex. Love affairs and romances will blossom into happy wedding. You will derive immense satisfaction in your social activities. This is an excellent month for film artists. Employed girls are likely to be promoted and transferred to places of their choice.

Students.—The month will prove satisfactory from almost every point of view. You will make rapid progress in your educational career. Foreign fellowships with travel grant are likely to be offered to you.

Fortunate Dates.—Personal and Domestic—1 12 20. Money dealings and enterprises—1 14 24. Journeys—1 16 25. Real property matters and educational activities—2 14 25. Children and speculation—2 16 27. Services—2 18 29. Partnership—4 16 27. Insurance—4 18 29. Profession and business—4 20 31.

Inauspicious Dates.—Personal and Domestic—3 13 21. Money dealings and enterprises—5 15 22. Journeys—6 17 23. Real property matters and educational activities—7 19 26. Children and speculation—8 21 28. Services—10 22 30. Partnership—7 21 30. Insurance—7 17 28. Profession and business—5 19 30.

Chandrashtama occurs from 02–55 a.m. on 5th to 10–18 a.m. on 7th.

6. KANYA (Virgo)

General.—The Sun in the adverse 4th and 5th is under check throughout. Mars in the unfavourable 7th is under check. Mercury in the favourable 4th till 12th with vedha transits thereafter the unfavourable 5th with check till 30th when he moves into the favourable 6th. Jupiter in the unfavourable 6th till 26th transits thereafter the favourable 7th with vedha. Venus in the 3rd and the 4th and Saturn in the 3rd are fully favourable. The bad side will be more in evidence. Uttaraphalguni fares better than Hasta and Chitta.

Health and Domestic.—Stomach and rectal complaints involving hospitalisation are likely. Chronic patients are likely to find the month quite trying. Children's health is likely to to cause mild concern. You will, however, be blessed with a peaceful and harmonious domestic life.

Finance and Speculation.—The month will not be satisfactory for finances. While there may be a cut in regular income, expenditure will increase.

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Pressure from creditors will be severe. You may also incur losses in certain transactions. You are advised to refrain from speculation.

Real Property, Services, Profession, etc.—As may be expected from the adverse postures of both Karaka for properties and the lord of the 4th you will have to exercise all your skills to prevent deterioration in real estate matters. For services, professions and buinesses obstacles may be there and nothing is to be anticipated by way of improvement.

Women.—It is mainly in respect of health that women should be careful. In club and social work, the conditions may be disappointing. Employed girls may not find the month satisfactory.

Students.—Health and domestic difficulties are likely to render intellectual progress. You may shine extremely well in the field of sports and athletics. A memorable and enjoyable picnic in the company of the opposite sex is likely during the month.

Fortunate Dates.—Personal and Domestic—14 24 31. Money dealings and enterprises—12 20 29. Journeys—6 18 27. Real property matters and educational activities—4 16 25. Children and speculation—2 14 24. Services—1 12 20. Partnership—6 14 20. Insurance—12 16 24. Profession and business—14 20 25.

Inauspicious Dates.—Personal and Domestic—10 17 22. Money dealings and enterprises—2 15 23. Journeys—8 13 26. Real property matters and educational activities—7 11 28. Children and speculation—5 10 30. Services—8 11 30. Partnership—10 15 28. Insurance—9 13 30. Profession and business—7 10 28.

Chandrashtama occurs from 10–18 a.m. on 7th to 09–06 p.m. on 9th.

7. THULA (Libra)

General.—The Sun in the favourable 3rd till 12th transits thereafter the unfavourable 4th. Mars in the 6th is fully favourable. Mercury in the adverse 3rd till 12th transits thereafter the favourable 4th till 30th with vedha during 29th and 30th when he moves into the unfavourable 5th. Jupiter in the favourable 5th till 26th with vedha till 12th transits thereafter the unfavourable 6th. Venus in the favourable 2nd and 3rd yields to vedha till 29th. Saturn in the 2nd is not satisfactory. The month has an accumulation of favourable influences. You will be successful in all your undertakings. Gains and rewards are likely. Swati is better than Chitta and Visakha.

Health and Domestic.—You will be in enjoyment of good health practically throughout. Chronic patients will have considerable relief. A son is likely to land a good job in a reputed industry or business house with some effort on your part. You may be able to save domestic peace and harmony.

Finance and Speculation.—The month will be satisfactory for financial matters. You will be able to settle your past financial commitments on favourable terms. Some of the old dues which you had practically written off are likely to be repaid to you. Speculation is not recommended.

Real Property, Services, Profession, etc.—This is a satisfactory month. Yield and rentals are likely to show an upward trend. Acquisition of new property is likely. This is an excellent month for services, businesses and professions. Unexpected promotions are likely for the services.

Women.—This is a good month for the fair sex. Love-affairs and romances are likely to end in happy wedlock. Outside activities will bring in much happiness. Employed girls will find the period quite fruitful.

Students.—You are likely to be granted commission in the country's defence forces. You will be successful in tests and interviews. You will get acquainted with scholars of fame and reputation and this will stand you in good stead in your career later on.

Fortunate Dates.—Personal and Domestic—1 14 20. Money dealings and enterprises—2 16 24. Journeys—4 18 25. Real property matters and educational activities—6 20 27. Children and speculation—14 25 31. Services—1 16 27. Partnership—2 18 29. Insurance—4 20 31. Profession and business—2 18 29.

Inauspicious Dates.—Personal and Domestic—3 12 21. Money dealings and enterprises—5 13 22. Journeys—7 15 23. Real property matters and educational activities—8 17 26. Children and speculation—9 19 28. Services—

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10 21 30. Partnership—7 17 30. Insurance—5 15 28. Profession and business—3 17 26.

Chandrashtama occurs from 09–06 p.m. on 9th to 09–36 a.m. on 12th.

8. VRISCHIKA (Scorpio)

General.—The Sun in the adverse 2nd till 12th transits thereafter the favourable 3rd. Mars in the 5th and Saturn in Janma are both unfavourable but the former is under check throughout and the latter till 29th. Mercury in the favourable 2nd till 12th transits thereafter the unfavourable 3rd with check till 30th when he moves into the following 4th. Jupiter in the adverse 4th till 26th with check transits the favourable 5th yielding to vedha during the last two days. Venus in the 1st and the 2nd is quite favourable. The month leans on the side of evil. Health complaints and financial worries are likely to be present practically throughout. You will get opportunities of cultivating acquaintance with persons having power and influence and this will be of help to you in your business. Jyesta is better than Visakha and Anuradha.

Health and Domestic.—Urinary complaints are indicated by the adverse transits. As an aggravation of the present complaint is likely chronic patients should adopt prophylactic measures. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—Financial matters are likely to create some problems for you. Relief from past commitments is not likely. Some improvement may be there as the month closes. Speculation is not recommended.

Real Property, Services, Profession, etc.—The planetary transits do not generate any optimism in the real estate field. Decisions on major property deals are better postponed. Services are likely to find the month trying. Professions and businesses may have more activity but the gains will be just average.

Women.—Unless you exercise strict control over your propensity towards extravagance you may have to face a financial crisis at the close of the month. Employed girls may not find the month quite satisfactory.

Students.—You should exercise your will-power and get over a tendency to be listless. You are advised to go slow on extra-curricular activities. Movement with the opposite sex should be reduced as far as possible.

Fortunate Dates.—Personal and Domestic—6 24 31. Money dealings and enterprises—6 20 29. Journeys—6 18 27. Real property matters and educational activities—4 20 29. Children and speculation—4 18 24. Services—4 16 25. Partnership—2 20 29. Insurance—1 16 25. Profession and business—1 18 31.

Inauspicious Dates.—Personal and Domestic—14 22 30. Money dealings and enterprises—12 21 28. Journeys—3 13 22. Real property matters and educational activities—8 19 30. Children and speculation—5 15 26. Services—11 22 30. Partnership—7 17 28. Insurance—5 15 28. Profession and business—8 15 30.

Chandrashtama occurs from 09–36 a.m. on 12th to 10–12 p.m. on 14th.

9. DHANUS (Sagittarius)

General.—The Sun in the unfavourable 1st and 2nd is under check throughout except during the last day. Mars in the 4th, Jupiter in the 3rd and the 4th and Saturn in the 12th are all unfavourable; of them, Mars is under check. Mercury in the adverse 1st till 12th transits thereafter the favourable 2nd till 30th when he moves into the unfavourable 3rd. Venus in the 12th and the 1st is favourable. The second half of the month is likely to be better than the first half. The general trend, however, emphasises evil influences. You should be guarded in your activities. You are likely to be involved in fruitless long travels. Poorvashada is better than Moola and Uttarashadha.

Health and Domestic.—Health troubles in some form or other will be present throughout. Dysentery is indicated. Health conditions will not, however, get out of control. Chronic patients should be very careful. You will, however, be blessed with domestic bliss of a high order.

Finance and Speculation.—The financial position is not likely to be satisfactory. Financial stress and new commitments are likely to worry you. Friends will, however, come to your rescue. Speculation should be avoided.

Real Property, Services, Profession, etc.—Real property transactions are not likely to be satisfac-

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tory. Yield and rentals are likely to go down. You may also experience difficulties in realising dues from tenants. Services may have to face penal transfers. The month cannot be said to be good for professions and businesses.

Women.—The period will be reflected by uneasiness and restlessness. Social gatherings and club activities are best avoided. Prayer and meditation will be of help. In view of the adverse planetary transits employed girls should be very careful in their work in office.

Students.—Some promising results are likely in the field of studies. You are advised to go slow on games and athletics. You will have an enjoyable and memorable picnic in the company of the opposite sex.

Fortunate Dates.—Personal and Domestic—1 6 18. Money dealings and enterprises—2 12 30. Journeys—4 18 24. Real property matters and educational activities—6 20 25. Children and speculation—12 24 31. Services—6 20 27. Partnership—6 20 29. Insurance—4 20 31. Profession and business—2 10 27.

Inauspicious Dates.—Personal and Domestic—3 14 21. Money dealings and enterprises—5 15 22. Journeys—7 16 23. Real property matters and educational activities—8 17 26. Children and speculation—10 19 28. Services—10 19 30. Partnership—8 19 30. Insurance—3 16 26. Profession and business—5 16 28.

Chandrashtama occurs from 10–12 p.m. on 14th to 09–50 a.m. on 17th.

10. MAKARA (Capricorn)

General.—The Sun in the unfavourable 12th and 1st is under check throughout. Mars in the favourable 3rd yields to vedha till 12th and during the last two days. Mercury in the adverse 12th and 1st till 30th with check transits the favourable 2nd during the last day. Jupiter in the favourable 2nd till 26th with vedha till 12th transits thereafter the unfavourable 3rd. Venus in the favourable 11th and 12th yields to vedha till 29th. Saturn in the 11th is fully favourable. The favourable influences are predominant during the month. Your fame, reputation and authority will rise high. Your enemies will be defeated. You should curb your tendency to fall from ideals. Sravana fares better than Uttarashadha and Dhanishta.

Health and Domestic.—Minor ailments, very mild in character, may be there. Chronic sufferers will have temporary relief. Children's success in examination will be a source of happiness for you. With some tact on your part you could save domestic peace and harmony.

Finance and Speculation.—Financial affairs will be satisfactory. You will have substantial gains in a few enterprises. Expenditure will be quite reasonable and generally on approved lines. Speculation will yield moderate profits.

Real Property, Services, Profession, etc.—All real estate matters will be smooth, successful and very profitable. Acquisition of new property is likely. Unexpected promotions are likely for the services. Professions and businesses will find the month quite profitable.

Women.—Film artists are likely to be offered excellent and lucrative contracts by leading banners. This is an excellent month for employed girls. Romances will blossom into happy wedding.

Students.—This is a very good month. Commissions in the navy are likely to be offered to you. Medical students are particularly favoured. You will do very well in tests and interviews. You will shine extremely well in sports and games.

Fortunate Dates.—Personal and Domestic—12 20 31. Money dealings and enterprises—6 16 29. Journeys—4 14 27. Real property matters and educational activities—2 12 25. Children and speculation—1 12 20. Services—1 14 27. Partnership—2 14 29. Insurance—2 16 31. Profession and business—4 18 27.

Inauspicious Dates.—Personal and Domestic—10 18 30. Money dealings and enterprises—9 17 28. Journeys—8 15 26. Real property matters and educational activities—7 13 23. Children and speculation—5 11 22. Services—3 10 21. Partnership—9 15 28. Insurance—5 17 30. Profession and business—8 13 28.

Chandrashtama occurs from 09–58 a.m. on 17th to 08–24 p.m. on 19th.

11. KUMBHA (Aquarius)

General.—The Sun in the favourable 11th till 12th transits thereafter the unfavourable 12th.

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Mars in the 2nd and Saturn in the 10th are both adverse but the former is under check throughout and the latter till 29th. Mercury in the favourable 11th till 12th transits the adverse 12th and 1st thereafter with check during the last day. Jupiter in the adverse Janma till 20th transits thereafter the favourable 2nd with vedha. Venus in the unfavourable 10th till 29th transits the favourable 11th during the last two days. The unfavourable influences predominate and may bring in their wake attacks from opponents, losses by theft and deceit, unhappy home life and worried mind. Dhanishta is better than Satabhisha and Poorvabhadra.

Health and Domestic.—Stomach ulcer, if not promptly attended to when it is in the acute stage, may become chronic and serious. Chronic patients should be extra careful. Domestic life will be anything but peaceful.

Finance and Speculation.—Unsatisfactory financial position is indicated. There will be considerable expenditure mostly on medicine and doctors. Whatever may be the temptation, you are urged not to go after public issues of equities. Speculation is best avoided.

Real Property, Services, Profession, etc.—This is not at all a satisfactory month for real estate matters. There is likely to be a gradual reduction in yield and rentals. Expenditure on properties may rise to unexpected levels. Services may have to face a difficult period. Businesses and professions may experience troubled conditions.

Women.—The month will be unsatisfactory. Romance and love affairs are likely to lead to disappointment and frustration. You should be particularly careful about your functional health. This is a bad month for employed girls.

Students.—Contacts with relatives, friends and teachers are likely. Extra-curricular activities should be totally avoided. Association with the opposite sex is not conducive to your interests. You are advised to go slow on sports and athletics.

Fortunate Dates.—Personal and Domestic—1 6 20. Money dealings and enterprises—2 12 24. Journeys—4 14 25. Real property matters and educational activities—6 16 27. Children and speculation—12 18 29. Services—12 18 31. Partnership—1 12 25. Insurance—2 14 29. Profession and business—6 18 31.

Inauspicious Dates.—Personal and Domestic—3 10 20. Money dealings and enterprises—5 11 21. Journeys—7 13 22. Real property matters and educational activities—8 15 23. Children and speculation—9 17 26. Services—10 19 28. Partnership—10 17 30. Insurance—7 15 30. Profession and business—5 15 30.

Chandrashtama occurs from 08–24 p.m. on 19th to 04–06 a.m. on 22nd.

12. MEENA (Pisces)

General.—The Sun transits the favourable 10th and 11th. Mars in the 1st, Jupiter in the 12th and the 1st, and Saturn in the 9th are all inimical. Of these only Jupiter is under check for five days at the close of the month. Mercury in the favourable 10th and 11th till 30th yields to vedha. He transits the unfavourable 12th during the last day. Venus in the favourable 9th till 29th transits the unfavourable 10th during the last two days. The bad influences are more in evidence. Exorbitant expenditure, delay in enterprises, and restlessness are all likely. The efforts of your enemies to malign you will not be successful. Revathi is better than Poorvabhadra and Uttarabhadra.

Health and Domestic.—Health and vitality are likely to be affected adversely. Children's health will cause some concern. Chronic sufferers are likely to find the month troublesome. Domestic peace and harmony will, however, be vouchsafed to you practically throughout.

Finance and Speculation.—This is not a satisfactory month for finance. Expenditure is likely to get out of control. The income will tend to shrink. Speculation is not recommended during the month.

Real Property, Services, Profession, etc.—Real property transactions are not likely to be successful. It is advisable to postpone purchase of property. Services are likely to find the month difficult. Businesses and professions will find the month trying.

Women.—You will have considerable difficulty in balancing the domestic budget. You should be watchful and curb a tendency towards extrava-

(Continued on page 154)

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DAILY GUIDE FOR JANUARY 1987

MIHIRA

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity—Ed., A. M.]

1. *Thurs*:— Dwitiya (2nd tithi) upto 25h. 06m. Then Tritiya (3rd tithi). Uttarashada till 20h. 55m. then Sravana. Siddha Yoga whole day. Good for driving new vehicles, for gardening, for wearing new garments; for appointing staff, for digging or deepening wells, for erecting sheds, for storing food stuffs.

2. *Fri*:— Tritiya (3rd tithi) till 21h. 50m. then Chaturti. Sravana and Marana Yoga upto 18h. 18m. then Dhanishta and Siddha Yoga. After 18h. 18m. good for dealing with members of the other sex, for travel, for erecting sheds.

3. *Sat*:— Chaturti (4th tithi) upto 19h. 10m. then Panchami (5th tithi). Dhanishta and Siddha Yoga till 16h. 15m. then Satabhisha and Amruta Yoga. After 19h. 10m. good for taking medicines.

4. *Sun*:— Panchami (5th tithi) till 17h. 14m. then Shashti (6th tithi). Satabhisha upto 14h. 54m. then Poorvabhadrapada. Siddha Yoga whole day till 14h. 54m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for taking medicines, for purchasing food-stuffs, for erecting sheds; after 14h. 54m. good for deepening wells, for borrowing, for fixing pumpsets, for writing accounts.

5. *Mon*:— Shashti (6th tithi) upto 16h. 07m. them Saptami (7th tithi). Poorvabadrapada and Marana Yoga till 14h. 21m. then Uttarabhadrapada and Siddha Yoga. After 14h. 21m. good for gardening, for travel, for taking medicines, for wearing new garments, for appointing staff, for erecting sheds for deepening wells.

6. *Tues*:— Saptami (7th tithi) upto 15h. 53m. then Ashtami (8th tithi). Uttarabhadrapada till 14h. 39m. then Revati. Amruta Yoga whole day upto 14h. 39m. good for driving new vehicles, for manuring garden, for erecting sheds, for deepening wells.

7. *Wed*:— Ashtami (8th tithi) till 16h. 28m. then Navami (9th tithi). Revati upto 15h. 45m. then Aswini, Marana Yoga whole day. Only routine work.

8. *Thurs*:— Navami (9th tithi) upto 17h. 47m. then Dasami (10th tithi). Aswini and Amruta Yoga till 17h. 33m. then Bharani and Siddha Yoga. Upto 17h. 33m. good for surgical operations.

9. *Fri*:— Dasami (10th tithi) 19h. 41m. then Ekadasi (11th tithi). Bharani upto 20h. 02m. then Krittika, Siddha Yoga whole day. Good for buying cows and dogs, for borrowing, for writing accounts, for digging or deepening wells, for storing foodstuffs, for dealing with members of the other sex, for patients to take first bath after recovery from illness.

10. *Sat*:— Ekadasi (11th tithi) upto 21h. 58m. then Dwadasi (12th tithi). Krittika and Amruta Yoga till 22h. 38m. then Rohini and Siddha Yoga. Good for repaying debts, for deepening wells, for testing instruments.

11. *Sun*:— Dwadasi (12th tithi) till 24h. 29m. then Trayodasi (13th tithi), Rohini upto 25h. 55m. then Mrigasira. Siddha Yoga whole day. Good for buying cows and dogs, for driving new vehicles, for gardening, for taking medicines, for wearing new garments and ornaments, for digging or deepening wells, for buying and storing foodstuffs, for erecting sheds.

12. *Mon*:— Trayodasi (13th tithi) upto 27h. 03m. then Chaturdasi (14th tithi). Mrigasira till 28h. 35m. then Aridra. Siddha Yoga whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for taking medicines, for fixing pumpsets, for digging or deepening wells.

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13. *Tues*:— Chaturdasi (14th tithi) till 29h. 37m. then Poornima (full Moon). Aridra and Marana Yoga whole day. Routine work only.

14. *Wed*:— Poornima (Full-Moon) whole day. Aridra upto 7h. 30m. then Punarvasu. Siddha Yoga whole day. After 9h. 00m. good for driving new vehicles, for wearing new garments, for buying cows and dogs.

15. *Thurs*:— Poornima (full Moon 15th tithi) till 8h. 00m. then Prathama (1st tithi). Punarvasu and Amruta Yoga upto 10h. 21m. then Pushya and Siddha Yoga. Till 8h. 00m. good for buying cows and dogs, for driving new vehicles, for taking medicines, for wearing new garments.

16. *Fri*:— Prathama (1st tithi) upto 10h. 15m. then Dwitiya, Pushya till 13h. 01m. then Aslesha. Marana Yoga whole day. Only routine work.

17. *Sat*:— Dwitiya (2nd tithi) till 12h. 16m. then Tritiya (3rd tithi). Aslesha and Marana Yoga upto 15h. 28m. then Makha and Amrutha Yoga. After 15h. 28m. good for testing instruments, for storing foodstuffs.

18. *Sun*:— Tritiya (3rd tithi) upto 14h. 00m. then Chaturti (4th tithi). Makha and Marana Yoga till 17h. 38m. then Poorva-Phalgauni and Siddha Yoga, only routine work.

19. *Mon*:— Chaturti (4th tithi) till 15h. 23m. then Panchami (5th tithi). Poorva Phalguni upto 19h. 28m. then Uttara Phalguni Siddha Yoga whole day. After 15h. 23m. good for buying cows and dogs, for testing instruments, for deepening wells.

20. *Tues*:— Panchami (5th tithi) upto 16h. 21m. then Shashti (6th tithi). Uttara Phalguni and Amruta Yoga till 20h. 52m. then Hasta and Siddha Yoga. Good for manuring garden, for testing instruments, for taking medicines.

21. *Wed*:— Shashti (6th tithi) till 16h. 47m. then Saptami (7th tithi). Hasta upto 21h. 50m. then Chitra. Siddha Yoga whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for travel, for taking medicines, for fixing pumpsets, for digging or deepening wells.

22. *Thurs*. Saptami (7th tithi) upto 16h. 36m. then Ashtami (8th tithi). Chitta and Siddha Yoga till 22h. 02m. then Swati and Amruta Yoga, upto 16h. 36m. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for taking medicines, for wearing new garments and ornaments, for deepening wells, for appointing staff, for fixing pumpsets.

23. *Fri*:— Ashtami (8th tithi) till 15h. 45m. then Navami (9th tithi). Swati upto 21h. 39m. then Visakha Siddha Yoga whole day. Only routine work.

24. *Sat*:— Navami (9th tithi) till 14 h. 13m. then Dasami (10th tithi). Vishakha upto 20h. 37m. then Anuradha. Siddha Yoga whole day. After 14h. 13m. good for deepening wells, for wearing new garments, for purchasing food stuffs.

25. *Sun*:— Dasami (10th tithi) upto 12h. 01m. then Ekadasi (11th tithi). Anuradha till 18h. 54m. then Jyeshta. Marana Yoga whole day. Only routine work.

26. *Mon*:— Ekadasi (11th tithi) till 9h. 16m. then Dwadasi (12th tithi) upto 30h. 02m. afterwards Trayodasi (13th tithi). Jyeshta till 16h. 42m. then Moola. Siddha Yoga whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for surgical operations, for testing instruments, for digging or deepening wells.

27. *Tues*:— Trayodasi (13th tithi) upto 26h. 31m. then Chaturdasi (14th tithi). Moola and Amruta Yoga till 14h. 05m. then Poorvashada and Siddha Yoga. Good for patients to take first bath after recovery from illness, for buying, for deepening wells.

28. *Wed*:— Chaturdasi (14th tithi) till 22h. 51m. then Amavasya (new Moon– 30th tithi). Poorvashada upto 11h. 14m. then Uttarashada. Amruta Yoga whole day. Routine work only.

29. *Thurs*:— Amavasya (New Moon) upto 19h. 15m. then Prathama (1st tithi). Uttarashada till 8h. 18m. then Sravana upto 29h. 31m. afterwards Dhanishta. Siddha Yoga whole day. Only routine work.

30. *Fri*:— Prathama (1st tithi) 15h. 52m. then Dwitiya (2nd titri). Dhanishta upto 27h. 06m. then Satabhisha. Siddha Yoga whole day. After 16h. 30m. Good for travel, for wearing new garments, for appointment of staff, for dealing

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ASTROLOGICAL ACTIVITIES

Indian Council of Astrological Sciences

THE Bangalore North Chapter of the ICAS was inaugurated on October 22, 1986 at the Institution of Engineers, Bangalore.

The function began with the lighting of the lamp by DR. B. V. RAMAN.

Mr. Jagannath Rai, Chairman of the North Chapter, outlined the role of the ICAS and its various units in spreading the message of astrology.

DR. RAMAN who inaugurated the Chapter condemned the misleading role being played by so-called men of science and pseudo-rationalists. Jyotisha, he said, was the science of radiating wisdom and had been discovered by the ancients to battle the ills of life.

Justice A. R. Somnath Iyer, the Chief Guest of the evening, spoke on the importance of certain qualities of the head and heart that were essential for a good astrologer.

Mr. Aswathappa, Honorary Secretary, ICAS, said a proper knowledge of Sanskrit was indispensable to all astrologers whose merits were judged by performance and not by empty bragging.

Mr. Sai Jagan Mohan Reddy, Jt. Secretary, presented a cheque, being the sum of the membership fees of newly enlisted members, to Mr. Aswathappa who accepted it on behalf of the ICAS.

Mrs. Raman graced the function with her presence. A vote of thanks was proposed by Mr. B. Niranjan Babu, Secretary of the North Chapter.

ICAS Bangalore South Chapter

DR. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE and the President of the Indian Council of Astrological Sciences, inaugurated the Bangalore South Chapter of the Council on Sunday, November 9, 1986 at Vijaya Teachers' College, Bangalore–11.

Justice A. R. Somnath Iyer, former Chief Justice of Karnataka, presided.

DR. B. V. RAMAN in his inaugural address clearly emphasised the importance of discipline and an ethical code amongst members of the Council. He said the Council had already drawn up a syllabus to be followed by all astrological bodies that imparted astrological instruction in the country. A code of ethics for all astrologers had also been drawn up by the Council.

Justice Somnath Iyer said that the Science of Astrology was an indicative science and an astrologer should be careful while giving bad predictions. The forecast should be coined carefully and in cautious language. Astrologers should speak truth but in a manner that did not hurt. Astrologers should always bear in mind the Upanishadic instructions "*Satyam bruyath, Priyam bruyath, Nabruyath Satyamapriyam*", he reiterated.

Earlier Dr. T. S. Vasan, Chairman of the Bangalore South Chapter, explained the aims and objects of the Indian Council of Astrological Sciences. He stressed the importance of all astrologers becoming members of the ICAS so that the different chapters could organise astrological activities.

Mrs. Rajeswari Raman unveiled the portrait of Varahamihira by lighting the lamp.

Seminar on the Ninth House

After the inauguration of the Bangalore Chapter (South) of ICAS a seminar was organised by Varahamihira Jyothisha Samsodhana Kendra to commemorate Varahamihira's birthday. Mr. Vasudeva Ballala, Registrar of Saraswatha Maha Viswavidyalaya, welcomed the gathering. He gave details of activities that the Kendra would undertake in the years to come. He said that his institution was ready to co-operate with all the activities of the Indian Council of Astrological Sciences.

Mr. K. Nagaraj Rao, Director, Astrological Faculty of Saraswatha Maha Viswavidyalaya, introduced the subject of the seminar, viz., the 9th Bhava. Many speakers participated in the seminar.

Mr. H. S. Viswanatha stressed the need for taking into cognisance the natural zodiac while interpreting the different Bhavas and particularly, the 9th Bhava. Mr. Kodanda Pani, Nadi Astrologer, dealt elaborately with the significance of the situation of different planets in the 9th Bhava.

Dr. T. S. Vasan spoke on how certain subtle factors like Bhava Sukshma, Jeeva, Sareera, Ashtakavarga, Navamsa, Shastiamsha, Gochara and different Amsa Kundalis, etc., could be made use of in interpreting the 9th Bhava. Mr. Nagabushana Rao of Hoskote gave many practical examples to elucidate the principles behind the interpretation of the 9th Bhava. Mr. Aruldas spoke on the implication of different planets in the 9th house and different Rasis rising in the 9th Bhava. Dr. P. S. Rai, a well-known Ayurvedic doctor, dealt with the significance of the 9th Bhava. Mr. Seebaiah discussed the horoscopes of Lord Krishna and Lord Rama and interpreted the 9th house in these two horoscopes.

Mr. Nagaraj Rao proposed a vote of thanks.

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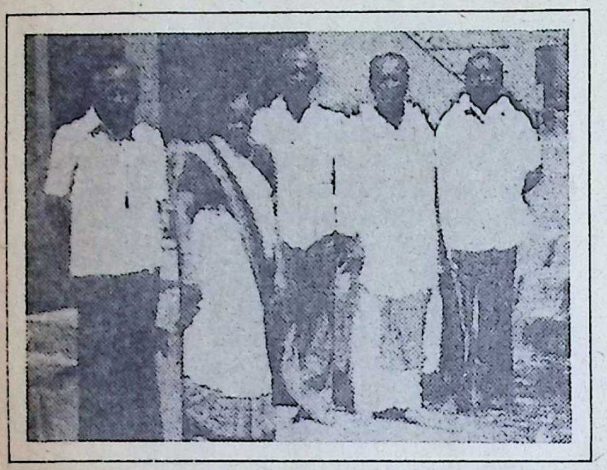
Dhrangadra Astrological Society

The Dhrangadra Astrological Society (Saurashtra–Gujarat) was inaugurated by Mr. S. K. Kelkar on Sunday, August 14, 1986 at 6 p.m. in the assembly hall of the S.S.P. College of Arts & Commerce, Dhrangandra.

Mr. S. R. Dave, Principal and ex-Vice Chancellor of Saurashtra University, introduced the guests and explained the various aims and objects of the society.



Mrs and Mr. S. K. Kelkar (2nd and 3rd from left) after inaugurating the Society.)

The traditional lamp was lit by Mr. Kelkar marking the inauguration of the Society. In his inaugural address Mr. Kelkar highlighted the basic principles of mundane astrology with the help of slides and charts of cities, states and countries. He said, the competent astrologer should be bold in giving predictions of national and international events but should use palatable language instead of indulging in sensation-mongering. The audience included several local notables.

A vote of thanks was proposed by Mr. A. L. Sanghvi, President of the local Municipality.

Seminar on World Peace

The International Institute of Astrological Research and Indian Culture, Calcutta will hold its next academic seminar on *Astrology and World Peace* sometime in March 1987 in Calcutta. For more details write to Dr. Sandipan Chaudhuri, Hony. Director, 188/78 Prince Anwar Shah Road, P.O. Lake Gardens, Calcutta–700 045, INDIA.

GENERAL MARKET INDICATIONS

(Continued from page 131)

very peculiar for of the four major planets, three are malefic and one, most benefic. Such trines take place after several years and hence are very important. We expect burning *Bullish* trend in the jute and hessian market at least two times during 1987. The first four months and the last 4 months are very important this year.

Share Market:

1987 is an extraordinary year for the share market. In 1985, we had predicted in these pages (page 117) an excellent and burning rise and *Bullish* trend in share market from march 1985 to July 1985. The year 1986 in general proved *Bearish*.

Now we predict that this year 1987 will again prove highly *Bullish* or *Teji* year as Jupiter and Rahu will be in Pisces after 3rd February 1987 and will form an excellent trine aspect with Saturn and Herschel passing through Scorpio. Jupiter–Saturn, Rahu and Herschel are the important significators for share and stock markets and their trine and sextile bring excellent *Teji* periods and square and opposition bring declining and critical period.

In 1986, Jupiter was passing through Aquarius and formed a square aspect with this combination of Saturn and Herschel. From 21st February 1986 to 5th June 1986 good declining trend was seen in share market. The trine aspect from 3rd February 1987 to 15th June 1987 can give a *Bullish* trend.

HOW IS JANUARY 1987 FOR YOU?

(Continued from page 150)

gance. You are advised to reduce your social and club activities. Employed girls may not find the month helpful.

Students.—Unless you make determined efforts and concente on studies the listlessness in you may persist. In view of your proneness to accidents and injuries you are advised to refrain from sports, games and athletics.

Fortunate Dates.—Personal and Domestic—4 14 20. Money dealings and enterprises—4 16 24. Journeys—6 16 25. Real property matters and educational activities—6 18 27. Children and speculation—12 20 29. Services—12 18 31. Partnership—1 16 27. Insurance—1 20 29. Profession and business—1 20 31.

Inauspicious Dates.—Personal and Domestic—3 20 30. Money dealings and enterprises—10 19 28. Journeys—5 15 23. Real property matters and educational activities—9 17 26. Children and speculation—7 19 30. Services—3 21 28. Partnership—5 10 26. Insurance—9 19 26. Profession and business—5 17 30.

Chandrashtama occurs from 04–46 a.m. on 22nd to 09–34 a.m. on 24th.

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DAILY GUIDE FOR JANUARY 1987)
(Continued from page 152)

with members of the opposite sex, for taking medicines.

31. *Sat*:— Dwitiya (2nd tithi) upto 12h. 56m. then Tritiya (3rd tithi). Satabhisha and Amruta Yoga till 25h. 10m. then Poorvabhadrapada and Marana Yoga. Good for patients to take first bath after recovery from illness, for taking medicines, for erecting sheds.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

—Dhammapada

Through all time the wise men have lived apart from the mass.

—Mable Collins

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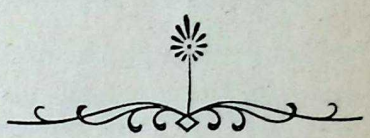

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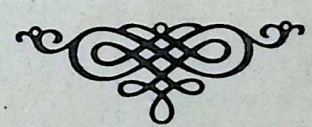

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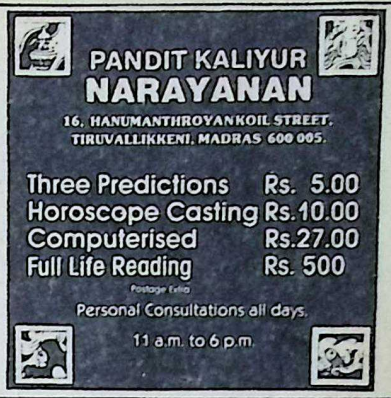

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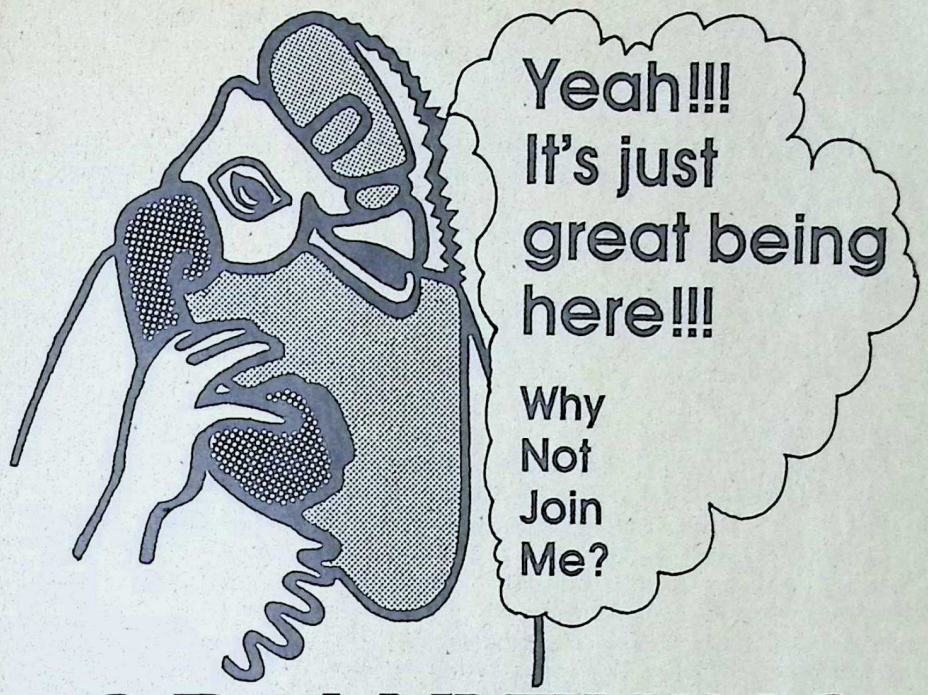

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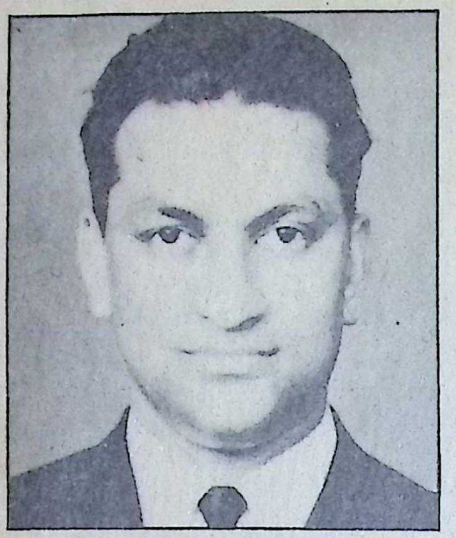

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FORECAST: Devaluation of the £ in Nov. '67 and the $ in Sept. '71; India-China War '62; India-Pakistan War '65 and '71; Victory to India, Bangladesh: Jan. '80 as Victory month for Indira Gandhi and June '80 and tragic month; Election of Mr. Carter as U.S. President, Election of Mrs. Thatcher as U.K. Prime Minister '79 (predicted 10 years ago); Gold Price Rising Beyond 800 U.S. $ (predicted 10 years ago) Signing of Peace Treaty Isreal-Egypt (International reports offer independent testimony.) Iran-Iraq war beginning Sept. 20th, 1980. Featured in 15 pages of "Seeing into the Future", U.K., and also "Time for Astrology", U.S.A. Author of section on Indian Medical Astrology — Medical Astrology, U.S.A. Literature on request, 33 Weymouth Mews, London W1N 3FP.

RECENT FORECASTS: End of February to beginning of March '81. A difficult period for President Zia of Pakistan. Attempt on President Reagan's life, end of March '81 and assassination attempt on life of Pope John Paul, mid May '81. Marriage for Prince Charles last week of July '81. Return to power of M. Obote in Uganda.

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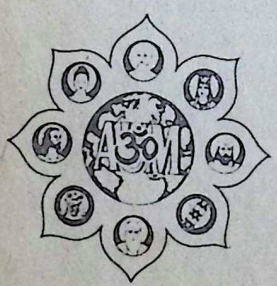

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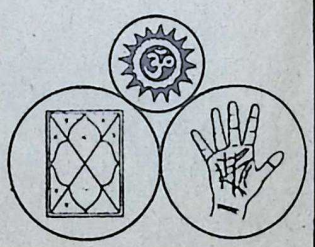

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THE ASTROLOGICAL MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 76 FEBRUARY 1987 No. 2

SATURN AND THE RECENT SAARC SUMMIT

THE second summit of SAARC leaders which commenced at Bangalore on Sunday the 16th November at 9.04 a.m. has evoked mixed reactions. The seven leaders—two Kings, three Presidents and two Prime Ministers—emphasised the need for "mutual trust among themselves and for collaboration in fighting terrorism and nuclear weapons". The SAARC leaders who claim to be representatives of the poorest people being provided with royal comforts exposes the double standards exhibited by them.

According to Varahamihira's *Brihat Samhita*, a veritable mine of information—astrological, astronomical and scientific—Saturn's transit of Scorpio especially the constellation of *Jyeshta* is pregnant with fateful developments.

In national astrology, Saturn's importance is very pronounced. Under the influence of Saturn a country can undergo many significant changes. The aims and objects of any national or international conference may just misfire. Saturn imposes severe tests on nations. While Rahu in affliction stands for anarchy, political and religious fanaticism and warped ideals, Saturn stands for democracy, the people and patience. Saturn's transit of different signs, which happen to be adverse places from the ascendant and lunar positions in the horoscopes of different nations, clearly indicate storm signals. Under an afflicted saturnine influence wrong decisions may be taken, chances are not grasped, and disastrous errors are committed. Therefore any international conference held under the shadow of such an afflicted Saturn cannot be successful. The unfortunate thing is the SAARC conference at Bangalore took place under such a situation of Saturn.

Mundane astrology is perhaps the most difficult and ticklish aspect of the grand science of astrology. As our humble experience for over five decades has shown, behind the specialist, there is not only a reasonable amount of common-sense and intelligent anticipation but something else which goes under the name of intuition. Often no amount of intelligent anticipation would suffice to

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predict national or international events, but the mundane charts always give the clue.

If the Indian Government had cared to seek astrological counsel, any experienced savant in this branch of astrology would have advised that the time chosen for the summit was not propitious.

Rahu	Moon.		
Mars Jupit.	RASI		
Jupit.			
Asc dt.	Sun Sat.	Merc. Venus	Ketu

	Jupit.	Merc.	
Venus	NAVAMSA		Sun
			Asc dt.
Moon Saturn		Mars	Ketu

A glance at the chart reveals the *dwirdwadasa* (2nd and the 12th) positions of all the planets which means that the SAARC could only be considered a freak which is unlikely to survive. The verdict based on the *prima facie* disposition of the chart may be considered as uncharitable. But we shall examine the chart in greater detail and see whether the initial inference is sound.

The association of Saturn, the planet of democracy, with the Sun, the planet of monarchy and aristocracy, in a martian sign; and the association of Mars, the dictator, with Jupiter the theocrat, in a sign ruled by Saturn the planet of sorrow, reveals the contours of the variety of state systems—military, theocratic and democratic—represented in the Summit.

The dominance of Mars and Saturn by *Parivartana* (mutual interchange) is to be specially noted. The ascendant is no doubt unafflicted. But its lord in the 3rd ruling the neighbours, with Mars, ruling violence, disintegration, etc., show destructive trends. Rahu the planet of suspicion and phobias is in the 4th while the 10th—action, achievement and success—is occupied by Ketu and aspected by Rahu. The 10th happens to be Kanya or Virgo ruling India. This becomes significant in the light of the declaration adopted in the concluding session of the summit about "combating and eliminating terrorism". The resolution requires that each state should "refrain from organising, instigating, assisting or participating in acts of civil strife or terrorism in another state acquising in organised activities within its territory directed towards the commission of such acts".

It will be seen that ever since Ketu Dasa started in the Indian independence chart and especially after the entry of Saturn into Scorpio, terrorism has grown alarmingly and spread out roots across the country's borders and Pakistan has been giving support to Sikh extremists, and the terrorist violence in Tripura is increasing. It is said that the Tripura movement is directed from hill tracts in Bangla Desh. Terrorism is also being let loose by the Gorkha Liberation National Front. And Sri Lanka has been complaining that the Tamil militants are being trained in Tamil Nadu.

Today terrorism and violence are a grim fact of life. And the affliction of the 10th house—the ruling sign of India—does not give any hope of the SAARC doing anything to check terrorism in this country. The SAARC members will continue to wrangle on what constitutes "terrorism". The divergence of opinion will be so wide that it will not be sorted out.

Pakistan is also having Ketu Dasa and Ketu in the 8th afflicted by transit Saturn is not a factor conducive to full co-operation with the most important member of the SAARC, *viz.*, India. Moreover the Janma Lagnas of India and Pakistan are mutually *dwirdwadasa.*

This summit, in which Pakistan is a participant and which is said to be dedicated to mutual co-operation, has been preceded by a display of hatred, ill-will and distrust towards India. Co-operation between India and Pakistan for the implementation of the objects of SAARC should be ruled out.

Pakistan's quest for sophisticated arms and its bid to develop nuclear weapons will continue unabated and will cast a shadow over the efforts of the SAARC to implement their pious intentions. In fact there will be obstacles even in the way of establishing friendly relations between India and Pakistan. Behind a barrage of words, fulsome praise and expressions of sycophancy, the real and hard fact will remain that Pakistan will not co-operate with India.

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Rahu in the 4th house ruling the 'heart' is a pointer towards the fact that the intentions of the members of the SAARC will not be honest and they may not forge a common front to promote the objectives of the summit. Rahu helps evasion. It will be seen that the Bangalore summit proved to be a great evasion on the most important issue of arms race between its own member-countries. The leaders of SAARC are spending billions of rupees to acquire new weapons which can only be for destroying each other.

Because of Rahu's aspect on the 10th, which happens to be the ruling sign of India, whatever India does will be regarded with deep suspicion by its neighbours, who, except the tiny Maldives, are the members of the SAARC. India may even be isolated.

Bangla Desh has been passing through *sade-sathi* influence as Saturn is now transiting Scorpio, the country's Janma Rasi. When Saturn enters Sagittarius by the end of 1987, the final phase of *sade-sathi* will be in operation. Besides this Saturn will be passing through the radical Sun occupying the 8th house. Obviously the present President Ershad may not be able to survive this powerful celestial onslaught.

Whatever be the attitude of Bangla Desh towards SAARC, developments within this country may not favour Bangla Desh's active participation in the SAARC. The major period of Mercury, now current in the chart of Bangla Desh, plus the transit position of Saturn afflicting the radical Moon, Mercury and Jupiter, and Rahu afflicting Mars, lord of the 7th are no factors favouring internal stability. The experiment in civil rule will not succeed. It will not be surprising if Dhaka moves far and far from India, thanks to the military regime and Islamic rhetorics.

In the horoscope of SAARC, the ascendant lord Jupiter is in the 3rd (neighbours) with the war-like planet Mars, lord of the 12th, which itself is occupied by two malefics. The ruling Dasa is that of the Sun. The constellation of the day is Krittika, ruling fire and ruled by lord of death.

With such astrological factors afflicting the chart it could be naive to expect that India will be benefited in any way because of its leadership of the SAARC. As Rahu aspects the 10th house, the Islamic countries may gain some advantages. The seven countries will not be able to forge a common front against terrorism. And none of them will be free from sudden eruptions of internal violence in some form or the other. Bhutan will go through tense days. Pakistan, while maintaining that it abhors terrorism, will not only continue to aid and abet Sikh extremists but also will not countenance the idea of not provoking violence in Kashmir. Because of the planetary situations in their own horoscopes, bilateral activities also may not fare well.

The only silver lining is the situation of two benefics, Mercury and Venus in the 11th house, aspected by Jupiter. But here also these two benefics are subject to Papakarthari Yoga.

This means that SAARC will not be able to make any substantial impact on the economic prospects of the seven countries.

At the summit, high rhetoric flowed for two days. Serious concern was expressed over the world political scene which was marred by strife and tension. But all this will have no impact on the policies that are being pursued by the Super Powers.

Saturn's transit of Scorpio involving the Dasa lord Ketu, in the Indian chart, should caution our leaders that more attention should be devoted to domestic issues and let some other country lead the SAARC. The late Prime Minister's thesis that if you cannot succeed at home, try to win laurels in the international scene should not be the guiding factor for the present Prime Minister.

Astrologically the SAARC will not be able to influence world affairs, and the Bangalore declaration "to promote the welfare of the peoples of South Asia, to improve the quality of life and to provide all individuals the opportunity to live in dignity and to realise their full potential" will not materialise because of the different political institutions in the member countries and because of the lack of political will of the leaders.

—*Written*: 17–12–1986

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FIRM BASE FOR ASTROLOGY

DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE, Bangalore, emphasised the imperative need now for freeing astrology from dusty cobwebs and placing it on a sounder and firmer basis in line with the scientific temper of this age.

The occasion was the felicitation function of DR. B. V. RAMAN arranged by the Pune astrological journal *Grahankit* and held at Indian Medical Association Hall, Pune, on 31.8.1986. A large and distinguished gathering was present.

The coefficient of correlation between important events in life and dispositions of planets was too glaring to be ignored. Astrology especially on weather forecasts and the analysis of psychological types could be of practical value to India. Astrology was not a clever piece of trickery buttressed by a facade of the mathematical calculations and astrological predictions were not lucky hits, he said. For research-minded people astrology offered vast scope, he said.

Counselling objectivity and catholicity of outlook DR. B. V. RAMAN said that astrology should be given a fair chance in the national laboratories even as any of the subjects that come within the purview of scientific research considering that all the scientific discoveries made at a vast expense annually could not be considered as commercially useful and that behind each success lay a series of failures.

DR. B. V. RAMAN said that propounders of astrological laws were savants of a high intellectual and moral calibre who left a rich legacy of all-embracing national culture. They conceived man as an indivisible though sentient part of the nature around and fashioned astrology as a correlation between the motions of the celestial bodies on one hand and terrestrial phenomena—natural, physical and mental on the other.

Astrology like history dealt with human experience and could not therefore be measured by the yardstick of so-called exact sciences. But the statistical methods which modern science had come to lean heavily upon vindicated amply the scientific nature of astrological findings.

Describing how independent researches increasingly bore the scientific validity of the ancient astrological findings DR. B. V. RAMAN gave numerous instances of his own experience of Western scientists veering round to view astrology as a subject worthy of investigation. It was sheer pragmatism that drew them to astrology.

Doctors, psychologists, meteorologists and sociologists had discovered astounding confirmation of astrological observations in their investigations, he asserted.

DR. B. V. RAMAN pointed out that science today was forced by the compulsion of its own latest researches to discard much of its narrow cocksureness, the net result being that science was beginning to look beyond stocks and stones and adopt statistical methods of probability and averages to understand the complex nature of the phenomenal world. Viewed against this background *Jyotisha* stood out as pre-eminently scientific in its comprehensiveness and temper. DR. B. V. RAMAN referred to the phenomenal revival of astrological interest in America, especially amongst scientists. He also pointed out that a careful study of history confirmed, to a very large extent, the predictions of mundane astrology.

The philosophical postulates of Hindu Astrology, DR. RAMAN said, did not lay down man's absolute subordination to what was pre-determined. According to Hindu Astrology human life was an intricate network for inter-relation of events and actions on the physical, mental and moral planes.

The Karma doctrine was akin to Newton's third law of motion applied to moral and mental realms

(Continued on page 186)

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NEWS AND VIEWS

EKALAVYA

Astrology and Air Safety

IN a recent article in an American monthly a writer analyses the astrological implications of air risks in a documented study of a few famous deaths caused by air crashes and comes to certain conclusions which are understandably tentative and therefore worthy of study and emulation for replication, so that they can be adopted as rules, if proved true in more cases.

The argument is basically sound but the charts are tropical, belong to the equal house division system and rules of interpretation follow the west. These however shouldn't prevent us from translating them into the Indian system.

Says he in essence: (1) Do not travel when Mercury retrogrades. Although a minor planet, it is capable of inconveniencing the trip by, say bumps through bad weather, delay departure, cause quarrel, or lose baggage. This will be particularly so when the planet backs into, say, an airy sign. (2) Skip air travel when too many planets retrograde. (3) A large number of planets in the 9th and 3rd houses of the natal chart makes one a victim of the travel bug. Such persons should not undertake air jaunts when the malefics Saturn, Uranus, Neptune and Pluto by transit conjoin, square or oppose the planets in those houses. (Now these western aspects are but the 1st, 4th and 7th *Kendras* and are in order for us too. And you may add Rahu and Ketu to the list.) (4) The 4th and 8th are houses of secondary risk, especially if they contain malefic planets. When they do, air travel is contra-indicated at the time when by transit malefics afflict them in the same manner. (5) Even when you do not know your ascendants, similar affliction to the natal positions of malefics threatens air risk. (6) Avoid panic even if you have more than one combination of the above type, but reduce risk.

The writer gives the example of Evangeline Adams who was fond of horse riding and had the risky combination in her nativity. Consequently she chose a gentle pony and when she did have a fall, she escaped with minor injuries.

Odds in British Election

Naturalists say that when an earthquake is imminent, snakes come out of their holes; fish in sea swim helter-skelter; birds twitter alarmingly. So will the atmosphere be surcharged with elect(o)city? when a country's general election is in the offing.

One could see these symptoms in the British Queen's speech itself made last year when she promised a spate of welfare legislations contemplated for her subjects by the Tory Government; as for instance, permitting video evidence in sexual offences; changes in the jury system; confiscation of properties of big-time criminals; protecting consumerism etc. Mrs. Thatcher who is angling for a third term as Prime Minister has been beefing up privitisation and nuclear defence. She wants to usher *Regonomies* in Great Britain.

Notwithstanding the series of sex scandals in the Tory party line-up culminating with Party Vice-President Archer's bowing out, a recent gallup poll shows the Tories enjoying marginal advantage at the hustings.

At the wing awaits arch rival Labour Party, headed by 44 year old Neil Kinnock poised to capture 10 Downing Street. Its election manifesto focusses on the appalling poverty and mounting unemployment. One wonders whether something more dramatic should not form part of it, as after all election promises, like the proverbial carrot dangled before the donkey, are not seriously meant to be implemented.

Decks having thus been cleared for the fray, the rival contenders become grist for the political astrologer's mill: who will receive the Queen's commission, must be an interesting question to shoot at, and I shall provide the ammunition thereof, here and now.

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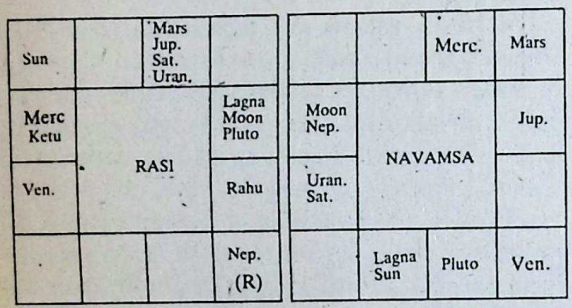
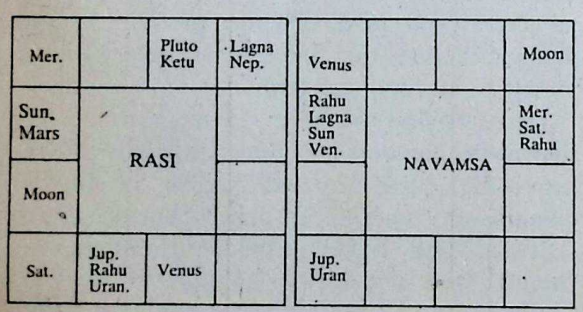
Let us start with the Labour Party and its leader Neil Kinnock who witnessed India's pageantry last year. Born on March 28, 1942 at Tredegar, Wales (Lat. 51°, Long. 3° 20′ W.) at 1 p.m. GMT, of a coal-miner father and nurse mother, he studied industrial relations and history at college. He threw in his lot with labour early in life, married in 1967, Glenys, a school teacher; got elected to Parliament first in 1970; worked in the Labour Government in a junior ministerial post; became leader of the Labour Party in 1983. He has a son and a daughter. A successful pamphleteer he is fond of music and rugby. Here is his chart, *Nirayana* of course. Those allergic to extra-saturnine planets may ignore them.



Lagna 105° 53′; Sun 344° 11′; Moon 114° 12′; Mars 49° 35′; Mercury 323° 51′; Jupiter 52° 21′; Venus 299° 03′; Saturn 32° 10′; Rahu 139° 13′; Uranus 33° 08′; Neptune (R) 155° 25′; Pluto 100° 57′; Ayanamsa 23° 03′. Balance of Mercury Dasa at birth: Yrs. 7–4–22. Moon Dasa and Jupiter Bhukti is current.

And now the Nirayana chart of the British Labour Party which was founded on February 27, 1900 at London, erected for Noon is given below.



Lagna 76° 09′; Sun 316° 00′; Moon 287° 56′; Mars 306° 25′; Mercury 330° 30′; Jupiter 227° 11′; Venus 354° 15′; Saturn 250° 55′; Rahu 233° 39′; Uranus 229° 54′; Neptune 61° 45′; Pluto 52° 32′; Ayanamsa 22° 28′. Balance of Rahu Dasa at birth: Yrs. 2 – 9 – 14. Sun Dasa lasts till 11 – 12 – 1987.

The Labour Party had its greatest electoral triumph in 1945; returned to power in 1950 with reduced majority; lost to Conservatives in 1951; returned to power in 1974; lost in 1979 and 1983.

The above data must help the students assess the chances of Labour's success or otherwise in the forthcoming elections in Britain.

Ayurlagna

In *A.M.*, November 1986, there was an article on the mode of judging longevity through the symbology of the four *purusharthas*. During the course of the article the writer says: "No clue is given in the verse as to how and what to judge of the span of life by the four human objectives. So it remains a conundrum." On the contrary *Devakeralam*, Pt 2, gives in clear directions in Sanskrit prose as to how this verse is to be used, in the identical way the writer has done including the *Chaturthamasa* division. He need not therefore feel hesitant about it. I may however add that instead of the flat 5 ghati and 1¼ ghati units which are *sthoola*, the actual *rasimana* for the place of birth may be used for greater accuracy.

In that context, the same text prescribes a definitive method for judging longevity thus:

लग्नेश रन्ध्रपत्योश्च लग्नेन्दधोर्लग्नहोरयोः।
सर्वदायुः परिग्राह्य विसंवादे तु कालतः॥
त्र्याणां भिन्नभावे तु लग्नहोराकृतं स्मृतम्।

One hopes some writer will take up this clue and work out the method *in extenso* with a number of examples in order to assess the percentage of accuracy. It may, however, be mentioned that there are different views as to what constitutes Hora Lagna, which should be borne in mind.

From My Log Book

Here are a few excerpts from my log book which are of topical interest to readers of this

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Magazine. The first two are from a seminal test—*Garga Samhita* and the other two from a rare text by the named *Jataka Ratna.*

सतीं सुशीलं कुलजां विधत्ते नानाभिधां स्त्रीं स्फुटरश्मि जालैः।
पापः स्वभोच्चे स्मरगोऽस्तनीचः करोति भार्यां चपलां विशीलाम् ॥

A malefic planet in the 7th house of male charts, when occupying own or exaltation house and with full rays, bestows an ideal wife who is well born and of good character and qualified. When however it is debilitated or is combust in the Sun, it gives a wife who is a flirt and lacks character.

द्वितीयामबलां हन्यान्नीचस्थः शत्रुडोहगः।
स्वर्क्षे तुङ्गे शुभैर्दृष्टः कुजोदन्ते शुभां स्त्रियाम् ॥

Mars, when debilitated or occupies enemy house in the 7th, kills the wife and gives second marriage. Should however the house be its own, exalted or be aspected by benefics, he gives a good and fortunate wife.

शुकात्सुखाष्टगखले झेषमेषकन्या लग्नार्कयो युवति मृत्युरिहाग्निजातः।
पापद्वयान्तरसितेऽग्नि निपातमृत्युः नो नद्
युतेक्षिते भृगौविह योगजातः ॥

When the 4th or 8th in a male horoscope is occupied by a malefic, and Lagna with Sun happens to be Pisces, Aries or Virgo, wife will die due to a fire accident. So will be the case when Venus is flanked by malefics (Rasi-wise); but when they are together or malefics aspect Venus, it will not be so.

Readers should bear this distinction in mind, because Papakartari appears to be the criterion.

When will happy relations prevail between the marrying families? The same text gives us the clue:

लग्नेश्वरो लग्नगतः स्मरेशो जायास्थितोद्वावथ लग्नसंस्थौ।
यामित्रगौ द्वावथ भ्रातृबन्ध्वो प्रेमातिरेकं कुरुतः प्रकर्षात् ॥

Most happy relations will prevail between the families of the marrying couples when in the horoscope, lords of 1st and 7th swap houses or together occupy 1st or 7th.

It is not difficult to deduce from the above formula, when the contrary will be the case.

I may however utter a word of caution: in either case provision must be made for the functional character and position of the prime indicators; a benefic–malefic aspect, for instance, on one or the other or both will make all the difference in the answer.

Even Handed?

After reading my note on Balaji of Tirupati, a friend passes on to me an anecdote which confirms my thesis that the Lord deals out *punya* with both hands! The present one relates to the presiding deity of the famous Krishna temple of Guruvayoor.

An indigent beggar had been crying at the Lord's feet for days together to help him with at least half a meal a day as he was dying of hunger.

At about that time a rich old man who had been ailing from rheumatism for years and could hardly crawl had exhausted treatment by all the drugs in the medical repertoire—allopathic, *ayurvedic*, homoeopathic, *unani* and what not—and becoming exasperated, took the last step of falling at the feet of Guruvayoorappan—the *bhisak (doctor) par excellence.*

Literally carried by his servant, down the steps of the sacred tank attached to the temple, the ailing man took his bath in it daily and lay prostrate before the Lord's shrine for hours together singing *bhajans.*

One day, his servant had left the old man bathing in the tank and while the latter did so, absented himself from the scene for a while for answering the call of nature, leaving behind the briefcase which they always carried with them.

It so happened that the indigent beggar had been prowling there in the hope of earning his day's bread by begging the pilgrims. His eyes fell on the briefcase left alone and scanning the horizon. could not see a living thing for metres

(Continued on page 188)

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560 020.]

Fighting Afflictions

AFFLICTIONS in a chart are not absolute. They can be grappled with in different ways. The usual remedial measures are familiar to most of us. But there are other ways besides these. Sometimes quite novel, sometimes a little surprising, that ameliorate afflictions.

The 7th house afflicted calls for care while matching for marriage. Sometimes certain measures like *Japas* may also be recommended. But how many of us have heard of beating the affliction as one of our readers apparently did with the help of an experienced astrologer!

Born 16–4–1921 at 8–21 p.m. (IST) at 10 N 00, 76 E 15.

Rasi: Libra–Ascendant and Rahu; Sagittarius–Mandi; Pisces–Mercury; Aries–Sun, Ketu, Venus (R) and Mars; Cancer–Moon; and Leo–Saturn (R) and Jupiter (R). *Navamsa*: Gemini–Ascendant; Cancer–Venus; Virgo–Jupiter; Libra–Mercury; Scorpio–Saturn, Mars and Rahu; Sagittarius–Moon; Aries–Sun; and Taurus–Ketu. Balance of Mercury Dasa at birth; 13 years 10 months 8 days.

The native got married on 6–12–1946. After marriage the wife suffered from acute brain derangement which ended in a terrible tragedy when she set fire to herself and died on 16th August 1957.

Later, on 26–3–1958, the native married again but it was marked by quarrels and desertion and finally ended in divorce.

An Intelligent Way Out

Now enter the astrologer friend. Under his advice, the native married again on 30–4–1961, not according to traditional Hindu rites, but it was a *Gandharva Vivaha*, the girl being from another community. This mode of marriage was prescribed to offset the evil effects of Venus, the kalatrakaraka. This marriage is still on.

Venus is retrograde and this implies something unusual in marital life. It could also be something abnormal. Here Venus is in an inimical sign with the Sun which makes him combust. Further as 11th lord, the Sun joining both Venus and 7th lord Mars can give more than one marriage. Ketu also there only aggravates matters.

Read with the Dasas, the picture becomes clearer. Venus as Karaka is afflicted three-fold; due to combustion, proximity to Ketu and lastly due to retorgression. These afflictions to the karaka must show up in matters relating to marital life, especially in Venus Dasa.

Although it is the 7th house that is of paramount importance in judging all matters relating to marriage, the 4th or *sukhasthana* must also be considered as it rules domestic happiness. The line dividing domestic life from marital life is so thin and blurred that sometimes it just gets wiped away.

From Chandra Lagna (Moon-sign), the 4th house Libra houses Rahu and is aspected by 3 malefics and an afflicted Venus himself. The 4th house is aspected by retrograde Saturn also. Naturally during the course of the Dasa of the 4th lord, marital life will be adversely affected, more so, if transit Saturn also joins the fray.

The first marriage rightly took place in the Sun Bhukti of Venus Dasa. Venus, afflicted or not, in his Dasa gives a spouse. As to the quality, other factors influencing Venus have a say.

Saturn Bhukti of Venus Dasa killed the first wife. In March 1959, the second marriage was

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solemnised only to end in a fiasco. In the closing year of Venus Dasa, the third marriage occurred.

The Sun Dasa began next. The Sun relates to the 7th house but cannot be as bad as the spoilt Venus himself. In the native's own words "It was done in a way to avoid the evil effects of my Venus. Somehow it is still going on". That does not speak much for the quality of married life, nevertheless the native has a spouse and marital life. The affliction to Venus is chanellised into an an inter-community marriage that is contracted in an unconventional manner.

What this chart highlights is the role of Venus as karaka, especially during his Dasa. In the present case, Jupiter's aspect on Venus did not help in the least to preserve marriage during Venus Dasa. But the same jovian aspect on the 7th house and 7th lord has kept the 3rd marriage going mainly because Venus' power to cause evil is rendered feeble in the absence of his Dasa. Conversely, a well-placed Venus could give a stable marriage in spite of some afflictions to the 7th house.

No Mean Cricketer

Commenting on the charts of cricketers (*A.M.* —November 1986) reader P. N. Sundar Rao, Madras, says "Gavaskar attained such fame only due to the combination of both Lagna *Adhi Yoga* and *Chandra Adhi Yoga*. The 3rd house represents sport activities and the presence of *vargottama* Rahu there has elevated Gavaskar to the rank of an international cricketer right from the commencement of Rahu Dasa in 1971 when Gavaskar started playing Test Cricket. Rahu, in the asterism of Mercury, has also made Gavaskar author of a few books.

"Rahu is now transiting Pisces where Gavaskar's natal Rahu is and it can be reasonably presumed that he may be in the cricket arena for at least another year or so. The Sun and Moon square of Rahu may impair his vision during their Bhukti and this may force him to withdraw."

Perplexing (August 1986)

Only 3 readers have done well, of them reader G. K. Raman of Sindri excels. Reader M. Peranantham of Damman, Saudi Arabia, must also be given credit, because he and reader Raman are the only ones to have bothered to verify the correctness of the birth-data and planetary positions.

Graha and Bhava Balas

"The corresponding English date is 15th December 1913. The time of birth may be 6.15 p.m. and not a.m. It is probably local time. The degree position would then be: Sun 8s–0–20, Moon 2s–24–12, Mars 2s–29–26, Mercury 7s–9–7, Jupiter 8s–28–44, Venus 7s–16–23, Saturn 1s–21–21, Rahu 10s–26–32, Lagna 2s–28–17, 10th house 11s–4–08, and Mandi 3s 4–57, with a balance of 11 years, 5 months, 16 days of Jupiter Dasa. The Navamsa position of Saturn alone changes from the data given. It comes to the 7th Navamsa instead of the 5th. *Shadbala* worked to the nearest *Shashtiamsa* for each planet is as follows: Sun–313; Moon–517; Mars–349; Mercury–360; Jupiter–370; Venus–347; and Saturn–244.

"Thus no planet can be said to be strong in *Shadbala*. The following four can be considered the weakest:

1. Sun (lord of 3rd house—karaka for 1, 9, 10, 11, 12).
2. Mercury (lord of 1st and 4th houses—karaka for 4, 10, 11, 12).
3. Saturn (lord of 8th and 9th houses—karaka for 6, 8, 10, 11, 12).
4. Jupiter (lord of 7th and 10th houses—karaka for 2, 5, 9, 11, 12).

"In the Bhava Chart, the Moon and Mars fall in the 2nd, Ketu in the 4th, Jupiter in the 8th house and Rahu in the 10th house. No other changes. The residential strength of planets in the horoscope stands as under:

Sun	41% – Aroha in 7th house.
Moon	11% – Aroha in 2nd house.
Mars	48% – Aroha in 2nd house.
Mercury	88% – Aroha in 6th house.
Jupiter	43% – Aroha in 8th house.
Venus	43% – Avaroha in 6th house.
Saturn	8% – Avaroha in 12th house.

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"The *Bhava Balas* are: 1 = 483; 2 = 639; 3 = 371; 4 = 431; 5 = 372; 6 = 391; 7 = 360; 8 = 290; 9 = 305; 10 = 417; 11 = 440; 12 = 485. The weakest is the 8th Bhava with 290, followed by the 9th with 305 Shastiamsas.

"The Sarvashtakavarga will be as follows starting from Aries: 36, 17, 24, 33, 30, 37, 30, 28, 20, 23 and 36. The Rasi where the 9th lord is posited has only 17 benefic dots.

"The *Ishta* and *Kashta Balas* will be as under:

	UCHHA	CHESTA	ISHTA	KASHTA	NET ISHTA	NET KASHTA
Ravi	17	2	6	50		44
Chandra	43	52	47	12	35	
Kuja	10	56	24	14	10	
Budha	42	28	34	24	10	
Guru	2	11	5	53		48
Sukra	16	8	11	48		37
Sani	10	57	24	12	12	

"Jupiter, Venus and Mars are *Vargottama*. Mercury, Sun and Moon are exalted in Navamsa. But to the horsocope as such all these planets are weak. Jupiter and Mars are almost nearing their debilitation points. Jupiter is in the 8th house from Lagna and as such there is no *Hamsa yoga* from Lagna. If *Hamsa* can be reckoned from the Moon, it exists. For Lagna *Adhi yoga* there should not be malefics in 6, 7 or 8. For *Chandra Adhi yoga*, all the benefics are only in 6 and 7. There is no *Adhi yoga*. As per *Saravali* Moon and Mars in the same Rasi give aptitude and skill in unarmed combat. As per *Jataka Parijatha*, such a combination results in one being rich, of good conduct, chief of the family etc. It has to be remembered that the Moon is the owner of the Rasi occupied by Gulika and as such is not beneficial. He vitiates the house he is posited in and also the planets he is conjoined with.

"The lord of the 9th (who is also lord of the 8th) is in the 12th house, very near to Bhava Sandhi. He is weak in *Dig Bala, Kala Bala, Ayana Bala* and also deficient in total *Shadbala*. The karakas for the 9th Bhava — the Sun and Jupiter — are also weak. The Bhava Bala of 9th is only 305 *Shashtiamsas*. The 9th Bhava, though predominantly aspected by benefics, does not appear promising.

"Lord of 1st and 4th houses (both from Lagna and from Chandra) is posited in the 6th house — an inimical house. He gets more of malefic aspects, and that too of his enemies. He is weak in *Sthana Bala, Dig Bala, Chesta Bala*, and also in total *Shadbala*. The *karakas* for 1st and 4th houses are weak. What has been said of the 9th Bhava is applicable to the 1st and 4th also.

"The Sun in the 7th house portends disharmony in domestic life, dishonour and troubles from those in authority. Mars, the Moon and Mandi in the 2nd house indicate a cruel nature, harsh speech, a quarrelsome and argumentative individual. Mercury and Venus in the 6th besides reinforcing all the above add a lazy nature and troubles from women. Jupiter in the 8th is also not very good for general prosperity, though it strengthens longevity. Saturn in the 12th, Rahu in the 10th, Ketu in the 4th are also not helpful".

"Apart from all these, the 3rd, 5th and 7th Dasas are likely to give unfavourable results. Venus Dasa is the 5th Dasa. This fact, his disposition in the 6th houses, his weakness in *Shadbala* and the absence of sufficient support from 9th Bhava can be the reason for the reversals in Venus Dasa." This is from reader Raman.

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POINTS TO PONDER—VII*

H. R. SHANKAR, B.A.

SOME scholars, overtaken by their erudition, have come to believe that astrological dicta in classical works constitute fundamental laws of astrology. They need only to reflect upon their knowledge to realise that this is a fallacy, though understandable. Varahamihira provides some evidence on the status of dicta when he comments on the type of controversy which different dictums aroused, even during his time. He does not mince words because they are sages to whose dicta he is referring. Loosely rendered, the sloka 21.3 in *Brihat Jataka* states "Satya says *Kumbha* Lagna is not auspicious; the Yavanas say this applies to the *dwadasamsas* owned by *Kumbha*. Vishnugupta says 'What sign does not have *Kumbha* portion of *dwadasamsa*?' The rule should not be stretched." This should be a pointer to the fact that astrological dicta are rules framed by successive scholars, from time to time, in the light of their understanding of astrological truth and their own experience in utilisation of this knowledge. Much like scientific theories, these dicta are never final and always subject to modification in the light of further empirical observations. That is how, Yavana differs from Satya; and Vishnugupta refutes Yavana. Whereas, a fundamental characteristic of astrology is that it is founded on "Revealed Truth". The basic concepts of astrology depicted in symbolicism of *karakatwa* (significations) are final, universal and true for all time. Every work on astrology, irrespective of its period, is accordingly consistent in spelling out the basic concepts of *karakatwa*. The dicta, on the other hand, spell out different methods of applying the knowledge stemming from the basic concepts on computation of strength and weakness of *Grahas* (planets), on modes of timing events and on associating results in terms of events and experiences. Astrological dicta and astrological truths are not synonyms. Sometime back, an educationist equated Rahu Kalam with fundamental law of astrology to snipe at astrology. He is an honest man and in his ignorance he holds on to such fallacies as truths.

A most significant characteristic of astrological dicta found in classical works, which traditionalists have either failed to comprehend or turn Nelson's-eye on, is that many of these dicta are "Time-bound". The truth of this emerges clearly when we take a look at the growth of astrology in its proper perspective. Dicta are predictive tools used in interpreting life and foreseeing life happenings. Hence, each tool is designed to suit the condition and type of life to be interpreted and the nature of event to be foretold. Accordingly, a dictum is valid as long as these conditions of life prevail and connotation of an event would be the same. With change in any of these conditions or values of life, the dictum automatically becomes obsolete. Consequently, it is seen that successive generations of scholars have inducted modifications or added riders to make it serve the needs of their time. Whenever the situation warranted they have framed a new set of rules and formulated new techniques to cope with the changed conditions. However, no methodical attempt was made to discard the obsolete dicta when they changed over to new methods. This has resulted in rich and varied inheritance of dicta and *paddhatis* which are like "Period-jewellery"—each of them being valuable, but absolutely of no utility value. To use such dicta which are no more valid to the present time would be like using a patent medicine much after its expiry date. It may work, may not work and it may even cause damage by its adverse side effect. A case in point is the havoc we are witness to caused by the unimaginative application of dicta on "Kuja Dosha" and "Koota Agreement". To fault the dictum would be an insult to the intelligence and wisdom of ancient scholars. The dictum was very much valid

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and served its purpose extremely well in their time. But because of our dogmatic stance that every dictum is sacrosanct, we have not been able to comprehend that the dictum has become obsolete.

Not that all dicta are time-barred and ineffective as predicitive tools. All those dicta that concern with delineation of such aspects of life as prosperity and poverty, sorrow and happiness, birth of children and death of dear ones would be as much valid today as they were in ancient times, because of the universal character of happenings in life they deal with. In view of this, practice of astrology would become easy and consistently more reliable, were we to segregate the obsolete from the other dicta which are open and general in their validity. In a way, this task is made easy by *Nadi* writers, as they have concentrated on such dicta which have general application and are mostly based on the *karakatwa* concept. By directing our studies to better and meaningful appreciation and understanding of methods employed therein, we would stand to benefit. A small beginning is accordingly made in this series by dishing out some interesting dicta and subjecting them to observation which should prove rewarding to the astrological community. To expect that these dicta should conform to rules laid down elsewhere by other authors would be rather far-fetched and mostly misconceived.

Astrological dicta do not expound a theory; they are predictive tools. More sophisticated a tool, better the performance is bound to be. However, unlike a workshop tool which needs simple instructions on use, the astrological tool is like the surgeon's instruments. These tools cannot be used without proper understanding of human physiology and functions of organs. Sophisticated surgical equipment can only make the performance smooth, easy and safe to that extent. Similarly it is necessary that a good understanding of the basic concepts of astrology depicted in the symbolicism of *karakatwa* be had to suffice proper use of the dicta. Unfortunately such a background knowledge cannot be had from the study of astrological classics, as they happen to be mere collection of dicta. Instructions and guidelines on proper use of these dictums were being passed on orally by the teacher to his students and by tradition these instructions were never recorded. Even the most erudite scholar in this subject who has learnt by rote thousands of dicta that they are on the tip of his tongue is equally handicapped as any other student unless he has had the benefit of a teacher's communication. Such an impasse that the astrological community is placed in is difficult to come out. One ray of hope is to tap from knowledge still preserved to a certain extent by a small section sparsely spread over the country who have had the benefit of such teaching from their teachers. Reluctant as these persons are to freely part with their knowledge to one and all, and meagre that their own knowledge happens to be, whatever is gathered from discussion with them is thought-provoking and provides a reliable base for reconstruction of an outline of a theory.

The purpose of astrology is to gain an understanding of one's place in the universe. This is possible only when one understands the kind of energies that are flowing through the physical universe and through oneself. This in turn gives insight into the kind of happenings in the offing around oneself and through the cosmos. The focal point for a study of cosmos is the Sun, as the centre of the universe. Disposition of other heavenly bodies are viewed with the Sun as the centre. This makes for helio-centric depiction of cosmos. Man is an inhabitant of Earth. He is very much under the influence of terrestrial happenings and is conditioned by them. In order to understand the kind of environment in which man lives, the focal point of study becomes the Earth. The position of other influencing energies termed as *Grahas* are depicted with the Earth as the centre for purposes of study of environmental happenings such as changes in season, natural calamities and the like. This calls for geo-centric depiction in the map of the heavens. Man grows within the environmental capsule, but in accordance with the composition of destiny, which in effect is the accumulated forces of past actions. The link between the past life and the present happenings is "time". Therefore, focal point of study of man is time—the time that marks his entry into this world. Time has come to be

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equated with man and the term *Kalapurusha* is expressive of this equation. In order to study the basic composition of destiny, the position of *Grahas* with reference to the time and location on the surface of earth at which man made his entry is relevant. This makes for the diurnal position of planets worked true to the time and place of birth. Much as the composition of the seed and condition of the soil in which it is placed determine the process of its sprouting and growing into a plant, so also it is the composition of destiny as viewed from the diurnal map of the heavens and the condition of environmental capsule in which the man grows as depicted in the geo-centric map of the heavens that reveal the life pattern of that birth. In Astrology these are referred to as *Prakriti* and *Purushakara* meaning Nature and Soul energy. Compatibility between *Prakriti* and *Purushakara* accounts for a balanced life. For realistic evaluation of the process of manifestation of destiny into life events and happenings it is necessary that both the Maps are viewed *vis-a-vis* one another. The geo-centric map of the heavens is the one in usage under the name *Janma Kundali*. Instead of the diurnal map of the heavens, we are using a distorted version of it under the name of *Bhavakundali* with its different and contradicting interpretations. To give a distinct identity to the *diurnal* positions of planets, we need to cast it in the mould of *Kalapurusha*. This is achieved, as hinted earlier, by deducting the longitude of the Ascendant from that of each of the planet's geo-centric longitude as depicted in the *Janma Kundali*. We will call it *Brahma Kundali*. The disposition of planets in *Brahma Kundali* would be the same, whatever Ayanamsa is used or for that matter, be it Sidereal or Tropical longitude.

The dicta contained in classical works relate to delineation of the environmental cocoon in which the native is placed and also to delineate the composition of destiny he has brought with him. One concerns *Prakriti* and the other *Purusakara*. Accordingly the meaning from the dicta needs to be inferred in terms of environmental opportunities, obstacles or changes with reference to judgement from *Janma Kundali*. Whereas we had to turn to *Brahma Kundali* to draw the significance of dicta in the context of one's destiny.

According to classical dicta, three planets in exaltation make one learned; three in own house a minister; three debilitated, a moron; three exalted in Rasi but in evil Navamsa make one unhappy and wicked. No wonder that reputed astrologers eulogised the chart of one born on 4.9.1954 in the morning hours around 6.55 a.m. that has three planets exalted and two planets in own house, apparently mesmerised by the letter of the dictum. (Leo-Ascdt with Sun; Mercury in Virgo exalted; Saturn in Libra exalted with Venus in own house; Moon debilitated in Vrischika but occupying own house in Navamsa; Mars with Ketu in Sagittarius.) The outcome of such an apparently excellent combination, factually has been shocking. The rule on exalted or debilitated planets needs to be applied with imagination. Saturn for instance would be in its exaltation sign for a period of two and a half long years. Millions of births all over the world during this period would have Saturn exalted in their individual charts. To predict success and prosperity to all these natives, merely based on this dictum, would be far-fetched. In the context of *Janma Kundali*, the exaltation Saturn therein indicates that the environment he would be growing in would offer him opportunities in life, comparatively of a better cadre. This would be true of that generation of natives who have Saturn in exaltation in their charts. But the extent they are capable of putting this opportunity to good use and the extent of success they make of life would entirely depend upon the strength and composition of their individual destiny, which can only be studied from the *Brahma Kundali*. But in the *Brahma Kundali*, the position of Saturn or for that matter of all planets keep shifting one sign every two hours corresponding to the rate of diurnal motion. Therefore, even though persons are born on the same day, having similar planetary dispositions sign-wise in the *Janma Kundali*, the picture would change in the *Brahma Kundali* corresponding to change in birth time and place. In the case of those natives in whose *Brahma Kundali* Saturn occupies exalted status, then we can confidently predict that he would make a success of his career.

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Some *Nadi* works like *Nandi Nadi* have perfected a system of timing events entirely based on transits of Jupiter and Saturn. Nine cycles of Jupiter account for 108 years of life-span under one metnod. Four cycles of Saturn's transit make 120 years. Events are timed by transit of these planets over the natal position of other *karakas*. It is observed that this holds more often true with reference to positions in the *Brahma Kundali* and its complement points and *Kendra* points, almost to the exact degree, though occasionally it holds true in respect of positions in the *Janma Kundali* also. Of course, the nature of events attributed to the transits differ in respect of transit of identical point under different cycles. If Jupiter is attributed with marriage when transiting Ketu's position in its second round, a totally different result is given during its 3rd transit of the same point. The clue to it, when found, should make timing events through transit most accurate and pinpointed. In this context, the *Brahma Kundali* provides a good format for study of transits over the sensitive points, as illustrated in earlier articles. No claim of any percentage of accuracy is intended nor any challenge to prove it wrong. This is only a hypothesis arrived at by piecing together tips found in different ancient works and other sources. Hence, it is subject to modification or rejection in the light of further verification by observations. The underlying thoughts follow the basic concepts of astrology, though it may widely differ, and even be at tangent, with certain outmoded dicta and conventions.

Induction of western concepts, in our desire to make astrology more scientific, is more likely to put the system out of alignment rather than improve the technique. There is, for instance, a growing tendency to explain away awkward situations that cannot be coped with in conventional manner by inducting the influence of extra-saturnine planets, Uranus, Neptune and Pluto. As observed earlier, significances of planets *i.e.*, *arakatwa* of *Grahas* as given in ancient works is Revealed Truth" and not obtained by observation over long periods. Hypotheses cannot be framed by a mere patient collection of data, which apparently is the basis for western concepts fact, Mr. Michel Gauquelin who conducted extensive statistical studies found no effects involving these extra-saturnine planets as observed in his report.

On reflection one gets more and more convinced that dogmatic stance in holding on to dicta that have outlived their utility will not help in our efforts to get out of the impasse that astrology has got into; nor induction of "scientific temper" without preparing the base for it. A concerted effort to collect from reliable sources that kind of knowledge that has come down from mouth to mouth and collate all the information should provide a useful lead in the right direction. To quote an instance, a simple tip given by his mother to Mr. K. N. Rao on the transits of Jupiter and Saturn, when seriously followed up, has paved the way towards formulation of a useful technique for timing marriage. May be, we may fumble in the initial stages; but it is the lead that is significant. The capsules of wisdom that are coming down to us as a distillation of experience in the Editorial serial "My Experiences in Astrology" has done more good in assimilating the knowledge than the mere rendering of a thousand dicta. — 100.86.

FIRM BASE FOR ASTROLOGY

(Continued from page 176)

but was an antithesis of fatalism in so far as man not only suffered the consequences of his past karma but also generated future karma. The horoscope indicated the inherent tendencies in life which to a very large extent came true in the majority of cases. Man but enjoyed a sort of conditional liberty.

Dr. B. V. Raman concluded that astrology based as it was on empirical rules could not be discarded as a pseudo-science as long as its predictions correspond with actual experience. Scientific laws of the 19th century were no longer looked upon as eternal truths but occasioned circumspection, even scepticism.

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HOROSCOPE OF BANGALORE SURYANARAIN RAO

[In commemoration of the completion of 50 years of the publication of THE ASTROLOGICAL MAGAZINE under the ownership and editorship of DR. B. V. RAMAN, we are publishing the horoscope of the founder of the magazine Prof. B. Suryanarain Rao.]

Birth Details.—Born on 12th February 1856 at about 12-21 p.m. (L.M.T.) (Lat. 18° N., Long. 84° E.)

Planetary Positions.—The Sun 301° 12′; the Moon 18° 29′; Mars 180° 53′; Mercury 308° 27′; Jupiter 321° 38′; Venus 260° 33′; Saturn 63° 20′; Rahu 6° 9′; Ketu 186° 9′; and Lagna 43° 9′. Ayanamsa 20° 24′.

Balance of Venus Dasa at birth: Years 12–3–9.

Special Features.—The student will at once be struck with the beautiful situation of planets free from *shashtashtaka* (6th and 8th from each other) and *dwirdwadasa* (2nd and 12th from each other) dispositions. Mark the concentration of three planets, the Sun, Mercury and Jupiter in Aquarius—a philosophical sign all in the 10th or Karmasthana from Lagna. This made him a real *Karmayogi* and a practical philosopher. Compare this combination with the Sun and Mercury in Aquarius being aspected by Jupiter in Sri Ramakrishna's horoscope given in our *Notable Horoscopes*.

The Lagna is a fixed sign aspected by Mars, and the lord of Lagna derives strength only on account of his disposition in the Navamsa. Lagna is powerfully aspected by Mars. He had a magnetic personality, domineering and of very independent spirit. The Navamsa Lagna and the situation of Jupiter rendered his physical features very attractive. Both in Rasi and Navamsa, almost all the planets are in *chara rasis* or movable signs. He had a tendency to move about frequently delivering lectures and for expounding the cause so very dear to his heart. Saturn in the 2nd, Venus in the 8th and Mars and Ketu in the 7th from the Moon are indicative of not much happiness from wife. The Moon is with Rahu aspected by Mars; though this combination gave him mental worry, it enabled him to cultivate that strength of mind and spirit of optimism which stood him in good stead at the most critical times of his life. A powerful Rajayoga is caused in the 10th house by the conjunction of Mercury and the Sun. Jupiter as a natural benefic has added dignity to the combination. This combination brought him good reputation and wide influence and made him an authority not only in astrology but in the Indian sciences and history as well. The *Parivarthana* (exchange of houses) between the 2nd and 9th lords (Mercury and Saturn respectively) and the disposition of Saturn who is the yogakaraka for Taurus Lagna in the 2nd enabled the native to earn considerable wealth but Saturn in the 2nd made him spend (of course on good purposes) all his earnings without saving anything.

Important Events.—Prof. B. Suryanarain Rao graduated in 1884 from the Central College, Bangalore. This took place in Sun Bhukti (Sun's sub-period) in Moon Dasa (Moon's period). The major lord owns the 4th from Lagna in Navamsa while the sub-lord owns and aspects the 4th from Lagna. THE ASTROLOGICAL MAGAZINE was founded in 1895, in Rahu Dasa Jupiter Bhukti and the magazine had a very checked career until it was taken over and restarted by the present Editor. The first wife's death took place in Venus Bhukti within Rahu Dasa. Rahu as a shadowy planet should give the results of Mars, and Mars owns the 7th and occupies the 7th from the Moon. The sub-lord Venus owning the 2nd and the 7th from Chandra Lagna occupies the 8th. Rahu, Jupiter and Saturn built up his career and gave him international reputation. Jupiter is a maraka for Taurus Lagna. Prof. Rao fell seriously ill and his life was in danger at the end of Jupiter Dasa.

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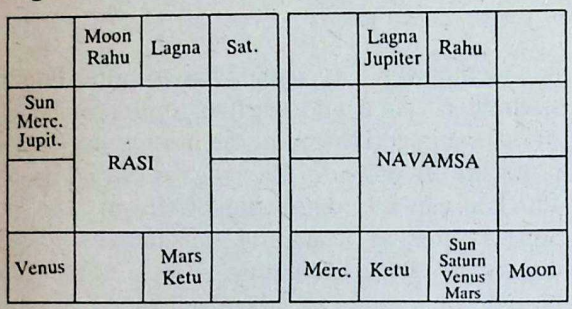
A great grandson was born in the Moon Bhukti in Saturn Dasa. His own death took place under the same directions. Saturn became a maraka as occupying the 2nd from Lagna and the 3rd from the Moon in Rasi and 7th from Lagna in Navamsa. The Moon became capable of killing him as owning the 3rd and placed in the 12th from Lagna.



Remarks.—Prof. B. Suryanarain Rao was a versatile genius. He was not only a scholar in astrology but equally well versed in Sanskrit, Law and History. Mercury, the Sun and Jupiter all posited in the 10th gave him a fertile intellect. His mastery of the English language was superb. His faith in God was firm and implicit. Three planets in *Karmasthana* particularly Jupiter and Mercury made him an authority on astrology and history, and they gave him that power of intuition which made his predictions wonderfully accurate. The Sun in the 10th brought him into contact on almost equal terms with Maharajas, Governors and Viceroys. His spirit of independence and capacity in conversation and arguments were admired by all those who came in contact with him. He has written about 70 books on a variety of subjects—history, astrology, biography, novels and fiction and several of them are still unpublished. Five planets in a kendra in the Navamsa and the absence of *dwirdwadasa* situation made him a man of immense strength of mind and tremendous magnetic power. It was he who was responsible to a very large extent in creating a taste for learning in subjects like astrology and foster a spirit of 'national existence' in the intellectual sphere at a time when, due to the influence of Western education, scepticism and derision were the predominant features which characterised the majority of the then educated Indians. He was eminently proud of his culture and nationality which he was wont to carry a little aggressively. His chart reveals that he possessed a character and personality which profoundly influenced all those who came into contact with him.

NEWS AND VIEWS

(Continued from page 179)

around and believing it to be his life's chance, offered of course by the Lord whom he had been pestering for months, picked it up and took to his heels.

The old cripple who had just arisen from the last dip in the sacred water saw the nefarious act and without even caring to wrap his wet body ran up the flight of steps with the agility of a cat in pursuit of the thief shouting "*chor, chor, pakdo*", as the briefcase embowled wads of currency.

The servant who had just returned had the shock of his life not at the loss of the box, but at the running of the cripple!

He saw in it little short of a miracle and the hand of Lord Guruvayoorappan.

Running after his exhausted master the servant stopped him and asked "Master! Do you see what you are doing? You, who could not walk two steps together, are now running up the flight of steps? Don't you realise that it is the answer to your prayer to the Lord? And the money in the box its fee, which is paltry, compared to your cure? Please desist from catching the thief; it may well be the Lord Himself who stole the butter!"

On hearing this the old man's hair stood on end, while the body perspired profusely, as he realised the extent of his transformation and release from bouts of pain. He could walk, run!

Straightaway the old man went to the shrine accompanied by his faithful servant whom he would normally have severely taken to task for negligence.

As he looked at the handsome face of Guruvayoorappan in the *sanctum*, his tear-laden eyes could see the glint of the rascally face of an indigent beggar, which made him cry "No rancour, my Lord!"

The Lord had indeed answered the prayers of both, to mutual satisfaction. A case of robbing Peter to pay Paul?. No, it is Karma in reverse action, and the Lord is only a *sakshi* (witness).

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IMPORTANCE OF THE SUB-SUB-PERIOD—II*

K. N. Rao, I.A.A.S.

NOT as an excuse but as a necessity I have to discuss first, to emphasise the importance of the sub-sub-period in one's horoscope, instances, without citing horoscopes, from my own life and that of two Oriya disciples of Baba Vaikunthanath of Bhubaneswar.

Begum Akhtar

The late Begum Akhtar, an immortal *ghazal* singer, figures prominently in my stories of wishes fulfilled. As boys in sub-teens playing football in a ground adjacent to a three-storeyed yellow building we used to hear the melodious voice of that great, then, Akhtari Bai. Boys of the Queen Anglo-Sanskrit High School, Lucknow (now a college) knew about the legendary Akhtari Bai and her great *mehfils* and some of us naturally had wondered and wished if we could ever attend one—the forbidden zone, socially tabooed by orthodox society, particularly orthodox Hindu society.

Her sky-rocketing fame and the number of the male admirers prepared to die for her—we knew all that and wondered why a *Bai* should be such a rage. Time, the Teacher, removed the doubt—every female rage is something of a *Bai*—ancient or modern type. I am of course not using *Bai* in the Maharashtrian sense of the term.

I was then running the sub-period of Venus, associated with my 10th lord but not the 10th house.

The great Sardar Patel, someone told me, had asked the All India Radio, immediately after independence, to call those great singers *Devis,* not *Bais* and the great *thumri* queen, Siddeshwari, was known in later years as Siddeshwari Devi.

But Akhtari Bai had become Akhtari Begum through proper marriage after which she gave up music. Time rolled on. But her considerate husband had asked her not to end her great career abruptly. The *ghazal* queen staged a comeback, more impressive and convincing, with her voice as rich as ever and more sonorous.

Thirty years later, 1970 or round about that period, I was invited when posted in Rajkot, to a *mehfil* to which I would not have gone as I was spending my evenings in the company of a Mahatma, Prabhudas Baba of the Rokadiya Hanuman temple.

But they told me that Begum Akhtar would sing *ghazals*. I went and heard her. Her voice was sweeter, her rendering less sensuous, more mature, the semi-classical dignity of her *ghazals* as authentic, said the experts, as it ever was. A wish fulfilled when I was least interested in sense-provoking *ghazals*. God must always have the last laugh.

I was running the sub-sub-period of Venus. . . .

Fifteen years later, in 1985, I heard in the Ashram of Baba Vaikunthanath in Bhubaneswar (Orissa) strains of devotional Odissi music. I had not heard anything more appealing, simple musical-emotional portrayal of a devotional theme and I asked them to sing Hindi bhajans and Ramcharit Manas of Tulsidas in Odissi style. A young man, Baba's disciple, and two young women, who became my spiritual daughters, did the experiment superbly, successfully.

And I had told them that my musical interlude would end *abruptly as the sub-sub-period of Venus in my horoscope would* expire in December 1985. In January 1986 I got my transfer orders.

All this narration is to emphasise the point that the karakatwa of a planet manifests itself fully in its sub-period and as a passing phase in sub-sub-periods.

* Part I of the article has appeared in the *A.M.*, January 1987.

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Surama Raut

When I was running the sub-sub of Venus, Surama Raut, my spiritual daughter, was running the sub-period of Venus in her 10th house. No wonder on April 12th, 1986 I presented her to the audience in the sub-sub of my 10th lord, at Kanpur from the same stage from where Anup Jalota, a crowd-puller, was the invited star-performer. The Moon and Venus were in her 10th house on April 12th, 1986, later Moon, her Lagna-lord, moved into his exaltation sign. Surama held her own before the crowd with three enthralling bhajans. She will have to be watched and encouraged, was the opinion of many, for a great career that awaits as a bhajan-singer.

As far as I was concerned, it was a case of astrological planning—the sub-sub-period of the 7th lord, preferably Saturn, or a planet in the 7th house is the best period for entering or re-entering public life. Surama was running the sub-sub of Saturn, her 7th lord in the 7th house.

Kalpana Raut

More interesting was their reaction when Kalpana Raut, Surama's elder sister, was seen playing tabla—the rare sight of a lady playing tabla; the connoisseurs, once their curiosity was whetted, watched her performance critically, the soft melody of her tabla merging harmoniously with the singer's voice, neither dominating nor remaining subdued. Then they watched her more critically and discovered her class, the stamp of a Gharana, the Farrukhabad Gharana lessons learnt by Gian Prakash Ghosh of Bengal and his Oriya disciple, Sacchidanand Kanungo, discovering in Kalpana Raut the rare gift to learn their Gharana's graceful style of playing tabla; here the body and the head remain motionless. Not till your eyes reach Kalpana's elbows will you notice any physical movement and you become slowly aware of her wrists in rhythmic circular motion and fingers producing waves of sounds through their soft silken touch.

"Leave your hands behind", said some artistes of Delhi All India Radio Station when they heard her playing later.

"You are already an *ustad*, the best lady tabla player of the country", said Sharif Nizami, himself an *ustad* in the Delhi Gharana of tabla-playing, when he heard her playing on October 18th, 1986 at the Golf Links house of Smt. Sharada Devi at Delhi.

Shy, retiring, Kalpana had blushed that day. They had recognised her class—outside Orissa of course.

Kalpana was running the period of her 10th lord, Saturn, sub-period of Moon in her 10th house and the sub-sub-period of Venus aspecting her 10th house. When she had gone to attend the All-India Music Conference at Agra in September 1985 they had given her a fifteen minute programme for solo tabla-playing; but when they saw the reticent Oriya girl exhibiting her rare gifts they requested her to go on for full forty-five minutes and also asked her to act as one of the judges in preference to the Bengali singer who had taken them from Cuttack wrongly described as their *guru*.

Ever since both sisters have had to face jealousies from him. Kalpana's sub-period of Mars in her 6th house had to reveal all this . . . the pretender *guru* had to invent malicious stories against two simple Oriya girls of the age of his own children.

Stage by stage I watched all this in the case of these sisters, the elder, Kalpana, the tabla-player in the undisputed class of her own, a near *ustad* already and the younger Surama, with her rare melodious voice, with a slight masculine base and emotion-filled singing.

Both sisters have Venus connected directly with their 10th house. My weak Venus with my 10th lord revives my love of music occasionally, only religious music, sung by people with morally clean lives. Orissa, I discovered, had a long tradition of sweet devotional music, which in my, layman's judgement, is more appealing than that of other regions.

D. N. Dixit

Behind this appearance of Kalpana and Surama at Kanpur was Mr. D. N. Dixit, Chairman of the British India Corporation, *running Venus–Sun–Venus* during this period. Venus in his 10th house under double malefic influence has made him a promoter of culture only. The

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Sun is his 5th lord in which period he acted like a father to two unknown Oriya artistes.

Summary

The point I am emphasising is:

a) Surama was running the sub-period of Venus in her 10th house;

b) Kalpana was running the period of Moon in her 10th house aspected by Venus and ran the sub-sub-period of Venus when I discovered her for a Central Government function in Bhubaneswar.

During her Agra debut she was running the sub-sub of her 10th lord, Saturn.

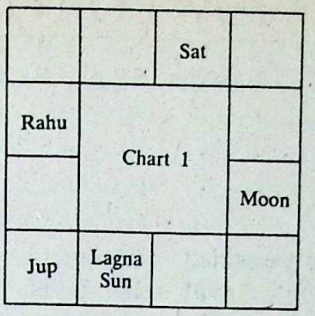
c) Mr. D. N. Dixit was running Venus–Sun–Venus. As explained Venus is in his 10th house and the Sun is his 5th lord.

d) I was running Venus sub-sub; Venus is associated with my 10th lord and later when I compered for Surama and Kalpana before the crowded audience in Kanpur I was running the sub-sub of my 10th lord associated with Venus.

So far what I have shown is without horoscope. Now I will illustrate whatever I have said with the help of two horoscopes of two such persons on whom God bestowed what has been the envy of many.

Mr. L. K. Jha

Here are some planets in the horoscope of Mr. L. K. Jha, ex-I.C.S. and now a member of the Rajya Sabha.



Sometime in March or April 1985 before I was transferred to Bhubaneswar he had asked me what I saw in his chart. Seeing that he would be starting the Dasa of Saturn in his 7th house I could see, as I have said in the case of the sub-sub-period of Surama Raut, "Entering public life after entering Parliament".

Mr. Jha was running Jupiter–Rahu then and at the time of elections to the Rajya Sabha in 1986 he would be running Jupiter Rahu–Sun. Now my line of reasoning was:

a) Jupiter aspects the 10th house.

b) Rahu in the 4th house represents the Parliament.

c) The Sun as the 10th lord promises conferment of royal favours.

Mr. Jha entered Rajya Sabha in April 1986.

Transits

a) In 1986 Jupiter would be transiting his 4th house from Lagna and aspecting his natal Moon in Aquarius.

b) Saturn transiting in Scorpio would be on his natal Sun, his 10th lord, aspecting his 10th house.

No one need ask him whether he believed in astrology or not as I have met very few men with so much intellectual dignity born of right intellectual attitudes as Mr. Jha. He would telephone and ask you when it would be convenient to have an astrological consultation.

Mr. P. C. Alexander

Perhaps Mr. Jha not merely believes in astrology but advises, I believe, others to consult an astrologer, even if astrologers fail with some predictions.

Such I guess must have been the feelings of Mr. Jha on an evening in the second fortnight in January 1985 when Mr. Rajiv Gandhi, the Prime Minister of India, raised a big storm about the involvement of many big persons in an international spy-ring. Three of the many names mentioned were Mr. P. C. Alexander, the Principal Secretary to the Prime Minister of India, who resigned most honourably; Mr. M. C. Sarin, I.A.A.S., Secretary, Defence Production and Mr. Baijal, I.A.S. of Orissa cadre who was expecting to be promoted as Secretary any day and to whom I had given the prediction he would not be denied his promotion. He is now Secretary, Planning.

But this discussion is about Mr. Alexander.

While talking about other things I told Mr. Jha that I wished I had the horoscope of Mr. Alexander to understand astrologically why all that happened, happened.

(Continued on page 193)

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VIEWPOINT

PROF. P. S. SASTRI, M.A., PH.D. D.LITT.

[From this issue under *Viewpoint* our esteemed colleague and contributor Prof. P. S. Sastri will deal with some important and ticklish aspects of Astrology in his own inimitable way. The series starts with the conundrum of *Badhaka*.]

THE PRINCIPLE OF *BADHAKA*

THERE is much confused thinking about some astrological factors. In some parts of the country *Mandi* and *Gulika* are given over-importance. But a glance at the astrological authorities reveals that these entities do not give benefic results in any house. Another such is the concept of *badhaka*. For the movable, fixed and common signs the *badhaka* houses are respectively the 11th, 9th and 7th houses. *Prasna Marga* adds that, according to some, the angles (*kendras*) from these places are also houses of harm. Moreover, some say, Aquarius is the house of harm for all movable houses; Scorpio is the *badhaka* house for Leo, Virgo, Scorpio and Sagittarius; for Taurus it is Capricorn, for Aquarius it is Cancer, and Sagittarius is the *badhaka* for Gemini and Pisces. The text adds that the first and the third views have universal acceptance (15.111–113). The aspects of the lords of these houses also cause harm. The third view has made eight signs *badhaka* places.

From the context it appears that the houses of harm are to be considered chiefly in horary astrology. One has to be cautious in applying the *badhaka* theory to the natal charts. Of the three views the first is widely accepted. Experience does show that the *badhaka* house and its lord have much to do with the obstacles that arise in connection with the factors signified by that house and its lord and the location of that lord. Thus for Aquarius the worries can show because of the father. These get minimised by a favourable placement of the 9th lord. But can we generalise this for all fixed signs? Interestingly enough the 9th lords for fixed Lagnas are the friends of the lords of the Lagnas. For movable Lagnas the 11th lords are the enemies of the lords of Lagna; only for Cancer, the 11th lord is a neutral. If at all there is any trouble, it can arise from elder brothers or sisters, from finances, or from ailments governed by that lord. For common signs, two have the *badhaka* lord as enemy and two as neutral. Then the *badhaka* lords for fixed signs are truly troublesome. For Cancer, Gemini and Virgo the *badhaka* lord has to confer mixed results only. For the remaining five Lagnas one may expect adverse results.

A *Shanda* yoga example was given on page 839 of THE ASTROLOGICAL MAGAZINE for November 1986. Here the *badhaka* lord is in the 8th, a martian sign. This has reference to the genitals. The *badhaka* lord is unaspected and so is the lord of that sign; and the two are in *shashtashtaka*. From Arudha Lagna the 4th is vitiated. These factors, taken into consideration, do explain her frustration regarding sex.

A certain lady with Aries rising had the Sun and Saturn in the 3rd. The lord of that house is with Venus in the 2nd, while the 11th is aspected by Mars (conjunct Jupiter) from the 4th. The *badhaka* lord has not created any obstacles. She married a higher caste person who was younger to her. Another native of Aries had the Moon and Saturn in the 9th while the 10th is aspected by exalted Jupiter. The native rose from humble beginning to become an industrialist. A Libra native had Venus in the 11th while its lord is with Mars and Mercury in the 12th. The only trouble created was that even in his 44th year he is unmarried, even though he earns a high salary. A Capricorn native had the Sun and Mars in the 9th aspected by Jupiter from the 5th. He had a heart

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attack. A lady with Capricorn rising along with Mercury had Mars in the 6th aspected by Saturn from the 12th. She was denied marriage though she is now 57, though the 7th lord is in the 4th with Jupiter. Another woman of the same Lagna had Saturn and Ketu in Lagna afflicting the 3rd house Mars. She was mentally affected. A Sagittarius had Saturn in Lagna afflicting the 10th house having the Sun, Mars and Mercury. He turned insane during the major period of Mercury though this planet was aspected by the 4th house Moon and the 6th house Jupiter.

These and other examples show that the factors involving *badhaka* house and its lord affect some limited areas of life. If the major period of the *badhaka* lord coincides with the *maraka* period it proves fatal. The *badhaka* factors play a key role only in affairs concerning death and health primarily. In horary astrology these factors do play a prominent part. As such an indiscriminate application of the *badhaka* principle is ill-advised.

IMPORTANCE OF THE SUB-SUB-PERIOD—II

(Continued from page 191)

"That is what I have brought for you", said Mr. Jha and passed on to me the birth details of Mr. Alexander.

I made the horoscope and gave the following three predictions:

a) The spy-scandal will not affect his career.

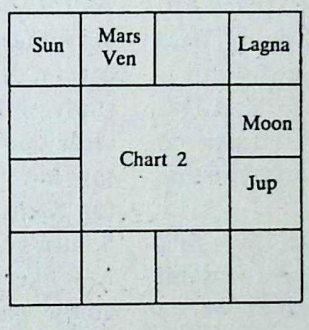
b) He will get a foreign assignment as an ambassador or high commissioner.

c) A child of his will have an unorthodox marriage.

Mr. Jha told Mr. Alexander about my prediction who, I was told, was impressed by my third prediction about a child of his having an unorthodox marriage, as it was likely to take place any time.

Mr. Alexander wanted to meet me, said Mr. Jha and they came on the day convenient to all. Then Mr. Alexander said that Mrs. Alexander wanted to meet me and she too came and after I repeated the prediction gave the time as May 1985. Mrs. Alexander had shown me a piece of paper on which a South Indian astrologer in Delhi had given to Mr. Alexander a forewarning about some crisis in his career. A very remarkable prediction by any standard, I said.

Relevant planets in the horoscope of Mr. Alexander's horoscope are:



In May 1985 Mr. Alexander would be running Mars–Moon–Sun. My reasoning was:

a) Mars as 11th lord cannot indicate end of a career.

b) The Moon, like Mars, in its own house can help, not hinder career.

c) The Sun in the 10th house has *digbala*.

d) Exchange of the 3rd and 10th lords show how a subordinate became a source of damage to his career.

Transits

a) Saturn in transit in Scorpio aspects his 10th lord Jupiter in Leo in May 1985.

b) Jupiter in Capricorn, the 8th from Lagna, caused some trouble but will aspect his natal Moon.

In May 1985, Delhi newspapers carried a small news-item about my transfer on promotion to Bhubaneswar. Mr. Alexander telephoned me to congratulate me. "Well", said I, "a passenger who has moved up in a queue can expect to get a seat in the bus. This level one (I) promotion means only this."

"Still it is a promotion", said Mr. Alexander. "My congratulations. I am going, as you rightly predicted, as India's High Commissioner to U.K. Your prediction and timing both came out correct. At a crucial time it was so morale-boosting."

He was preparing to present his credentials at the Buckingham Palace in the month of May 1985 and I to see Lord Jagannath.–130·86.

(To be continued)

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PROBLEMS IN ASTROLOGY

K. V. Sivarama Iyer

AFTER a spell of fourteen years with dim sight and shaky fingers I take up the rusty pen to scribble again a few lines for The Astrological Magazine, the journal of the erudite and the elite which has been my bosom companion for more than three decades. Under the able and vigilant care of Dr. B. V. Raman it has ennobled Astrology and enabled her to don aristocratic robes and mingle pleasantly with all other sciences at whose assembly some four decades back the then Cinderella had not been able even to peep at. The still striking change brought about by this paper amongst the educated and the highly placed is that those who, some summers back, used to visit the Astrologers secretly at night, are now emboldened to tap at their doors during broad daylight. The various books and compendious writings of Dr. Raman have vastly increased the number of votaries to this science and enabled those already in the field to see the various topics in their right perspective. Will it be an exaggeration then if I state that Dr. B. V. Raman is Varahamihira incarnated amongst us to raise Astrology to its pristine pedestal?

It is now exactly 63 years since my first approach to the subject when one Vijaya Dasami day I sat at the feet of my grandfather whose astrological attainments I had occasion to hint at in the pages of The Astrological Magazine, some thirty years ago. For the half a century I have been studying and practising Astrology, practising in the sense that I have been studying horoscopes and giving advice indicated by the planets. My practice has never been in the sense of a lawyer practising the law where he charges his clients. Till the date of retirement from service as per the instructions of my Guru (Preceptor) I had not been accepting remuneration in any form from my clients. From 1972, the times forced me to adopt the principle to take whatever was given by those who came to consult me.

Why? That forms the burden of the following few lines.

It was November 1944. A middle aged man came to my house one morning. He told me that he was living only a few yards away from my house and that a neighbour of his had told him about my "vast" knowledge in the science. He had with him his daughter's horoscope and that of a youth. He wanted to know if there was agreement between the horoscopes for marriage. I told him that Astrology was only my hobby. He gave me the charts. I scrutinised the horoscopes and gave him my decision that the horoscopes showed good agreement. While calculating Dasas I noted that he was closely watching the process.

During the conversation that followed he told me that he was in the habit of reading Astrological books in Malayalam and that he was very interested in the science. He wanted to know certain things. In spite of my protest that my study of the science had not advanced so far as to clear doubts of others he went on saying that he saw me writing 7 years for Mars Dasa, 18 years for Rahu, 16 years for Jupiter and 19 years for Saturn's Dasa. He had read somewhere that Ketu was like Mars and Rahu was like Saturn. His doubt was why Rahu who had been likened to Saturn should be given only 18 years and not 19 years. Like Mars, Ketu had been given 7 years, but in the case of Rahu one year was reduced. Was it correct? I was simply stupefied. Till that moment I had been gulping down whatever the classical and other texts of Astrology offered, the authors being seers and sages their words were not to be questioned. Here was a layman who doubts of some mistake somewhere.

I humbly told the gentleman that I had not so far come across any explanation for the discrepancy of one year in the allotment of years to the Dasa of Rahu. I assured him that I would make all efforts to dig out the required clarification and

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inform him personally immediately on spotting it. The gentleman left.

This incident opened a new line of thought in me. The point casually raised by the gentleman was not so insignificant really. I had been taught: शनिवद्राहुः and कुजवत्केतुः। Rahu was like Saturn, Ketu like Mars. Did these comparisons hold good in all the three important parts of Astrology—Predictive, Horary and Electional? If not, why? An enquiring mind yearns to understand the basis on which years are distributed to planets under the Udu Dasa system. Rahu and Ketu do not figure in Kalachakra Dasa system. They do not get a place in the Ashtakavarga. Their presence in the yoga system is practically nil. They have no houses to own. They are not treated as elaborately as the other planets by all the authors. How did they happen to get 25 years—a lion's share—of human life to rule under the Udu Dasa system? While there are more than 365 *savana* days in a year, the Dasa *apahara* and *chidra* are calculated taking into account only 360 days. Will there not be a discrepancy in the time factor while giving predictions? Why was a shorter year fixed for this system.

I told myself that I would not rest until I could find answers to these questions. Though years of reading and enquiry proved fruitless as far as answers to these questions were concerned I still remained optimistic. The sages and seers who have written the *Horas, Samhitas, Siddhantas* etc. with inimitable details would not have omitted the needed details leaving posterity in doubt. Somehow I felt these texts contained the required information somewhere. It was our own inability and lack of research in this science that had landed us in the lurch. Though these bits of information are not absolutely necessary for studying horoscopes and giving predictions are they not essential from the scientific point of view?

Years rolled on, horoscopes flowing through my hands in the routine way. Only two or three educated consultants had raised these questions, but that kept the cinders smouldering. It was in 1958 when a friend of mine, a great scholar in Sanskrit and Astrology, who had specialised in physiognomy and had written a few books on the subject, phoned me from Trivandrum. He said that a *sanyasin* learned in Astrology was at Trivandrum, that he had met him already and that I should meet him at all costs. Had the information come from any other source I would have simply brushed it aside. But the old pundit to whom I had confided my doubts would not have called me over the phone on mere hearsay. Moreover he had met the *sanyasin* in person. By the next afternoon I was at Trivandrum. I expected a good crowd before the *sanyasin* and feared whether I could meet him at all. But these doubts and fears vanished when I entered the house. There was only one gentleman sitting on the verandah before the room where the *sanyasin* was. The following is the gist of the talks we had.

The *sanyasin* learnt Astrology as he had a liking for it even before he met his Guru, but mainly it was to engage his mind in a subject he liked during the leisure hours after he had finished his daily prayers during the early years of his stay in the Ashram. He had raised the same questions (allotment of years to planets in the Dasa system, years for Rahu and Ketu etc.) before his Guru. The Guru had brought out a book, rather a bundle of oblong thick sheets of paper about a foot long and less than 6 inches wide neatly tied up with two wooden pieces of the same length and width at the top and bottom. Taking out sheets from somewhere at the bottom the Guru had read out the verses explaining the contents of each. The *sanyasin* continued that the verses were terse and tough, the contents being some sort of calculations and some anecdotes. Though the Guru dealt with the topic for two days the *sanyasin* could not comprehend them fully. The Guru after explaining how the order of placement of *Bindus* in Ashtakavarga came about closed the portion saying that such details were not so important as they formed the appendix part of the text. The *sanyasin* also did not pursue the subject as the whole study of astrology was only a pastime for him. To my prayer whether he would help me get at the verses or the name of the book in which the subject had been mentioned his reply was that

(Continued on page 209)

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CLOSE TIMING OF MARRIAGE—III$_b$*

Dr. (Mrs.) Lalita Gupta
Mrs. Kamala Sood
Miss Purnima Joshi

Mr. M. N. Kedar
Mr. J. N. Sharma
Mr. S. N. Kapoor
Mr R. K. Misra

27 months' period—Saturn and Jupiter

We have shown in the first and second parts of this article how to narrow down the time of marriage to twenty-seven months through the transit effects of Saturn and Jupiter.

1 year period—Jupiter

Then in the first half of this paper we have shown how the period of those twenty-seven months can be reduced to one year through the transit effects of Jupiter.

The exclusive study of Jupiter's effect on the 5th house and its lord and Venus and the 9th house and its lord shifts the focus of aspects from the 7th house and its lord along with Lagna and its lord to another area.

6 months' period—Mars

The problem now is to reduce the period of one year further into six months. This is done by watching the transit effects of Mars within the one year period indicated by Jupiter.

Mars being a faster moving planet compared to Saturn or Jupiter has to single-handedly do all that Saturn and Jupiter do together and then Jupiter does alone. To be specific what Mars has to do before anyone's marriage is:

(a) Like Saturn and Jupiter Mars must cover within a period of six months the 1/7 axis *i.e.* aspect:

(1) Lagna and 7th house or
(2) Lagna and 7th lord or
(3) Lagna lord and 7th house or
(4) Lagna lord and 7th lord.

(b) Then Mars must like Jupiter cover within six months:

(i) Venus and 5th house
(ii) Venus and 5th lord
(iii) 5th house and 5th lord.

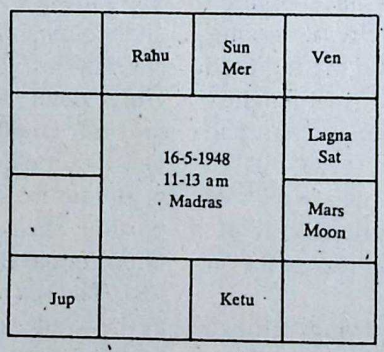
Caution

In those periods when Mars stays very long in one Rasi as in 1986 when he stayed for a long period in Sagittarius, he will do so in two ways.

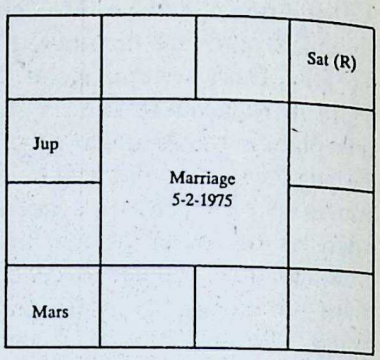
(a) Through retrogression.

(b) Through its transit into the Navamsa of those Rasis where relevant significators like Lagna, Lagna lord, 7th house and 7th lord and 5th house and 5th lord and Venus in a horoscope are posited.

The principles given here have been explained through practical examples earlier. We will give in tabulated form the analysis of our data with illustrations taken from examples from other's data. The first example is from Astrological Miscellany (*A.M.*, Dec. 1977. Born 16–5–1948):



By way of re-capitulation we will show step by step our three-tier scheme of composite transits for prediction about marriage before concluding with our full four-tier scheme.



First Tier (Saturn–Jupiter)

(a) Saturn in Taurus till June 10, 1973 was aspecting the 7th lord in Lagna covering the 1/7 axis.

(b) Jupiter in Capricorn till February 8, 1974 was covering 1/7 axis in two ways.

Second Tier (Only Jupiter)

Now Jupiter transited into Aquarius and aspected Venus and 5th lord between 10–2–1974 and 18–2–1975.

Third Tier (Only Mars)

(a) On the day of marriage Mars was aspecting Saturn in Lagna to cover 1/7 axis as in the first tier scheme.

(b) Between December 3, 1974 and January 11, 1975 Mars from Scorpio covered the 5th house and Venus as in the second tier of the scheme.

The marriage took place on 5.2.1975.

Again taking another example from Mrs. Gayatri Devi Vasudev's Miscellany we are showing how during both marriages this three tiers of our Four-Tier scheme of composite transits (F.T.S.C.T.) works.

*Part IIIa of the article has appeared in *A.M.*, December 1986.

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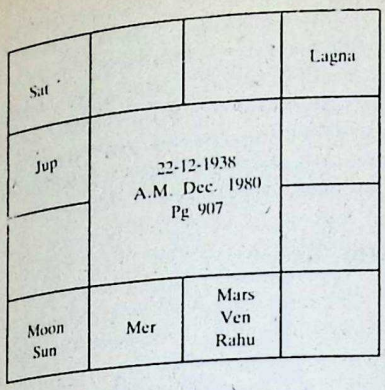
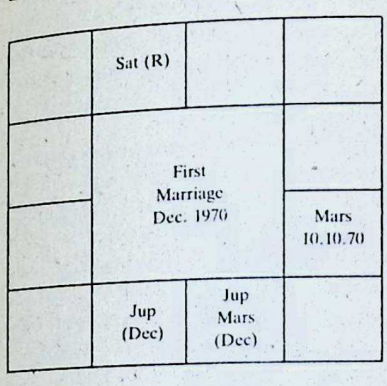
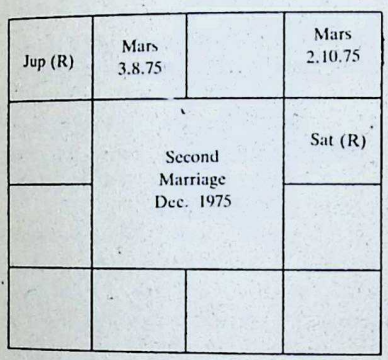






1st Marriage

First Tier

(a) Saturn aspects Lagna from Aries but (R) aspects the 7th house from Pisces covering 1/7 axis.

(b) Jupiter from Libra aspects Lagna and 7th lord.

Second Tier

Jupiter is on Venus in the 5th house.

Third Tier

(a) Mars is on Venus in the 5th house.

(b) Upto October 10, 1975 Mars from Leo aspected 1/7 lords.

2nd Marriage

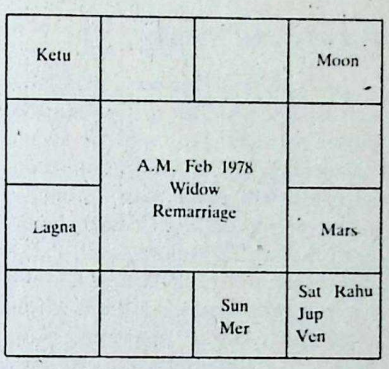
(a) Saturn (R) covers 1/7 axis from Gemini.

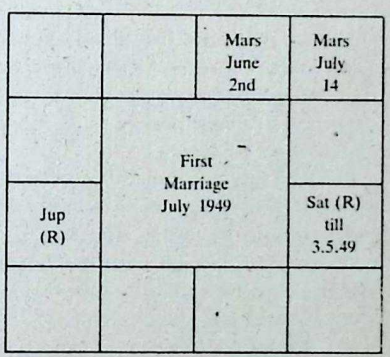
(b) Jupiter (R) from Aquarius is on the 7th lord and aspects Lagna.

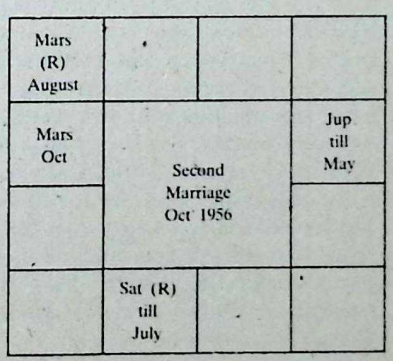
Jupiter (R) aspects Venus in the 5th house.

(a) Till 3–8–1975 Mars aspected Venus in 5th house.

(b) On the date of marriage he was on 1/7 axis.







Here we are illustrating the application of our research to the case of widow-remarriage discussed by Mr. P. N. P. Gupta.

I.T. (a) In the first marriage Saturn (R) in Leo covers 1/7 axis and so does Jupiter in Lagna.

II.T. (b) Jupiter from Capricorn covers Venus, 5th, 5L and 1/7 axis.

III.T. (c) Mars from Gemini performs all functions in one stroke.

Remarriage

I.T. (a) Saturn (R) in Scorpio till July 1956 covers 1/7 axis

(b) Jupiter in Cancer covers 1/7 axis.

II.T. Jupiter in 7th house fulfils our rule.

III.T. Mars from Pisces performs all his duties in one stroke.

Readers may apply, till this stage, three-tiers of our F.T.S.C.T. formula and give us helpful, technical comments as our research has given us very high percentage of success as given under:

(1) Venus and 5th lord or 5th house—in all hundred cases.

(2) Lagna or Lagna lord and 7th and 7th lord—in all hundred cases.

(Mars in transit has aspected or transited these points within six months).

Please Note

A retrograde planet gives effect from the previous house, also a principle of Bhrigu, which works effectively and correctly. A retrograde planet we find performs the following functions:

(a) It fulfils its promise by transiting into a Rasi and aspecting three houses (Total 4).

(b) When he retrogrades, he additionally covers the preceding house and aspects three more houses (four additional houses, taking the total to 8).

(c) When he retrogrades into a preceding house, say, from Leo to Cancer, he will perform his functions, four from Cancer, and four from Gemini, not from Leo.

Thus slow planets like Saturn and Jupiter will cover four houses when direct and four more when retrograde, which is what faster moving planets,

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except Moon will do, say, in about ten months.

Rule Applied	Transit of Mars			
	Venus and 5th house or 5th lord		Lagna and Lagna lord or 7th or 7th lord	
Examined No. of cases	Any Exception	Percentage	Any Exception	Percentage
100	No	100%	No	100%

Summary: Observations: Conclusions

We are concluding the third part of our research (F.T.S.C.T.) with some observations, briefly first.

(1) Some clues as to what planets do, generally and specifically, can always be had from the words used for them by our Rishis. Maharshi Bhrigu has used Saturn for timing events and we find that invariably true. We have done that instead of sticking to the rather narrow conception of Saturn being a malefic.

(2) Again Maharshi Bhrigu's principle that Jupiter (Jeeva) represents fruition of efforts clearly is a pointer to the fact that Jupiter's transit at the time of marriage represents religious, divine, orthodox approval of a conjugal tie.

(3) Mars, dynamic, inflammatory, youthful male (Kumaran Shaktihastam) represents flow of life's energy in a certain direction as in one's birth horoscope, so in transit. Moving towards one's 7th house and its lord, and, Venus, representing conjugal life, Mars in anyone's horoscope is the Arjuna of Mahabharata, advancing towards his Subhadra (Venus). If it is the brave that wins the beauty, Mars is the brave man and Venus, the beauty.

(4) As far as we are aware no one has made use of Mars and his transit for timing marriage as we have in a composite transit.

Special Aspects

(1) From the above observations it would be obvious that the special aspects of Saturn (3rd and 10th), Jupiter (5th and 9th) and Mars (4th and 8th) would have to be understood, perhaps as the mother of Mr. K. N. Rao explained them to him after her fifty years of astrological research. They were: **Work (10th house) hard (3rd aspect) is what Saturn's aspect should mean; fruits of your action of past (5th aspect) and present (9th aspect) is what Jupiter indicates. Since marriage brings in two clear responsibilities of procreation for the continuation of the human race (the Ardha-Nareeshwara element in us) and building a castle of comfort, according to one's own resources, for looking after a family is represented by the aspects of Mars (4th and 8th).**

Planets and Trinity

(2) The great Parasara refers in the very beginning of his great work to each planet representing one of the Avatars (incarnation of God), Sun, Lord Rama, Moon, Lord Krishna, Mars, Lord Narasimha, Mercury, Lord Buddha, Jupiter, Lord Vamana, Venus, Lord Parasurama, Saturn, Lord Koorma, Rahu, Lord Varaha and Ketu, Lord Meena.

(3) An Avatar performs simultaneously both functions of saving (*Paritranaya*) and destroying (*Vinashaya*) as Lord Krishna says in the *Smd. Bhagavad Gita*. All planets must, therefore, according to one's horoscope, create as Brahma, preserve as Vishnu and destroy as Rudra.

(4) Similarly the aspects of planets, whether in one's horoscope or in transit, point towards the events about to happen in one's life with each individual, society or nation putting on those events its own label of "good" or "bad".

(5) Therefore, our view of aspects of planets is (we will prove it later) that they are creative, protective and destructive. **To regard the aspects of Saturn and Mars as merely destructive, as is done, appears illogical if, even malefics represent Avatars.** But since Maharshi Parasara has referred to them as malefics it is obvious that Saturn, Mars, Rahu, Ketu and Sun would seem more eager than other planets to reveal their Rudra element than Jupiter, Mercury, Venus and Moon. Benefics acquire Rudra element when in association with Saturn, Mars, Rahu, Ketu and Sun.

(6) It is our firm view that a malefic in association with a malefic; a malefic in association with a benefic, a benefic in association with a benefic will always be creative, protective and destructive in the reverse order. Such a total view must always be taken.

Our Research

Our research has shown us (we have worked on more than one thousand horoscopes though we are giving here only 100 horoscopes with their 100 Navamsas and 100 horoscopes showing planetary transits during marriage) that in predicting marriage the most scientific approach is:

(a) First fix the period of marriage after taking factors of delay and computing them in terms of time. The Kedar-Sharma formula of delay (to be referred to in future as K.S. formula) has given us high percentage of success and we will publish that paper in course of time.

(b) The see if the relevant sub-period running in the Vimshottari Dasa is a qualified match-maker or not. That paper too will be published later showing how other Dasa-systems also work. **The amazing truth that will get revealed is that the Hindu system of progression, through Dasa-system is quick, easy and infallible and that these systems do not conflict with each other.**

(c) Finally we will show how composite transits, **as we have done**, through the application of F.T.S.C.T. formula during the period of marriage point in one direction, the house of marriage (the seventh house and its lord) and the house of progeny (the fifth house and its lord). Since an overwhelming majority of men and women must get married all planets aspect the seventh house because they have seventh aspect from their position. On the eve of marriage transiting planets focus their aspects on the seventh and fifth houses and their lords in a horoscope indicating the arrival of time for marriage and fatherhood and motherhood.

Clarification

A clarification becomes necessary as to why we have taken up transits of

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planets first, *i.e.* have decided to present our research papers in a reverse order. We have among others two very good reasons for doing it.

(a) The so-called scientists, including some Nobel-laureates and at home, our own Ramannas and Narlikars, not to speak of our astro-physicists, who borrow knowledge of science from the west also borrow their prejudices to pose as intellectuals and "scientific" minded persons, have made totally irrational, prejudiced and unscientific attacks on astrology instead of (if they had modesty and humility) keeping themselves away from this controversy to participate in which their incompetence is glaringly evident.

Here we are giving statistical evidence, proving that transiting planets affect human destiny, in this case causing marriage. Let anyone, technically well-equipped, challenge us by disproving our research here.

(b) Since most of the astrologers know the use of Vimshottari Dasa and have been using it with great success our research in Dasa-systems will give them more happiness than knowledge. But in the case of our F.T.S.C.T. formula, we are aware that we are offering something novel, innovative, all based on the principles of great Maharshis of our land.

Male Horoscopes

Sl.No.	DOB / DOM	Vargas	Sun	Moon	Mars	Mer	Jup	Ven	Sat	Rahu	D.K.	Ms	Ascendant
1	9-8-35 / 21-11-70	R	4	8	7	5	7	5	11 R	9	7 MARS	12	7
		N	10	8	10	7	1	9	11	9	10	7	12
		T	8	5	6	8	7	7	1	11	6	–	–
2	19-4-23 / 27-2-52	R	1	2	2	1	7 R	11	6 R	5	2 MOON	8	12
		N	2	11	12	5	1	3	4	8	11	6	6
		T	11	12	7	11	12	10	6	11	12	–	–
3	8-10-23 / 19-5-51	R	6	5	6	6	7	6	6	5	6 MARS	11	8
		N	5	7	10	11	3	6	6	6	10	3	8
		T	2	7	2	1	12	3	6 R	11	2	–	–
4	15-9-34 / 10-12-67	R	5	8	4	6	7	5	10 R	10	7 JUP	3	5
		N	9	6	9	2	7	4	6	2	7	3	7
		T	8	12	10	8	5	7	12	1	5	–	–
5	25-1-55 / 19-10-85	R	10	11	12	10	4	8	7	9	4 JUP	2	6
		N	1	7	8	6	4	11	3	4	4	10	5
		T	7	9	6	7	10	6	8	1	10	–	–
6	4-2-40 / 27-1-73	R	10	8	12	10	12	11	1	7	1 SAT	11	7
		N	4	12	12	4	8	3	1	7	1	2	2
		T	10	7	8	10	10	9	2 R	9	2	–	–
7	25-5-55 / 1-2-81	R	2	3	3	3	4	1	7	9	3 MER	9	5
		N	1	3	8	7	4	5	2	2	7	2	2
		T	10	9	11	11	6 R	10	6 R	4	11	–	–
8	1-9-55 / 17-5-81	R	5	10	5	6	4	5	7	9	6 MER	5	4
		N	5	6	4	11	11	5	1	1	11	7	7
		T	2	7	1	2	6 R	2	6 R	4	2 SAT	–	–
9	5-7-41 / 29-4-79	R	3	8	12	3 R	2	4	2	6	2 SAT	3	7
		N	12	4	6	11	2	7	10	10	10	1	11
		T	1	2	12	12	4	12	5 R	5	5	–	–
10	29-7-55 / 28-3-79	R	4	8	4	4	4	4	7	9	4 VEN	2	4
		N	7	6	9	4	8	4	1	1	4	6	5
		T	12	12	11	12	4	11	5 R	5	11	–	–
11	22-11-13 / 16-2-41	R	8	5	4	8 R	9	7	2 R	11	4 MARS	10	8
		N	5	5	4	6	8	12	4	3	4	3	8
		T	11	6	9	11	1	10	1 R	6	9	–	–
* 12	10-11-22 / I. 5-5-48	R	7	3	10	7	7	8	6	6	7 MER	1	9
		N	2	3	2	9	10	8	4	11	9	6	7
		T	1	12	5	1	9 R	3	4	1	1	–	–
	II. 29-1-78		10	6	4 R	9	3 R	10	5 R	6	9	–	–
13	25-12-51 / 13-2-76	R	9	7	6	8	12	7	6	11	9 SUN	8	3
		N	3	3	5	10	7	3	4	10	3	5	11
		T	10	3	2	10	12 R	9	4 R	7	10	–	–
14	10-5-49 / 22-11-72	R	1	6	1	2	10	2	5	1	2	2	7
		N	8	6	5	3	12	10	2	1	10	3	12
		T	8	4	7	8	9	7	2 R	9	7	–	–
15	4-12-43 / 9-12-67	R	8	11	2 R	9	5	7	3 R	4	9 MER	8	7
		N	9	10	4	1	2	7	7	8	1	10	12
		T	8	11	10	8	5	7	12	1	8	–	–
16	20-8-24 / 15-5-73	R	5	1	11	6	8	3	7	4	6 MER	11	11
		N	2	5	9	10	9	1	8	12	10	9	2
		T	2	7	11	1	10	2	2	9	1	–	–
17	24-4-34 / 22-11-62	R	1	5	1	12	6	11	11	10	5 MOON	6	12
		N	4	1	3	10	5	2	8	4	1	2	7
		T	8	6	4	8	11	7 R	10	4	6	–	–

* Sl. No. 12–Only single transit taken for statistical purpose, but show the applicability principles both transits are given.

(Continued on page 203)

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PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—IV*

W. J. TUCKER, D.Sc., Ph.D.

THE new method of rectification disclosed in the preceding article revealed that the Point Ascendant of Her Majesty Queen Elizabeth II was located at Aquarius 8° at her birth. Consequently we proceed to erect her horoscope as shown in Fig. 2; after which we must ascertain her birthstars marking the natal positions of the principal planets. We find them to be:–

Venus 14 Uranus 7-22 Mercury 4-41		Sun 0-14	
Lagna 8 Mars 20-33 Jupiter 22-33	Figure 2 QUEEN ELIZABETH II 21-4-1926		
			Neptune 22-2 Moon 12-30 R
	Saturn 24-26 R	Kethu	

Star	*Right Ascension*	*Declination*	*Marking the Birth position of*
o-Piscium	01. 43. 14	+ 9°	the Sun
a-Cancri	08. 56. 15	+12°	the Moon
o-Leonis	09. 38. 58	+10°	Neptune
32-Librae	15. 25. 56	$-16\frac{1}{2}°$	Saturn
v-Aquarii	21. 37. 49	−17°	Jupiter (☌ δ 2l)
20-Piscium	23. 45. 50	− 3°	Uranus
-Capricorni	20. 43. 40	−25°	Point Ascdt.

In addition to the above, the zenith is of supreme importance. In the case of a queen or king destined to reign, it will be found that the birthday planet (in the case of Queen Elizabeth it is Mercury, she having been born on a Wednesday) will transit the zenith both on the day of the marriage and on the day of birth of the first-born (*i.e.*, the future reigning monarch).

Let us now test the transits which have in the past operated to bring about specific events in the life of Queen Elizabeth II.

Marriage

The Queen's marriage took place on November 20th, 1947, a Thursday (Jupiter's day).

Note first of all that the heliacal rising on that day occurred with the Sun on an hour-circle that picks out *Beta Serpentis* (R.A. 15.44.18, Decl. + 15° 33′).

The Moon at the time of the marriage was transiting *v-Aquarii* (*i.e.* the star which marks the position where the conjunction of Mars with Jupiter occurred at her birth) in her 1st house.

Saturn (the Queen's horoscope-ruler, *i.e.*, ruler of her Ascendant) was transiting *a-Leonis* in her 7th house (marriage).

The Queen's birthday planet is Mercury (she being Wednesday born). Note that on the day of the wedding, Mercury was exactly at the zenith of her horoscope, being then at ♏8°.

The above are facts which elicit the all important factors to look for when predicting the event of marriage.

The Queen's First Broadcast

Princess Elizabeth (as she was then) first came to the microphone to address the world on April 21st, 1947. That event was heralded by the fact that the New Moon of Monday (the Moon's day), April 21st, 1947, occurred exactly over *o-Piscium* (the birthstar marking the natal position of her Sun) at the heliacal rising, and on an hour-circle that rung a bell with *Epsilon-Cassiopeaia*. Note that this heliacal rising of the New Moon occurred in her 3rd house broadcast communications.

The Birth of Prince Charles

The Prince of Wales was born on Sunday, November 14th, 1948. The Sun's hour-circle at

*Part III of the article has appeared in the *A.M.*, December 1986.

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the heliacal rising of that day connected with δ *Lupi* (R.A. 15.18.40, Decl.—40° 30′), which will be an important star in the life of Prince Charles.

At the moment the Prince was born, the Moon was transiting the Queen's birthstar *o-Piscium* (*i.e.*, the exact position of her natal Sun in Taurus).

At the time of the birth, Mercury was at ♏ 6½° transiting the zenith of the Queen's horoscope; and again you are reminded that Mercury is the Queen's birthday planet, she having been born on a Wednesday.

The Birth of Princess Anne

The Queen's second child—Princess Anne—was born on Tuesday, August 15th, 1950. At the heliacal rising on that day, the Sun's hour-circle connected with *k-Hydrae* (R.A. 9h. 38m.) 20s. Declination—14°) which becomes an eventful star in the life of the Princess.

At the time of her birth, the Sun transiting the Queen's birth star *o-Leonis* (marking the position held by Neptune at the Queen's own birth). Do not forget that at the Queen's birth, Neptune formed part of the following major configuration: [(Mars conjunction Jupiter) opposition Neptune] square Saturn.

Again at the moment of her birth of the Princess, the Moon was conjoined with Mercury at ♏18° 50′. The significance of this is to be seen in the fact that Virgo is the *fifth* sign (*i.e.*, the houses of children) from Taurus—the Sun-sign of the Queen.

Coronation of Queen Elizabeth II

Elizabeth was crowned Queen on Tuesday, June 2nd, 1953.

At the time of the Coronation the Sun's hour-circle connected with *ν-Tauri* (4h. 0m. 58s., Decl. +5° 52′) which will become an important star in the Queen's reign.

The Moon at the time of the heliacal rising on that day was at ♒8°—the Queen's Point Ascendant!

This was Tuesday—Mars' Day—and the Queen's birthday planet Mercury was conjoined with Mars at ♑22° in exact trine with *ν-Aquarii* (that birthstar of Her Majesty) which marks the position where the Mars–Jupiter conjunction occurred at her birth.

Having now demonstrated the significance of certain transits that produced specific events in the past life of Her Majesty, let me now attempt to show you how future events in the life of the Queen may be predicted.

To do this, of course, we have first to familiarise ourselves with certain salient facts connected with the Queen's horoscope, the principal of which are the following:

Mercury—the Queen's birthday planet—will colour all Her Majesty's activities in life. In addition to the heightened aesthetical sense which she derives from the Venus-ruled sign of Taurus in which the Sun appeared at her birth. Her Majesty has the powerful mental stimulation of Mercury to render her fertile in inspiration and in ideas. It is under this influence that she reveals herself to be the bright and careful extrovert type of personality which we know her to be.

Saturn—the ruler of her ascendant—is the Queen's planet of destiny. At her birth—fortunately—Saturn was in trine aspect with Uranus—the co-ruler of Aquarius.

Saturn at the Queen's birth was in Scorpio; and Scorpio is the 7th sign from Taurus—a fact which indicates that marriage will be one of the most important events in her life. This the Queen undoubtedly realised very well beforehand, and I am sure her future husband was chosen with great care. For the presence of the trine from Uranus was there present to guarantee the wisdom of her choice.

However, there is a reverse side to this particular medal which we have to examine. For Saturn at the birth of Her Majesty was forming the composite configuration which has already been cited, namely [(Mars conjunction Jupiter) opposition Neptune] square Saturn.

If this particular configuration appeared in the horoscope of an ordinary person, I would deduce early widowhood as part of the indication. However, appearing in the horoscope of someone of exalted rank such as that of a reigning monarch, it can mean quite the reverse.

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Grave danger is to be apprehended from the date when Uranus transits over the birthstar marking of natal position of Neptune. In the Queen's horoscope that birthstar is *o-Leonis* over which Uranus will pass in 1960.

From that date it is to be feared that Her Majesty will become exposed to three separate dangers which I will specify in order of probability and of importance:

(1) Danger of mortality through an accident. The principal danger is aviation, and the Queen's advisers should dissuade Her Majesty should she manifest a desire to travel by air at any time during the two years 1960 and 1961.

(2) Danger of assassination. This danger will be less menacing, but the period in which precautions should be taken to protect the person of Her Majesty against potential assassins of the political or insane types, stretches from August 1960 to July 1961.

(3) Possibility of a serious illness. Here the danger areas are centred in October 1960, and January/February and July 1961.

In August. 1960 Uranus will coincide in right ascension with *o-Leonis* but will by-pass that star with a margin of 5° of declination—which is a lot. Therefore it is doubtful whether action will be triggered off in that particular month. However, in October 1960, Uranus will come into square aspect with *32-Librae*, the birthstar marking the natal position of Saturn—the Queen's horoscope ruler. At the same time Jupiter will form square aspect with *20-Piscium* (the birthstar marking the natal position of Uranus), but will himself be in trine with the transiting Uranus, thus affording some hope of a mitigation of the imminent danger.

However, it is most important to pay attention to what is meantime happening to the Queen's birthday planet Mercury. It will be found that in October 1960, Mars will be opposing Saturn across Cancer–Capricorn (the 6th, 12th health houses) which the natal position of Mercury will be double-squaring, though not within close limits.

At the immediate moment I do not possess a detailed ephemeris for 1960, but I deduce that the deadline will occur in October 31st, 1960 on which day the Sun should rise with Neptune at ♏ 8°. This heliacal rising of Neptune would therefore coincide exactly with the Queen's zenith. That seems to me to be the most dangerous date of all.

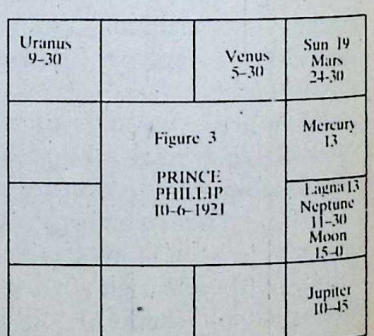
However, should that menacing configuration be safely negotiated, the next to be encountered will form with similar configurations is January 1961, the deadline falling on the 22nd on which day the heliacal rising occur at ♒8° at the Queen's Point Ascendant.

The third menacing period will come up with the heliacal rising of July 7th, 1961—a heliacal rising of Saturn at♒15°. On that day Neptune will again beat♒8° at the zenith. However, I deduce that Jupiter may be at the Queen's Point Ascendant at that time—in which case there will again be hope, especially as the point of the zodiac marked by natal Mercury is not involved in the current configuration.

However, there is no doubt that the configurations which have now been pointed out are indeed the most formidable that Her Majesty will have to face for many a year. However, if these dangerous moments can be safely negotiated (and certain elements of the configurations concerned do lend some encouragement for hope) then the Queen's reign will continue tranquilly.

At this point I propose to demonstrate other means whereby the timing of these future events in the Queen's life may be checked.

First of all let us turn to the horoscope of the *Duke of Edinburgh* (Fig. 3). In Prince Philip's horoscope the planet Mercury is obviously the representative of his wife, for it is the Queen's birthday planet. Therefore, when attempting to read the nature of any events affecting the Queen, regard must be paid to the birth position of Mercury



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in his chart. With that knowledge in mind let us note that when the Mars–Saturn opposition of October 1960 forms, Mars will simultaneously be transitting over that birthstar of Prince Philip which marks the position which Mercury occupied at his birth. We shall find it located at the cusp of his 12th house.

Turning now to the horoscope of *Prince Charles* (Fig. 4), the planet Mercury, for the same reason (*viz.*, that Mercury is the Queen's birthday planet), is to be regarded as emblematic of his mother. Mercury at the Prince's birth was at ♏ 7° at the nadir of the horoscope (*i.e.*, the cusp of the 4th house—the house of the mother).

		Moon 1	
	Figure 4 PRINCE OF WALES 14–11–1948		
Jupiter 0			Lagna 5
Mars 21	Mercury 7 Lagna 2–3	Nep. 14 Venus 16	Kethu 5–8

In October 1960 Neptune will arrive at ♏ 7°, passing over the birthday marking the natal position of his Mercury! Uranus will be squaring his natal Sun from his 1st house; and on October 31st, Jupiter will reach ♐ 0°, completing the first cycle in the life of the Prince and at the same time opposed the birth marked out by the natal position of Uranus. Jupiter, however, will be trining his natal Moon at the zenith, thereby offering hope of the Queen's recovery.

It will therefore be seen that forthcoming events, which are indicated by transits, are plainly reflected in the horoscopes of members of the family who are intimately concerned with those events.

(Reproduced from the *A.M.*, August 1959)

CLOSE TIMING OF MARRIAGE

(Continued from page 199)

MALE HOROSCOPES

SL.NO.	DOB / DOM	VARGAS	SUN	MOON	MARS	MER	JUP	VEN	SAT	RAHU	D.K.	MS	ASCENDANT
18	30-7-38 / 2-5-63	R	4	6	4	5	11 R	5	12	8	6 MOON	3	12
		N	8	10	7	4	9	8	11	4	10	12	10
		T	1	5	4	2	12	12	10	3	5	–	–
19	30-8-57 / 8-2-85	R	5	7	5	6	6	6	8	7	6 MER	11	1
		N	5	2	7	10	1	3	8	12	10	10	8
		T	10	6	12	10	10	12	8	1	10	–	–
20	18-10-38 / 12-12-64	R	7	4	6	7	10 R	8	12	7	7 SUN	1	8
		N	7	11	10	8	6	6	10	2	7	4	7
		T	8	11	5	9 R	1 R	7	11	2	8	–	–
21	7-9-55 / 23-11-73	R	5	5	3	5	6	4	3	3	5 MER	6	8
		N	7	9	8	1	12	8	3	11	1	4	5
		T	8	7	1 R	7	10	9	3 R	9	7	–	–
22	16-7-63 / 4-11-84	R	3	2	5	4	12	3	10 R	3	4 MER	8	1
		N	3	11	9	4	11	12	6	3	4	9	5
		T	7	12	9	8	9	8	7	2	8	–	–
23	18-8-48 / 10-3-78	R	5	10	6	5	8	3	5	1	5 SUN	9	5
		N	1	1	5	3	11	12	1	5	1	2	2
		T	11	12	3	12	3	12	5 R	6	11	–	–
24	27-4-53 / 7-12-85	R	1	6	2	12	2	12	6 R	10	2 MARS	1	3
		N	5	4	11	9	11	10	6	2	11	7	1
		T	8	6	7	8 R	10	8	8	1	7	–	–
25	28-4-29 / 12-3-66	R	1	8	3	1	1	1 R	9 R	1	1 MER	2	12
		N	5	12	3	8	8	1	3	9	1	4	6
		T	11	8	12	12 R	2	10	11	2	10	–	–
26	16-6-38 / 24-9-66	R	3	10	3	2	11	4	12	8	3 SUN	9	4
		N	7	11	10	8	9	5	11	4	7	9	5
		T	6	10	4	6	4	5	12	1	6	–	–
27	3-7-54 / 10-3-84	R	3	4	9 R	3 R	3	4	7 R	9	9 MARS	1	1
		N	12	8	3	1	11	11	9	7	3	1	1
		T	11	2	8	11	9	11	7 R	2	8	–	–
28	5-8-39 / 12-10-68	R	4	12	10 R	4 R	12	4	1	7	10 MARS	1	8
		N	9	8	10	12	8	7	3	10	10	4	10
		T	6	2	5	6 R	6	7	1 R	12	5	–	–
29	13-1-51 / 30-6-82	R	9	12	10	9	11	10	6 R	11	12	8	8
		N	9	5	6	3	11	1	12	3	5	7	9
		T	3	7	6	2	7	2	6	3	7	–	–
30	16-7-52 / 29-4-77	R	4	1	7	4	1	4	6	10	4	5	9
		N	4	9	11	12	7	5	2	6	4	7	2
		T	1	5	12	1 R	2	12	4	7	1	–	–

[Concluded

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ASTROLOGICAL PORTRAITS OF CHRIS AND MARTINA

S. K. KELKAR

NEXT to soccer and cricket, tennis is one of the most fascinating games in the world. "Tennis provides unique clash of one personality against another in the form of unrivalled athletism and artistry", said Lance Tingay, President, Lawn Tennis Writers Association and Wimbledon's official historian.

The history of Wimbledon can be traced back to 1877. On July 9, 1877 the list game was played among amateurs. With the advent of the ladies championships at Wimbledon in 1884, a new dimension was added to the game. The women brought excitement, social participation and glamour to tennis.

During the last decade Chris Evert and Martina Navratilova have dominated the tennis field as will be seen from the table below:

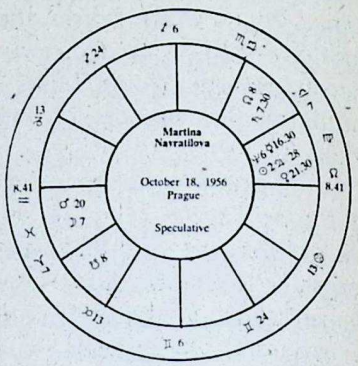
	Chris	Martina
Wimbledon	1974, 1976, 1981	1978, 1979, 1982, 1983, 1984, 1985, & 1986
US Open	1975, 1976, 1977 1978, 1980, 1982	1983, 1984
French	1974, 1975, 1979 1980, 1983	1982, 1984

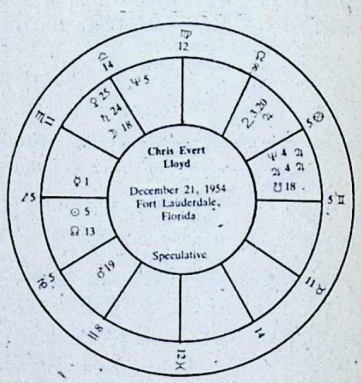
Chris Evert Lloyd

Chris was born on 21–12–1954 at Fort Lauderdale, Florida where her father was a teaching professional. She took to tennis readily, though by her own admission, she was skinny and small-boned. Unable to hit a tennis ball with one hand on her backhand, she started using a double–fisted shot to get better control on the ball. When she was nine years old her father was trying to make use of one handed backhand. It was an unsuccessful experiment for Chris was soon using both hands doggedly to her father's utter disgust.

It was Jim Evert's opinion that his daughter Chris did not have the aggressive nature to be a capable net player, despite the fact that several junior California players were being trained to follow their service to the net.

Consistency has marked Chris Lloyd's career from the time she began playing as Miss Evert. In 1970, she scored a surprise win against Margaret Court at a tournament in North Carolina and made her appearance in the US courts in 1971. In 1972, she made her Wimbledon debut with a record so impressive that she was seeded. In 1973 this girl was a finalist at the Italian Open, French Open and Wimbledon. In 1974, 1976, 1981 she was champion at Wimbledon.





After checking up the brief biographical sketch, significantly her delicate health and base liner, it is felt that she was born in Sagittarius (Nirayana) ascendant with the Sun and Mercury close to it. All the main characteristics of this sign fit her aptly. She is basically full of vigour and feminity. All the observers have agreed that she is consistent in tennis which is the key point of Sagittarius personality. Venus-Saturn are in full conjunction in Venusian asterism.

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Pubba in Leo. This combination makes one conscious of duty rather than happiness. Indeed, it is a gift that is needed for a successful sportsman. She possesses spiritual beauty. The Moon (in Leo) and Mars (Aquarius) are placed at 120°, which gives her daring, enterprise and bodily vigour. It helps to develop practical approach. This is good for women since it endows them with health. Jupiter–Herschel (both are retrograde) in the 8th from the Sun affected her courage and health, slightly.

As will be seen from the various records and outstanding performances the period between 1967 and 1973 was a formative period (Sun Dasa). From 1974 onwards she made rapid strides in tennis career and reached the pinnacle of glory. Even from 1984, she did not only maintain her pace but also marched forward. When Saturn approaches close to the birth Sun in 1988 she may not be able to click victory over rivals. However she will try her best to give wonderful performance, thanks to the transit of Jupiter in trine to radical Sun.

Martina Navratilova

Martina was born on 18–10–1956 in Prague, Czechoslovakia. Tennis did not come to her instinctively, although her mother and grandmother had played the game. It was anticipated by the parents that Martina would pick up ice hockey. She developed a fascination for the indoor courts at the age of 5 where she would play against the wall when no one else was watching. Martina, like Chris, was a stubborn learner who fashioned her own style around the basic skills. When her step-father explained that she was too small for her age to be playing the game in that fashion, Martina chose to ignore his advice. She started playing tournaments at the age of nine. She was often beaten but learned valuable experience. Her uncle from Canada provided her a lot of literature and magazines on tennis. She read about Billie Jean King and Rod Laver. She was a national champion in her country and the Czech tennis authorities gave her permission to play in the United States. Financially she was in tight position. In 1974 Chris and Martina met in the finals of the Italian Open, which the American girl won 6–3, 6–3. At 19, Chris was champion at Wimbledon.

After facing some defects, she preferred to live in America with a view to become number one. She chose to work with Tony Roche, winner of the five Wimbledon doubles titles with John Newcombe. In 1978 she won the Wimbledon championship, and riding the crest of confidence won the second US open title that year.

The observers of the style felt that Martina was an aggressive follower of the serve and volley credo. It is in the fitness of things Mars, the aggressive planet, be either at the M. C. or on the ascendant in such cases. I propose to fix it in the Ascendant i.e. the Aquarius (Indian style) presuming that she was born in the afternoon. Jupiter and Venus are both close and placed in the theatrical house (7th). It seems this is the best and a lucky combination for sportsmen, women and actors for it gives them chance to display skill, profoundity and artistry. The Sun-Neptune conjunction has contributed to following up pursuits vigorously, perhaps in a strange manner due to gifted mentality. It renders great enthusiasm for what-ever the subject accepts willingly or otherwise. Success, fame and recognition come to them as a matter of course but it also inclines the native to scandals (charges of lesbianism). The Sun-Pluto sextile betokens enormous physical energy.

Those who follow Dasas can apply them correctly here. There was balance of Mercury Dasa upto 1971. Ketu Dasa between 1971 to 1978 was rather tough and beyond that there was the most auspicious period of Venus (20 years).

In 1987, Saturn will in transit, square radical Mars and Jupiter and Venus. It means a newcomer as well as formidable champion will be at the court and it will be a herculean task for her to defeat the rival. In addition love-ties may distract her from tennis.

Had the authentic time of birth been available, my job would have been rendered easier to predict some thing positively and explain her inborn traits. I have to depend on the information available in magazines and books on the game. –138.86

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ANCIENT CLASSICAL WRITERS OF JYOTISHA—I

Varahamihira

K. R. KRISHNAMURTHY

[We are beginning from this issue a feature *Ancient Classical Writers on Jyotisha*. The writer Mr. K. R. Krishnamurthy who had a successful career in accountancy has made a deep study of Astrology and Hindu Astronomy. His interests also include Yoga, Tantra, Sanskrit, music and classical dance. He also writes regularly for some English and Tamil periodicals.

The first of the series rightly deals with Varahamihira, the great astrologer, astronomer and scientist.]

IN the history of Skandas (*Ganitha*, *Hora* and *Samhita*) from the onset of the Vikrama Era (58 B.C.), Varahamihira's name stands on a high relief. Mastery over *Chandas* (metre) as a magnificent poet, encylopaedic knowledge with amazing talents, admirable analysis with astute commonsense, piety and self-reliance, form part of the characteristics of the eminent author, Varahamihira. He was profoundly influenced by the writings of our ancient sages, which we find mentioned by him at several places in his works.

Varaha's Ancestry

In the 26th chapter of his Astrological work, *Brihat Jataka*, Varahamihira calls himself as the son of Adityadasa, whom he mentions as his first teacher, and hastens to add that he obtained the highest gifts by worshipping the Sun God at the village called Kapittaka in Ujjaini (Avantika).

Bhattotpala, the learned commentator on Varaha's works, calls him a learned Magadha Brahman and Avantikacharya. People from Magadha and Kalinga (Orissa) were well known worshippers of the Sun from ancient times, to which Sage Yagnavalkya can be quoted as an example.

There is an interesting anecdote told as to how Mihira got the prefix 'Varaha' to his name. When once, his royal patron, asked Mihira about his son's life span, Mihira is reported to have told him, that the youth would meet his end at the hands of a *Varaha* or a boar. One day while the boy was playing on the palace balcony he slipped, fell down the stairs and met with a fatal injury caused by one of the *varaha* images standing at the foot of the staircase. After this happening, he is said to have been known as 'Varaha' Mihira. It is also quite reasonable to assume that Mihira could have been given the name 'Varaha' by his parents, to honour Varaha, an incarnation of Vishnu, which the Kalingas and some Magadhas also adore.

Age of Varaha

The date of passing away of Varahamihira is furnished by Amaraja, a commentator on *Khanda Kaadyaka* of Brahmagupta, as follows:

"*Navadhika Pancha Satha Sankyaa Sake*
Varahamihira Acharyo Dhiram Gathe"

It means that Acharya Varahamihira went to heaven in the Saka Year 509 (587 A.D.).

The year of birth of Varahamihira is taken as Saka 427 (505 A.D.) on the basis of a reference made by the author in his astronomical work, *Pancha Siddhantika* to that Saka, in connection with arriving at the *Ahargana* for a required date.

According to *Pancha Siddhantika* (I–8–10), the epoch of Saka year 427 relates to *Chaitra Sukla Pradipad*. So, this work could have been written by the author in 505 A.D. Al-Beruni, who came to India in 1030 A.D., states in "Indica" that Varahamihira wrote *Pancha Siddhantika* 526 years before his time.

If the author wrote this *Karana* when he was 30 years old, he should have been born in 475 A.D. and should have lived for 112 years to reach 587 A.D. If born in 505 A.D. he should be 82 in

(Continued on page 208)

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ASTROLOGY IN HUMAN AFFAIRS*

Many people in the world, and more particularly in India, have unbounded and implicit faith in astrology. Some would not undertake a journey before ascertaining if the day and time of the commencement of the journey were auspicious, and the more orthodox have astrologers in their permanent employ, no task, even of minor significance, being undertaken without a previous consultation. While there are others who have little faith in astrological predictions, even the most sceptical are sometimes confronted with facts and circumstances which tilt the balance of their faith for or against an accepted belief.

Some 15 years ago, a case of cold-blooded murder was committed to the Court of Sessions and came up for hearing before me. The accused—a middle-aged Punjabi—had brought a young woman of easy virtue from his native parts and began to live with her in one of the western districts of U.P. Shortly after settling down, he had to go out on business, leaving the woman alone and promising to return after a few days. The man, however, did not return for months, and the helpless woman, with no means of sustenance, shifted to a sarai in the bazar to resume her former ways. When the man returned after a long period, he traced her and implored her to come back to him, but she refused. Subsequent entreaties made her more adamant.

A Cruel Murder

A few days later, one afternoon, the man went to the woman's place and found her washing her face in the verandah, in front of her room. He was armed with a knife. He dragged her upstairs, and, seated upon her body, inflicted a large number of gashes on her chest and face with the knife. A number of persons had in the meantime come up, but though they raised a commotion, none had the courage to intervene. After the woman had been done to death, the man rose and, heaving an audible sigh of relief, threw away the knife and jumped from the roof into an adjoining lane. He was overpowered here and taken to the police station, his clothes steeped in blood, along with the blood-stained knife. The defence was a complete denial. When asked how his clothes came to be covered with blood, his shrewd reply was that he had heard that someone had killed his sweetheart and, as he was madly in love with her, he had embraced her profusely bleeding body.

Queen Victoria died in January, 1901, after a long and prosperous reign, and was succeeded by her eldest son, King Edward VII, and a date was fixed for his coronation in Westminster Abbey. A ruling prince of Northern India was one of the distinguished invitees to the solemn ceremony. The Maharaja was an orthodox Hindu and elaborate arrangements for his voyage were made. A sufficient quantity of clean earth and also a large number of big copper vessels filled with Ganges water were to be a part of his extensive baggage.

The ship was to weigh anchor at an appointed date, but through some slipshodness in the arrangements the Ganges water did not reach the palace well in advance and the Maharaja grew anxious. His State Astrologer, however, told him that he need not worry, since the coronation would not take place on the date announced. "The coronation of His Imperial Majesty, to which all the crowned heads of Europe have been invited, is not a joke. It must take place at the appointed time," retorted the potentate.

The evidence produced on behalf of the prosecution was clear, cogent and convincing, with no evidence in support of the defence. The assessors were also unanimously of the opinion that the accused was guilty of murder. There being no extenuating circumstances to soften the rigour of law, the man was sentenced to the extreme penalty. The accused received the sentence with unconcern. On the following day the counsel who had appeared for him told me in

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court, while discussing some other matter, that although the case was clear that there could be no earthly possibility of his client's escape, the man had told him that his astrologer had predicted that he would never mount the gallows and that he would not die.

An appeal was taken to the High Court of Judicature, but it was dismissed and the sentence of death was confirmed. There followed the usual petition to the Governor of the State, for clemency, which was also rejected. The petition for mercy was then forwarded to the Governor-General, but it met with no better fate, and finally, after all this delay, a date for execution was fixed—but, lo, there intervened August 15, 1947, when India gained independence, and all sentences of death pending execution on that date were commuted to transportation for life. Thus the faith of the man in astrology and his astrologer proved justified.

Two True Stories

There are two other similar stories having a historical basis. When Earl Mayo—the Governor-General of India—was assassinated in the Andamans by a Pathan convict, there were no means of quick overseas communication and the news of his death reached India some days later. On the day of the assassination an astrologer of Banaras had said that "Our Raja is dead." Quick was the action taken by the guardians of the law, and the poor astrologer was put behind the bars for propagating this baseless and alarming canard. The innocent astrologer, who never knew what his fault had been, was released only after the ship carrying the mortal remains of His Excellency had touched the shores of India.

The long-awaited jars, however, duly came, and the Maharaja arrived in London with his entourage, well ahead of the date fixed, but to the dismay of kings, princes and people alike, His Majesty was suddenly taken ill and had to undergo an operation. The cornation was postponed for a few weeks, and the prophecy made by the astrologer proved true.

R.S.

ANCIENT CLASSICAL WRITERS OF JYOTISHA—I

(Continued from page 206)

587 A.D. It is also quite possible that the author wrote *Pancha Siddhantika* in 535 A.D. when he was 30 years old, with 505 A.D., the year of his birth, as its epoch.

As per the working of Prof. V. Thiruvenkatacharya, on the basis of Yudhishtira Era, quoted by Varahamihira in *Pancha Siddhantika*, only 2–3–124 B.C. agrees with the said *Chaitra Sukla Pradipad* on Tuesday. Consequently, as per this author of *Popular Astronomy*, Varahamihira flourished in the 2nd century B.C. But, there is no consensus in this respect, so far, among writers and scholars.

Varaha's Works

As far as we are aware, the following works are known to have been written by Varaha:

1. *Brihat Jataka*. 2. *Brihat Samhitha*. 3. *Yoga Yatra*. 4. *Laghu Jataka*. 5. *Pancha Siddhantika*. 6. *Vivaha Patalam*. 7. *Prasna Mahodadhi*. 8. *Prasna Chandrika*. 9. *Daivagnya Vallabha*.

Brihat Jataka: This work is a unique contribution of Varahamihira on Hindu Astrology, which is still held in high esteem, by a host of Astrologers and several scholars.

Brihat Samhitha: This is the *magnum opus* of Varaha, wherein one can find the author's vast knowledge of metrics and an encyclopaedic treatment of the subject. His admiration for the well-known poet Kalidasa is seen from the various *Chandas* (metres) of the verses he has handled in this work so beautifully. The choice of the subjects and topics taken for treatment, similarly, reveal his appreciation for Amara Simha, the author of *Amarakosa*.

Pancha Siddhantika: This is an admirable Astronomical work of the author, that discusses the merits of the five noted Astronomical works that existed during his period. The treatment of the eclipses in this work, by the author, is echoed in some of the later works on the subject, by several authors.

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His other works like *Yoga Yatra*, Prasna *works*, *Laghu Jataka* and *Vivaha Patalam* are comparatively abridged ones to suit ready reference by the laity.—137.86.

PROBLEMS IN ASTROLOGY

(Continued from page 195)

he would only be too glad to do so, but the question when and how worried him.

This incident though it did not help me to solve the problem gave me the satisfaction that the intuitive feeling I had at the very outset regarding the existence of the information somewhere proved correct and that I was not after a mirage.

Is it possible to tell the name of a native from his horoscope? The answer is 'Yes'. The method is the problem.

In 1968 I had to study the horoscope of a VIP who had a good knowledge of Astrology. He was very pleased with my scrutiny of his chart and the indications I offered. He then asked me if I could give the name of the native from his horoscope. I expressed my ignorance. He told me that there was an aged *Nambudiri* near Cannanore who could give the name of the person from the planetary positions in a chart. The VIP had been to him and tested the *Nambudiri's* skill by giving him two or three horoscopes. The *Nambudiri* took the horoscopes one by one, looked at each chart intently for a few minutes and wrote down the names, letter by letter. On being asked whether the method was purely astrological the *Nambudiri* had said that he knew only Vedic Astrology and no black arts. The VIP asked me to meet him if I were interested.

I made a trip to Cannanore that weekend itself. It was about 10 o'clock when I entered his house. The old *Nambudiri* was reclining in a wooden easy chair. A look at him told me that he had just said his morning prayers. Learning that I was from Alwaye he asked me to have my bath immediately. We then had lunch, a slow process amongst *Nambudiris*, during which cutting jokes for which they are famous served as an additional dish. Then came pan-chewing. The *Nambudiri* asked me, "Why? All this way, from Alwaye? Narayan, the local Astrologer has told me about you, your "advanced" knowledge of Astrology and about your giving an English garb to our treasured *Prasna Lanchana*. In truth I was thinking of meeting you on my way to Trivandrum for some rituals at the palace of His Highness. I am glad I have you here now". I told him how I came to know about him and his unparalleled knowledge of the science by which he could even give the name of the native from his horoscope and that before him my knowledge was a big zero.

"Sivaraman, we all learn the same *Horas* and the same books. But the predictive aspect requires something more including the approach to the subject and the way of handling it. What I have in addition is the advice handed down to me by my father and grandfather".

(To be continued)

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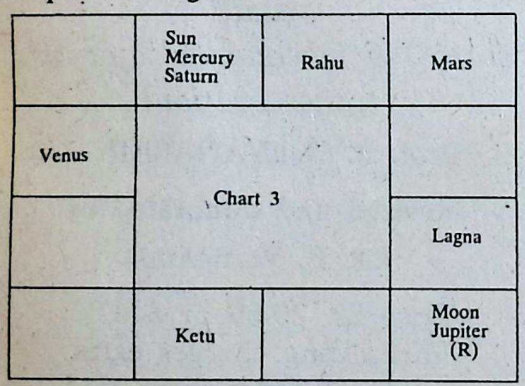
CHIEF MINISTERS OF ORISSA—AN ASTROLOGICAL ANALYSIS—III*

DUKHISHYAMA PATTANAYAK

Late Sadasiva Tripathy: A Teacher in Politics

SADASIVA Tripathy (born on 21 April, 1910) was a matric C. T. Teacher. His simple and noble personality commanded respect in the party. During the days of the division and sub-division of the Congress Party in Orissa he got an opportunity to become the leader of the party and was the chief minister of Orissa till 1967. His horoscope (chart 3) has a balance of Sun Dasa of 3 years 9 months 8 days at birth, the Moon occupying 1° 37′ of Virgo in Uttara-Phalguni. Lagna-lord, the Sun, being exalted in association with Mercury forms a Budha-Aditya-Yoga. Saturn gets his debilitation cancelled and causes Neecha-bhanga-Raja Yoga. He is in a *mitra*-star Aswini ruled by Ketu who becomes a yogakaraka and confers on him the chief ministership with the advent of his Dasa, i.e. in February, 1965. The Congress Party got a setback under his leadership in 1967 general elections and he made his exit from politics for good.



In the general elections of 1967, the Swatantra Party under the leadership of Mr. R. N. Singh Deo won 49 seats and Jana-Congress under the leadership of Dr. Mahatab won 25 seats out of a total of 140 seats. Both parties agreed to form a coalition ministry under Mr. R. N. Singh Deo of Swatantra as Chief Minister and Mr. Pabitramohan Pradhan of Jana-Congress as Deputy Chief Minister. Dr. Mahatab remained only as a member in the assembly as he could not condescend to accept the leadership of Mr. R. N. Singh Deo, who had been a minister under him in the Congress-Ganatantra-coalition ministry of 1957. Mr. R. N. Singh Deo also as leader of the party in majority did not agree to become a tool in the hands of Dr. Mahatab by giving him an opportunity to head the ministry.

R. N. Singh Deo – The Royal Administrator

Mr. Rajendra Narayan Singh Deo (born on the 31st March, 1912, at 4.42 a.m. at 22 42 N., 85 58 E.) was a great patriot, able administrator and ideal king about whom my friend Mr. K. N. Rao, has dealt in detail in "A Fragment of History" in the January and February 1986 issues of THE ASTROLOGICAL MAGAZINE. The planetary combinations at the time of his birth were: Aries–Mercury 5° 14′, Saturn 25° 23′; Gemini–Mars 4° 26′; Leo–the Moon 21° 37′; Virgo–Ketu 29° 38′; Scorpio–Jupiter 22° 43′; Aquarius–Venus 21° 46′; Ascendant 26° 46′; Pisces–the Sun 17° 17′; Rahu 29° 38′ with a balance of Venus Dasa of 7 years 6 months 27 days at birth.

He was not born a king. But planetary combinations like Gajakeshari, Kahala, Amalaa, Paarijaata etc. crowned him a king. Jupiter, the lord of wealth in the 10th aspecting his own place and Venus, the 9th lord (*Bhagya* or fortune) in the Lagna helped him become a ruling chief. He ascended the royal throne on 16th January, 1924, Wednesday during Mercury Bhukti in Sun Dasa. On the day of his coronation the Moon was in Krittika ruled by the Sun and the day was

* Part II has appeared in the *A.M.*, October 1986.

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Wednesday ruled by Mercury. Krittika was *sam-pat*-star for the native. His marriage took place with the princess of Patiala (born on 22.5.1913 at 7:12 p.m. in Patiala) in April, 1932 when Saturn and Jupiter in transit were directly aspecting the Sun, the 7th lord posited in the 2nd house and in the star ruled by Mercury. The marriage took place during Mercury Bhukti of Moon Dasa. Mercury, the 5th lord in the *athi-mitra*-Star, enabled him to regain his state from the Court of Wards in 1933. He was very democratic and judicious in his outlook. He had a small cabinet of his own to help him in the administration. He ruled the state of Patna in Orissa until 1947 when he signed the Instrument of Accession for the merger of his state in Orissa on 14th December, 1947, and was prepared to make over a treasury of Rs. 52 lakhs for the benefit of the people. This happened during Saturn Bhukti in Rahu Dasa. One may see how debilitated Saturn is in 2/12th position with Rahu posited with the Sun. He came to the level of a common man and became exemplary in his political activities later on. Ganatantra Parishad became a powerful politial party under his leadership and it secured 31 seats in the first general elections of 1951. In the second general elections of 1957, the Congress Party lost the majority by securing only 56 seats out of 140 and the Ganatantra Parishad under Singh Deo's leadership emerged as the second largest party with 52 seats. The Congress Ministry installed then under the chief ministership of Dr. H. K. Mahatab could not remain without joining hands with Singh Deo to form a coalition ministry in 1959. Singh Deo became the Deputy Chief Minister with finance and industry as his portfolios. I have explained how this was not astrologically congenial, in the section dealing with Dr. Mahatab. Politically it was also well presumed that the coalition ministry would not continue for long.

In the 1961 mid-term polls when the Congress ministry came to power, Singh Deo's Ganatantra Parishad became the main opposition party in the Legislative Assembly. In 1962 he got the Ganatantra Parishad merged in the Swatantra Party of Rajaji. From 1961 to 1966 he carried on a relentless struggle against administrative and political corruption as the leader of the opposition.

In the 1967 elections his party made an electoral alliance on a 21-point programme with Jana-Congress Party and fought the election. Swatantra Party under the leadership of Singh Deo won 49 seats and Jana-Congress under the leadership of Dr. Mahatab secured 31 seats to form a coalition ministry. But this time in view of the strength of his party Singh Deo did not agree to make way for Dr. Mahatab as the leader. In the end, Mr. R. N. Singh Deo became the Chief Minister on 8th March, 1967 and formed the coalition ministry with Jana-Congress. As Chief Minister he gave a new direction to the administration. He had the boldness and the pragmatic far-sightedness to scrap prohibition in Orissa in order to liquidate the dens of the illicit distilleries and bootleggers who flourished in the state with political patronage. During his chief ministership bold and serious efforts were made to establish a clean administration. He became Chief Minister on 8th March, 1967, which was again a Wednesday as at the time of his coronation. Jupiter and Saturn being in Pisces and Cancer respectively in transit although not favourable for Singh Deo, were congenial to the horoscope of the State of Orissa, as discussed in the beginning, for Jupiter was in the 2nd house and Saturn was in the 10th house. It was also Mercury's sub-period in the main period of Jupiter in the 10th which made him Chief Minister. He was to resign, consequent upon the withdrawal of support by the collaborating party Jana-Congress, on the 9th January, 1971 which was a Saturday ruled by Saturn, debilitated in the native's horoscope.

The President's rule was again proclaimed in the state for the third time from January to March of 1971.

R. N. Singh Deo again joined as Minister for Political Services and Industry in the United Front Ministry headed by the then senior-most politician Biswanatha Das on 3rd April, 1971. On 9th June, 1971 the Biswanath Das ministry collapsed. On 14th June, 1971 the Congress Ministry came into office and Singh Deo again

(Continued on page 222)

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LETTERS TO THE EDITOR

I

"Points to Ponder"

Sir, — This refers to the letter of Mr T. D. V. Raman (*A.M.*, November 1986). The dictum discussed in my article is taken from a *Nadi* work. Interestingly, the *Nadi* places a retrograde planet in its previous sign of occupation and then judges results. In fact, I have made a pointed reference to this rule in my earlier article. In the chart cited by the reader, Mercury happens to be retrograde and this places it out of the scope of the dictum. What would be of further interest to researchers would be, whether the results would manifest in a diluted manner in such instances?

Moreover, the sorrow envisaged under this dictum need not necessarily affect prosperity and social status of the person. What is involved is mental buoyancy. At some stage in life, certain happenings would develop to leave the person in a mental condition whereby zest for life is taken away. The exact timing when such a situation would develop will have to be ascertained from Dasa-Bhukti/Transit etc. It is too far fetched to interpret that from birth to death the person would be submerged in misery/sorrow. Far from it.

Putrasoka need not always be from death of son. It would be because of denial of son, untimely widowhood of daughter, a mentally retarded child or a drop-out, or son going wayward. It could even be a son turning one's enemy. The combination cited merely helps in identifying the presence of a problem in the area of children. How exactly it would manifest and its impact will have to be ascertained from a study of other contributory factors. If either Jupiter or Mars happens to be retrograde, the threat may not manifest. If the examples cited in the article are cases of death of son, it is merely to focus on the importance of this dictum.

Since the combination of *Putrasoka* is present in the chart cited by the reader, the right thing to do is to analyse in detail the other contributory factors in order to allay the fear posed; or to take appropriate remedial measures if warranted.

Calcutta *H. R. Shankar*

II

Sir, — I have gone through Mr. Shankar's article "Points to Ponder — IV". It revolves round the *eclipse point* and this is defined as the difference between the longitudes of Lagna and Rahu. It is not stated whether the absolute value of the difference may also be considered. So strictly speaking, *eclipse point* = Lagna – Rahu, Mr. Shankar illustrates it with one or two examples. But in the third example instead of taking E = L – R which gives the negative of the situation with the native, the author takes it as E = R – L which explains the situation.

Now my point is, if we don't know the native's position, in which case the only source to judge is the horoscope, which one of the above, E = L – R or E = R – L is to be followed in order to arrive at a correct conclusion?

Tirupati *J. Somadatta*

Appreciations

I

Sir, — I am a regular reader of THE ASTROLOGICAL MAGAZINE since the last 5 years. Mr. H. R. Shankar's *Points to Ponder VI* is an excellent article for which I congratulate the author.

I also thank Mr. T. Ramaswamy Aiyangar for a lucid clarification of Rahu's combustion. I think Mr. Aiyangar is correct in saying that the luminary Sun gets weakened in conjunction with Rahu.

Bombay *R. K. Jain*

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II

Sir, — I have been a regular reader of your esteemed magazine for more than 10 years. I am really impressed by the performance and the published material of the magazine. I wish to congratulate you for having undertaken the great task of popularising and re-establishing the validity and the veracity of Astrology in the present-day context. I believe no amount of praise will suffice to assess your outstanding achievement in the field of predictive astrology — at least from the pen of a layman like me who does not know even the ABC of the science. But by reading your magazine regularly, I have derived a lot of inspiration to go deeper and deeper into Astrology.

Rohtak *R. Kumar.*

III

Sir, — Quite by accident I purchased the *A.M.* (October 1986). I had never believed in Astrology until then. But after going through the magazine I could not but change my mind. I have decided to purchase the magazine every month. I have read THE ASTROLOGICAL MAGAZINE three times in a week. Kindly accept my hearty congratulations for bringing out such a magazine on the Hindu Science of Prediction. But for technical details, I am able to understand and enjoy the magazine.

I may not be eligible to participate in the Suggestion Poll, but I would earnestly request you to include lessons in Astrology, which will help readers like me.

Bellary *K. Prasad Rao*

Role of Ketu in Medical Profession

Sir, — I invite your attention to the divergent views expressed on the role of Ketu in shaping a medical career (*A.M.*, September 1986).

In the introductory article (page 687) it has been mentioned that because of knowledge of *Ayurveda* attributed to Aswinikumaras, Aswini Nakshatra and its ruler Ketu became relevant for the medical profession.

However, in 'Judging Medical Career' (page 699) the learned writer Mr. H. R. Shankar expresses quite different views on the role of Ketu in the medical profession. He refuses to accept the importance of Ketu being a ruler of Aswini Nakshatra. He says that Ketu as a lord of Aswini, for instance, would be valid and meaningful only in the context of discussion of Dasa results under Vimshottari System and in no other context.

Kindly reconcile the difference of views.

Nadiad *R. A. Parmar*

Confusing Articles

Sir, — Many periodicals on astrology are now being published in different languages. Most of them carry sub-standard material. There is also a trend among the writers to give their own views on planetary configurations. Sometimes these are quite misleading and even wrong. Such articles confuse the readers. How can predictions of such people be relied on? Yet I find many persons writing all kinds of misleading statements thus making the subject more complicated. As for THE ASTROLOGICAL MAGAZINE, the articles published in it are of a high standard.

Lucknow *Dr. R. S. L. Srivastava*

Who is a Ruler?

Sir, — There exists an inseparable connection between food and thought. Man is totally governed, made or unmade, by the food he eats and the preservation or wastage of the valuable final extract of food, the vital fluid, semen — the elixir of life. It therefore follows that right thinking (including political thinking) is possible only with honestly earned right (*sattvik*) food abstemiously eaten at the right time. Practice of chastity goes without saying.

For the above reason, political rule, reform and leadership is the *sole privilege* of the right, pure and enlightened class of society.

Sageocracy (rule of the right and pure man) is not a new political concept and has already been proclaimed by the world's most primordial scrip-

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ture, the Holy *Veda*, "The ruler protects the state through his power of celibacy and asceticism".

ब्रह्मचर्येण तपसा राजा राष्ट्रं विरक्षति

Atharva 11–15–17

It is absurd to expect sound political judgement for the correct formation of legislative assemblies and the houses of parliament from the common layman of the street in democracy which is really mobocracy.

Punjab *Rathan Lal Bedi*

Atma-Karaka

Sir — Let me cite an instance of how a single deliberate mistake can ruin a well-written and well-documented article. In page 713 of *A.M.*, Mr. B. D. Pithavala uses identical methodology, Data Analysis, Codes, columns and life-paths to say that "the planet having the highest number of degrees in any sign in the Sayana Zodiac is called A-K". The snag lies with the word *Sayana*, which obviously should be *Nirayana*. The rest of the article is an exercise in futility.

It is said that "there is method in madness". So methodology at its best is useless, if the substance is suspect like the A-K, or the motive is to dumbfound like K-K. It is unfortunate if a mountain in labour produced the proverbial mouse.

Bhubaneswar

Ramachandra Harichandan

Science — Progress or Atavism?

Sir, — Below is the gist of a news report that appeared in THE HINDU dated 14-1-1986, page 10.

The *Pindanda* (the individual human body) is a replica of the *Brahmanda* (the whole universe). In other words, the microcosm is a mini edition of the macrocosm. This is what was said in our ancient Hindu traditional knowledge and which Nobel Laureate Prof. Abdul Salaam also enunciated at the Asia–Pacific Physics Conference, held in Bangalore in January 1986.

This scientist says that it is very difficult and very expensive to carry on laboratory research in the sub-atomic field. The same results can be achieved by astro-physical observations much more easily and at much less cost.

Incidentally, this is one more piece of proof that the so-called "progress" of modern science is nothing but a reversion to square number one already occupied by ancient Hindu science, eons ago!

Madras *P. Ramachandran*

Timing of Marriage

Sir, — I have observed that the lord of the 7th house from the radical Moon establishes relations with the radical 9th house or its lord by conjunction, occupation or aspect on the day and at the time of marriage. In some cases, this lord establishes contact with radical Lagna or its lord or radical 5th house or its lord, or radical 7th house or its lord.

Lord of the 7th house from birth-Lagna too may occupy the above positions but not in all cases, but lord of 7th house from birth-Moon occupies without fail the above positions (at marriage) from *birth-Lagna*, rarely from birth-Moon.

This is true, irrespective of the 7th lord being a fast-moving one or slow-moving one. The 7th lord must contact an auspicious house or its lord on the auspicious day. Natural malefics like Mars, Saturn or the Sun, when becoming the lord of the 7th house, take up the above positions (any one from 9–1–5 or 7th from Lagna or contact their lords). For the purpose of marriage, the 7th house should not be taken as Maraka or Badhaka.

Ahmedabad *N. C. Trivedi*

"Anarchy in Astrology" I

Sir, — This has reference to Mrs. Mridula Trivedi's letter (*A.M.*, December 1986) in reply to my letter (*A.M.*, October 1986). Mrs. Trivedi has in her wisdom chosen not to offer the elucidation asked for in my letter. Instead, she goes off at a tangent and cites the case of Jupiter occupying the 5th house and aspected by Mars giving rise to unhappy results for male progeny (*Putra Dosha*). The

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subject at issue is not *Putra Dosha* but *Kuja Dosha*.

Writers who air their views of a controversial nature on vital aspects of astrology should show more willingness to candidly explain their position. This is the duty they owe to the readers of THE ASTROLOGICAL MAGAZINE, who cannot be taken for granted, much less taken for a ride.

Madras *C. A. Padmanabhan*

II

Sir, — Reference to the letters of Mr. C. A. Padmanabhan and Mr. Prem Narain Mehrotra (A.M., October 1986). Jupiter is considered to be the best benefic. His benefic influence is highly praised. It is well known that malefics become benefics while benefics turn out as malefics. It is a principle of Astrology that Jupiter is subject to *Kendra dosham*. He acts as a *Badhaka* being the lord of a *Badhaka* place for common sign Lagnas, namely, Gemini and Virgo which are owned by Mercury. Moreover Jupiter acts as a powerful *maraka* when owning and occupying a *maraka* place. When the Moon and Jupiter occupy the 6th and 8th position from each other, *Sakata yoga* which is an unfavourable yoga is said to arise. It is said that Kuja Dosha is nullified when he is combined with or aspected by Jupiter or even the Moon. However, it is important to note that when Mars and Jupiter occupy the Lagna and the 7th and *vice versa*, *unmada yoga* is said to arise.

The articles of Mrs. Mridula Trivedi are instructive and of a research type. We know that no two minds agree. So far as the definition of *Sakata yoga* is concerned, the great Varahamihira and other authors differ in their views. Can we say that one of them is wrong? I think, we should try to understand them as they are the great framers of the rules, and follow them where necessary.

Mrs. Mridula Trivedi has discussed about 26 horoscopes in support of her views, relating to *Kuja Dosha*. If they are not palatable to us, we should reject them. But I would like to congratulate her for her article.

Nadiad *M. D. Trivedi*

[Correspondence on this subject is closed — Ed., A.M.]

A Suggestion

Sir, — I would request you to kindly reproduce articles on the Ayanamsa from old magazines, 'Kumbha Lagna' from THE ASTROLOGICAL MAGAZINE, September 1968 and also write on the rationale of Vimshottari Dasa and the calculation of the Bhukti etc. on the basis of a 30-day month or a 31-day month. Not a single article has appeared on the polar longitude of the Moon. Many of the articles presently appearing are useful from the research point of view. Not many illustrations are given by way of complete horoscopes with the balance of Dasa and the Ayanamsa used.

S. No. 10293

"Planets and Success in Politics"

Sir, — In the above article (*A.M.*, January 1986) the author while describing the patterns for four groups of politicians with their illustrative charts has laid down 12 points of indications for political personalities. The rules framed are superficial and with little coherence.

Item No. 3 on page 68 states "The 10th house from Lagna or Rasi or its Navamsa should be connected with the Sun or the Moon". But while describing the chart of Jawaharlal Nehru he has missed the point that the 10th house is aspected by Jupiter, Mercury, Venus and Mars but not by the Sun and the Moon. Similarly Saturn through 7th lord is not connected with the 7th house, the Moon or the Sun, *vide* his point 4, 5 and 6. The idea that mutual *Kendra* positions of the Sun and Saturn are responsible for Nehru's popularity with the masses is incorrect. It is not conducive to man's popularity. Saturn in *Kendra* to the Sun gives political enemies. Here it aspect over the 8th house and Venus gave early loss of wife. Mass popularity is judged from the Moon and the 4th house. Two natural benefics, with *Malavya Yoga* and the Moon in its own as well as in *Kendra* to benefics in the 4th house gave him wide popularity. The Sun i

(Continued on page 21

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BOOKS ON REVIEW

OUR LITERARY EDITOR

Heat and Sacrifice in the Vedas. By Dr. U. M. Vesci (Motilal Banarsidas, New Delhi. Pp. 339+ xvii, Rs. 100/-.)

Here is a meaningful study and interpretation of the role of Vedic sacrifice and the part played by Agni in it through a critical examination of Vedic liturgy.

That an Italian lady should take interest in a subject almost ignored by our Indologists bespeaks eloquently as much upon her dedication and scholarship as her courage. In doing so she has laid bare the entire Vedic world of thought and brought out its relevance to the contemporary world; indeed she sees that Vedic ritual is a much needed commodity for the reconstruction of the present techniculture of the world.

Yagas, she finds, are the original force of reality in which man and God share and commune, and that the Vedic ritual is by no mean trivia or the whim of the priest. Its meaning and symbolism alone gave rise to later intellectual reflection and concept of life of the spirit in the *Upanishads*.

What made her choose this subject was the fact that while in other religions, offerings to fire are raw *victuals*, in the Vedic religion it is cooked. Hence she started probing the role of heat or Agni which divinised offerings. In the process she discovers the philosophical, theological and cosmological message behind the rite.

Starting with the place of Agni in the Vedic pantheon, she examines it from the *Rik* and *Atharvan* texts; then she presses into service the Brahmanas of *Shukla* and *Krishna Yajurvedas*. The second part she devotes to an examination of the rites *Pasu Yagna*, the fire altar in Soma juice extraction (*Agnichayane*) and *pravargya*. Even *Antyesti* is explained as regeneration of the human body. The author has gone to the original sources as tools for her affirmations and we congratulate her on the performance, which is sure to rekindle interest in a much neglected subject.

Mundane Astrology. By Baigent, Campion and Harvey. (The Aquarian Press, Wellingborough, Northamptonshire, U.K. Pp. 499. Price not mentioned.)

This is the joint work of three eminent students of the science, *viz*. Charles Harvey, Nocholas Campion and Michale Baigent. All the three have pooled their knowledge and presented a vivid picture of the subject. They envisage astrology in all its branches as the bridge between reason and intuition, science and belief, heaven and earth and as the language *par excellence* through which the human race will attain a true understanding of the realities of time, space and cosmos. And in mundane astrology, natal astrology is subsumed.

Divided broadly into 4 parts, it gives a detailed history of the subject in which India has but a fleeting appearance in the shape of its time-scale from *Truti* to *Yugas*. One wished the authors had full access to the history of Indian astrology, as for instance Dikshit's *History of Bharatiya Jyotisha Sastra* and the English translation of *Brihat Samhita* when they would correct their vision; for they appear to feel that India learnt her astrological alphabets from the Babylonians and **utterly err in the statement that precession of the equinoxes was first discovered by Hipparchus in 139 B.C.**

Beyond this I have little by way of cavil but all praise for the book and the manner of presentation. The theory of cycles forms an integral part of their discussion. Significance of planets and houses in mundane astrology; role of ingress, lunations and eclipses with exam-

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ples, are well explained. Formulas from the as-yet-untranslated work of Troinski, the German astrologer, *1001 Political Horoscopes*, in which he discusses a whole range of charts from the Founding of Rome in 753 B.C. into the future till 2077 A.D., find place in these pages. Here are some tips: Saturn or Uranus in 10th or 4th with Sun in angles brings about overthrow of governments, revolution and death of leaders; Saturn in 10th, Mars in 12th and Sun in 1st is very dangerous. (Murder of Caesar in 44 B.C., defeat of Spanish Armada, death of Hinderberg.) Saturn in 10th, Sun in 8th/12th or Saturn in 4th and Sun in 3rd signifies military and political revolution, assassination attempt, earthquakes, etc.

This is a book which deserves a place in the shelf of all advanced students of the subject for constant reference as it is eminently practical. The exhaustive reference is an asset to ongoing students.

Harmonics of History. By John Sedgwick. (Philosophical Library, New York, 1985. Pp. 211+xx. $17.50.)

This is an unusual book which seeks to interpret world history in terms of astrology and numerology. The author sees significant order in the sequence of major civilizations that correspond in their harmony to the zodiacal pattern and numerological symbols. In presenting that picture he produces evidence from political, social, religious, philosophical and primarily from art history of major civilizations. Such a treatment, he says, helps us to understand the character of different societies. He assigns Virgo to the Indian civilization as he sees in her culture a passion for purity; Indian art displays such vigour, skill, craftsmanship variety, multiplicity and complexity. He sees in it the intellectually analytical mind, suavity, delicacy, intricacy; grace and linear perfection in her arts. He concludes: The Indian today continues to make an excellent secretary, make planned appraisal . . . display overall natural resilience of character—all of the mutable Virgo and its lack of regard for outward show.

According to our author, the Aquarian age had come to an end by about 1962 and we are on our way to the Piscian age whose characteristics we see in drug addiction, particularly of the psychedelic variety, environmental consciousness, oil obsession, prison reform etc. He sees the year 1998 as the breakaway period of cosmic importance.

The harmonic century is built of 99 years which when reduced becomes 9 denoting Pluto; major cultural civilizations last for four hundred years and 4 points to Saturn who is Time. And so on.

Being a teacher of arts, the author sees harmony in history and, in numbers and planets we know there is the music of the spheres. Whether one agrees with his conclusions or not, the book provides fascinating reading.

Hindu Gods and Goddesses. By Swami Harshananda. (Sri Ramakrishna Ashrama, Mysore 570 020. Pp. 221+xxii. Rs. 10–50.)

In 10 chapters the author gives a simple exposition of the gallery of Indian deities enriched by a wealth of line-sketches of the *murtis*—nearly 50 of them. In the preparation of the book the author has taken advantage of standard works on iconography like Gopinath Rao's, Gupte's, the *Mythology* of Danielou's and Chitbavananda's. Swami Adidevananda's foreword and the author's introduction set the tune for the subject. Among the deities explained are the trinities, *Vedic* gods and their evolution in the *Puranas; avatars* of Vishnu, Siva, Shakti in their different manifestations as Lakshmi, Saraswati, Parvati; Sastha, *Navagrahas* etc.

The author has taken pains to emphasise the symbolical aspects of Hindu iconography and explains that in its polytheism, the Hindu mind has always been seeing the one God in all gods. To the probing modern mind such scientific exposition will greatly appeal and create an abiding interest in our culture and civilization, and the author's effort therefore is commendable.

Being a monk of the Ramakrishna Order perhaps has made him ignore or understate the *Brahminical* significance of *Vedic* gods. In the case of Visvedevas for instance who could be better called Universal self, their role in *Sraddhas* has not been touched upon. At best the work can be called a popular

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exposition of the subject and will serve as a stepping stone for deeper studies. The language is simple, but statements like "Siva is said to have appeared as . . . ." could have been more direct. Typography, printing and get-up are good. Index and bibliography are useful additions.

Newly Discovered Secrets of Hindu Traditional Astrology. By P. Gumpaswamy. (The author, Near Prakasam Town Hall, Belgaum, Parvatipuram P.O., A.P. Pp. 351. Rs. 35/-.)

The author claims to have discovered many truths from the code language used by *rishis* in the classical astrological texts. I shall presently reproduce an extract from the book that will illustrate his stance. Writes he: "Mistakes committed by authors of traditional astrology are as follows—Virgo is found as Mulatrikona house for Mercury. It is against fundamental rules of astrology. Actually Gemini is the Mulatrikona sign of Mercury which I found in my research. The exaltation sign of Mercury is found as Virgo in traditional texts. According to my research my decision about the exaltation sign of Mercury is Leo. According to me 3rd is the *badhaka* house for *sthira rasi*" etc.

Outlining his predictive technique, he says he uses Navamsa charts, *Uparasi* chart and the 330th division (*Nadi*) chart which he calls *vargas*. He offers his own explanation of the exaltation degrees of planets, the order and durations of Vimshottari *Dasas* which are amusing, to say the least. He claims to have discovered *Parivartana Yogas* leading to *Parivartana badhakas*. You read about stellar aspects, *Uparasis*, *Upataras* etc. which are interesting derivatives. There are a few interpolations in the book in handwriting, apparently as an afterthought. The book ends with a personal offer of professional service at a nominal fee. One wishes that even this informal approach could have been given a facelift by proper editing and proofreading. Printing and get-up leave much to be desired.

Philosophy of Mathematics and Mathematic Logic. By N. Shanmugasundaram. (Author, 2/16 Main Road, Bhuvanagiri–608 601, Tamil Nadu. Pp. 179 + iv. Rs. 25.)

This book contains four main mathematical papers. They deal with the famous Fermat's Theorem, Philosophy of Integers, Time, Space, Mathematic Ideology, philosophic idealism and equation, metaphysics, philosophy and science etc. It concludes with two geometrical theorems on the trisection of straight-lines and angles. The author, born in Tamil Nadu, that gave birth to that mathematical prodigy Ramanujam, has had the benefit of growing under the tutelage of the late Dr. T. M. P. and the advice and guidance of leading lights of mathematics, provides ample thought for higher students of mathematics. There is much to ponder over in this work.

LETTERS TO THE EDITOR

(Continued from page 215)

the 5th Scorpio, with strong Subha Obhayachari, made him an international political figure.

Mr. Sundara Rajan's statement "not much help is available in such a study from the traditional astrological treatises" is also not fair. Several Rajayoga configurations can be mentioned in support of all charts mentioned by the author. Vide *Sloka* 7, *Adh.* VII. *Jataka Parijata*, "When the Moon occupies at night its very friendly sign and is aspected by Venus, a king comes into the world". Nehru was born at 11 p.m.. The Moon along with Venus was in Sagittarius, aspected by its lord Jupiter, so he was a king born as per Navamsa Chart. Mutual *trikona* positions of Lagna, the Moon, and the Sun is a *Trilochana* or *Visishtayoga*. Malefics and benefics influencing the *upachaya* houses is also a Raja yoga vide *Sloka* 11, *Adh.* VII of *Jataka Parijata*. *Sloka* 19, 23 *Adh.* VII of *Phaladeepika*, also gives the obvious combination of kingship in his chart. It is also an illustration of *Chamara*, *Khyati*, *Harshayoga* and other *yogas*.

The illustrations furnished do not come within the fold of the 12 rules for political successes framed by him, rather they are full of contradictions.

Raipur (M.P.) G. R. Thawait

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of** THE ASTROLOGICAL MAGAZINE.*—Ed., A.M.]*

Q 1. When will marriage take place and how will the wife be? Rasi: *Gemini–Ascendant and Ketu; Cancer–Jupiter; Libra–Saturn; Sagittarius–Rahu; Aquarius–Moon; Aries–Venus; and Taurus–Sun, Mars, Mercury.*

Sharad P. Mehta, Akola.

Ans. Assuming the native is eligible marriage can take place in 1987 at the earliest.

Q 2. Rasi: *Ascendant–Taurus; Sun 1^s-5°-25′; Venus 1^s-14°-30′; Mercury 1^s-23°-35′; Mars 0^s-21°-40′; Jupiter 9^s-9°-1′; Saturn 4^s-6°-28′; Moon 10^s-7°-38′; Rahu 0^s-1°-56′; and Ketu 6^s-1°-56′. The lords of the 1st, 5th and 9th are in kendra. The lord of the 9th is aspecting the 1st and 5th lords but they in turn are not aspecting the 9th lord. (a) Does it constitute Ishtabala Yoga to a certain extent? (b) Mars as 7th lord is in the 12th in Bharani and Libra in Navamsa. Will it affect the native's married life and business?*

Virender Sheorain, Chandigarh.

Ans. (a) If you mean the Tajak Ishtabala Yoga, it does not occur because *kendras* and *panaparas* above should be occupied. (b) The 7th lord in 12th is not desirable but in this case, as it is his own house and occupies a benefic Navamsa, it is not so bad for married life. Business has to be judged from the 10th, 2nd, 11th houses. Occupation of 10th by Moon (Amala Yoga) and Sun, Venus, Mercury in Lagna constitute a Raja Yoga, but unfortunately Venus is combust. By propitiating the latter, difficulties can be overcome.

Q 3. Rasi: *Ascendant–Virgo and the Moon; Libra–Rahu; Sagittarius–Mars; Pisces–Mercury, Venus and Jupiter; and Aries–Sun, Saturn and Ketu.* Navamsa: *Ascendant–Virgo; Libra–Venus; Sagittarius–Mars and Mercury; Aries–Saturn; and Leo–Sun, Jupiter and Ketu. (a) Does the presence of Mercury, Venus and Jupiter in the 7th from the Ascendant and the Moon constitute Chandradhi Yoga? (b) If so, does this yoga cancel the evil effects due to the presence of Mars in Sagittarius and Sun, Saturn, Ketu in Aries?*

N. C. Veerachari, Hyderabad.

Ans. (a) It is Lagnadhi-*cum*-Chandradhi Yogas. (b) No; each will be less severe because Mars is vargottama and Sun and Jupiter occupy friendly Navamsa. This combination can be capitalised to yield good results by choosing a medical or paramedical career.

Q 4. Rasi: *Leo–Lagna, Mars and Jupiter; Virgo–Mercury, Venus and the Sun; Libra–Saturn; Scorpio–Rahu; Taurus–Ketu; and Aquarius–Moon.* Navamsa: *Lagna–Libra; Sagittarius–Moon; Pisces–Rahu; Aries–Sun, Saturn and Jupiter; Cancer–Venus; Leo–Mercury; and Virgo–Mars and Ketu. Jupiter Dasa, Rahu Bhukti runs upto April 1986.*

Why is the girl's marriage being delayed and when will it take place?

K. L. Bhargava, Jaipur.

Ans. Usually planets stay neutral during own sub-periods. Since Jupiter who ought to give

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marriage has completed own Bhukti, he will give it during Rāhu's sub-period, as the latter's debilitation is cancelled. May be when Jupiter transits Pisces in 1987, the event may take place. Saturn's aspect to 9th, the house of children, is partly the cause of delay.

Q 5. Rasi: *Gemini–Ascendant and the Sun; Virgo–Jupiter and Ketu; Scorpio–Mars; Aquarius–Moon; Pisces–Rahu; Aries–Saturn; and Taurus–Mercury and Venus.* Navamsa: *Aquarius–Ascendant, Jupiter, Moon and Venus; Pisces–Sun; Cancer–Rahu; Leo–Saturn; Virgo–Mars and Mercury; and Capricorn–Ketu.* Sarvashtakavarga: *Aries-35; Taurus-18; Gemini-26; Cancer-34; Leo-29; Virgo-32; Libra-22; Scorpio-24; Sagittarius-28; Capricorn-27; Aquarius-29; and Pisces-33.*

The Dasa of Jupiter and Bhukti of Mars is on. Marriage was expected in Sun or Moon Bhukti but it did not occur. Is it because neechabhanga Saturn and Mars aspect the Sun? Karaka Venus comes under a papakartari aspected by Mars. Will it be a case of denial or will Jupiter's aspect on Venus only delay it? *S. No. 9254.*

Ans. Aspect of Saturn to Lagna is the cause of delay. Other minus points are Venus is papakartari; Taurus contains minimum number of *bindus*. There is marriage because 7th lord occupies Lagna kendra and aspects Venus. Mars Bhukti is unfavourable for marriage. Rahu will relay Jupiter's power when he takes over in the next Bhukti when in all likelihood he will give marriage. Further, the 9th house is well occupied, indication of children and Pisces where Rahu is situated carries 33 *bindus*.

Q 6. Rasi: *Cancer–Ascendant; Leo–Rahu; Virgo–Sun; Libra–Mercury; Scorpio–Venus; Aquarius–Ketu; Pisces–Mars (R) and Moon; and Taurus–Saturn (R) and Jupiter.* Navamsa: *Scorpio–Ascendant; Sagittarius–Rahu; Aquarius–Mercury, Mars (R), Moon and Saturn (R); Gemini–Ketu and the Sun; Cancer–Venus; and Virgo–Jupiter. (a) The Dasa of Moon and Saturn Bhukti are on. Mental torture, drain of money, heavy domestic expenditure have been the only results. How is it in spite of the Moon being Lagna lord? (b) When will things improve?*

N. Jayaraman, Madras.

Ans. (a) *Nadi granthas* postulate a rule that planets occupying the 8th house from Lagna in the Navamsa position are malefic in effect. Here the Moon does so, and it is a definite hazard. So does Saturn. Further, Saturn is Badhaka. These account for the experience. (b) The following Mercury is equally ill-placed; Ketu actually occupies 8th and Venus is Badhaka. Perhaps the Sun may improve. Propitiation of the Moon is called for.

Q 7. (a) Which are the houses, planets and signs associated with the game of bridge? (b) How to analyse the success or failure of a team in a tournament? *S. Gollakota, Hyderabad.*

Ans. (a) Mercury is the planet, and 5th is the house, particularly when connected with Gemini. I have known a number of bridge players who have the above significations in strength. (b) Horary astrology should be used.

Q 8. Rasi: *Pisces–Ascendant 6–53; Mercury (R) 15–04 and Venus 15–07; Aries–Sun 9–34, Moon 28–21 and Rahu 27–05; Taurus–Mars 4–44; Libra–Ketu 27–08; Scorpio–Saturn (R) 4–20; and Capricorn–Jupiter 21. Will Venus in Lagna with Mercury make the native a film star, or will Saturn's aspect on 10th lord Jupiter and Mars' aspect on the 10th house make him a doctor?*

A. V. Venkatakrishniah, Mysore.

Ans. Since both Venus and Mercury occupy 8th Navamsa, they are unhelpful. The 6th lord Sun in the 2nd, Mars' aspect to 6th and 10th, Saturn's aspect to 6th and 10th lords suggest a medical or para-medical career. Ketu in 8th suggests dentistry or oestopathy.

Q 9. Rasi: *Libra–Ascendant; Scorpio–Jupiter 4–01; Sagittarius–Saturn 11–29; Pisces–Ketu 17–08; Taurus–Sun 27–20; Gemini–Mercury 8; Cancer–Venus 12–30 and Mars 13–36; Leo–Moon 5–20; and Virgo–Rahu 17–08.*

Is there delay in marriage due to the debility of the 7th lord or does it result in neechabhanga

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Rajayoga?
Dr. Saraswati Venkataramana, M.Sc., Ph.D., Coimbatore.

Ans. The 7th lord Mars is *neechabhanga* because Jupiter his exaltation lord aspects him; but 7th house is flanked by malefics Ketu and Sun. The 5th and 9th houses are aspected by Saturn causing delay of children. However, Jupiter aspects both 7th lord Mars and karaka Venus, ensuring marriage when Jupiter is favourable by transit next.

Q 10. Rasi: *Virgo–Ascendant 5–5; Scorpio–Saturn 23–2 and Ketu 16–33; Sagittarius–Moon 11–26; Pisces–Mars 11–22; Aries–Jupiter 7–18; Taurus–Sun 21–54, Rahu 16–33 and Venus 14–18; and Gemini–Mercury 15–18. (a) Kindly analyse how in this case, the native, a highly placed government officer, suffered humiliation and near ruin in Venus Bhukti of Rahu Dasa. (b) Will the remaining part of Rahu Dasa be any better?*
G. S. Venugopala Rao, I.A.A.S. (Retd), Calcutta.

Ans. (a) Treat the 10th house as Lagna, when both Rahu and Venus occupy 12th from it. Venus is combust; Rahu is equally near the Sun, possibly suffers the effect of combustion. Note that Mars, the malefic, also aspects 10th indicating danger to it. The Sun being in 12 cannot improve; so is Moon being 6/8 with Dasa lord; Mars is a passive malefic. You can form the conclusion. 1987 can give domestic happiness, in view of Jupiter's favourable transit.

Q 11. Rasi: *Cancer–Ascendant and the Moon; Leo–Rahu; Virgo–the Sun; Libra–Venus and Mercury; Sagittarius–Jupiter and Saturn; Aquarius–Ketu; and Pisces–Mars. Whether Adhi Yoga and Lagnadhi Yoga are extant in the horoscope?*
S. No. 9789.

Ans. Only Jupiter occupies the 6th both from Lagna and the Moon; but even this is mixed; the other two benefics do not conform. Hence it may be called a fractional Adhi Yoga if so desired.

Q 12. This is a horoscope of a male where Jupiter and Saturn are retrograde and posited in the 7th. Is this combination disturbing as far as health and marriage are concerned? Venus, Moon and Mercury are quite well placed—will they not come to the rescue? Rasi: *Sun 0–19° 21′; Moon 3–9° 10′; Mars 11–0° 26′; Rahu 5–0° 12′; Jupiter 8–10° 03′ (R); Sat 8–25° 6′ (R); Mercury 0–3° 46′; Ketu 11–0° 12′ and Venus 0–5° 47′ with a balance of 10 years 8 months 7 days of Saturn Dasa.*
Arup Kumar Som, Midnapore.

Ans. The effect of Jupiter and Saturn in 7th is given as follows:

कामाश्रितो देवगुरुः ससौरो नरं प्रसूते वनिताजिताङ्गम्।
स्त्रिवित्तभक्षं क्षतबुद्धिसत्यं मृषान्वितं पापसमान्वितं च॥

He is overcome by the wife; will live on her wealth; lack intelligence and truth; indulge in sinful acts.

Q 13. Rasi: *Aquarius–Ascendant and Venus; Pisces–Saturn and Rahu; Taurus–Moon; Virgo–Jupiter and Ketu; Libra–Mars; Sagittarius–Sun; Capricorn–Mercury. What kind of profession does the chart indicate?* *D. M. Joshi, Surat.*

Ans. The most powerful planet is the Moon, being exalted and aspecting the 10th. Profession may therefore be related to the Moon—cereals, medicine, pearls, water, cloth, silver etc.

Q 14. Rasi: *Gemini–Ascendant 3–47 and Jupiter 2–15; Cancer–Sun 24–11 and Mercury 24–24; Leo–Venus 26–20; Libra–Mars 0–16; Scorpio–Ketu 16–49; Capricorn–Moon (Full) 8–6; Aquarius–Saturn 18–17; Taurus–Rahu 16–49. Now running Jupiter Bhukti in Rahu Dasa. (a) When will marriage take place? (b) I must mention here that the native (female) is abnormally dull, the astrological cause of which is not understood.* *Dr. S. N. Chandele, Raipur.*

Ans. (a) As 7th house is aspected by 7th lord Jupiter and 9th is occupied by one lord, she will get married and beget children. Rahu–Jupiter/ Rahu–Saturn may bring about marriage.

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(b) Moon, karaka for serial, occupies 8th; the 5th, house of intelligence, is occupied by malefic Mars and 5th lord Venus occupies inimical Rasi and Navamsa. Mercury karaka for intelligence, occupies his own 8th house in Navamsa. These account for dullness.

Q 15. Rasi: *Cancer–Ascendant with Mars and Rahu; Moon in the 3rd; Saturn and Ketu in the 7th; Venus in the 8th; Sun and Jupiter in the 9th; and Mercury in the 10th. Date of birth 7–4–1963. Rahu Dasa, Jupiter Bhukti commenced from 17–3–85. The native is not settled in any concrete work or business and whatever he does, losses occur. (a) His Jupiter is not combust but why is its Bhukti not showing any good results even though placed in the 9th in his own house? (b) When will he settle in business and when will his financial position improve? (c) He has a perfect Adhi yoga—why it is not showing any results?*

Sunita Saraf, Amritsar.

Ans. (a) The 11th lord occupies 8th; 2nd lord occupies his 8th. These are financially unhelpful yogas. (b) It is suggested that he does business in the name of his partner as his 7th house is better placed. (c) Let him choose transport or communications as his profession (the Moon in 3rd aspected by Jupiter). Rahu–Saturn will help him if he does so.

Q 16. Rasi: *Ascendant 4° 47' Pisces; Sun 14° 39' Gemini, Moon 28° 25' Cancer; Mars 12° 19' Gemini; Mercury 29° 60' Taurus; Jupiter 8° 48' Leo; Venus 17° 13' Gemini, Rahu 21° 05' Aries; and Ketu 21° 05' Virgo. Rahu, Ketu are in the 2/8 houses along with Venus (combust) with Sun–Mars in 4th house and the Kalasarpa yoga and the 8th lord being in the 4th, the 9th house from the Moon afflicted provide problems in marriage and life. (a) If so, please suggest appropriate Shanti for Kalasarpa yoga and other defects in the horoscope. (b) Is it possible to change the effects of Kalasarpa yoga permanently by devout propitiation and what is the period for which it is valid? (c) Can ill-effects as found in the horoscope be rectified by rings (stones)?*

M. P. Thomas, Patna.

Ans. Shantis are prescribed for overcoming evil effects of planets. (a) For Venus combustion and Rahu–Ketu axis along 2/8, better wear a good diamond touching the skin. (b) Kalasarpa dosha will wear out after 33 years; yet, wearing of *Gomedha* stone is an antidote for it. There is also Sakata yoga, the Moon being in the 12th from Jupiter. (c) For this, *Pushparaga* stone is to be worn. Special prayers may be offered to Virgin Mary.

CHIEF MINISTERS OF ORISSA
AN ASTROLOGICAL ANALYSIS—III

(Continued from page 211)

became the leader of the opposition party, until his death on 23rd February, 1975. He died on a Sunday, ruled by the Sun, the lord of the 7th (*maraka*) house, posited in the 2nd (main *maraka*) house. He died at 8.50 p.m. in Bombay in his *Vedha*-star Pushya when he was running the sub-period of Rahu in the main period of Jupiter. One may see how Jupiter, the lord of the 2nd, the main *maraka*-house inflicted death in the sub-period of Rahu placed in the *maraka*-house along with the Sun, another *maraka*-lord. Here one may appreciate the marvellous working of the divine science of Astrology in tune with its principles as laid down by the ancient Indian seers. (*To be continued*)

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS

FOR FEBRUARY 1987

NIRAYANA POSITIONS OF PLANETS AT 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Nep.	♇ Pluto
		H M S	° ′ ″	° ′ ″	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′
1	Sunday	20 43 46	289 20 57	322 34 05	354 10	302 36	331 04	243 12	236 16	352 37	243 02	254 34	197 43
2	Monday	20 47 42	290 21 52	336 32 15	354 52	304 18	331 16	244 18	236 21	352 34	243 05	254 36	197 43
3	Tuesday	20 51 39	291 22 46	350 01 22	355 34	305 58	331 29	245 25	236 26	352 31	243 07	254 38	197 43
4	Wednes.	20 55 35	292 23 39	2 03 06	356 15	307 36	331 42	246 31	236 31	352 28	243 10	254 40	197 44
5	Thurs.	20 59 32	293 24 30	15 41 00	356 57	309 12	331 55	247 38	236 36	352 25	243 13	254 42	197 44
6	Friday	21 03 28	294 25 19	27 59 46	357 39	310 46	332 08	248 44	236 40	352 21	243 15	254 43	197 44
7	Saturday	21 07 25	295 26 07	39 04 32	358 20	312 16	332 21	249 51	236 45	352 18	243 18	254 45	197 44
8	Sunday	21 11 21	296 26 54	52 00 17	359 02	313 43	332 34	250 59	236 50	352 15	243 20	254 47	197 44
9	Monday	21 15 18	297 27 40	63 51 40	359 44	315 05	332 46	252 06	236 55	352 12	243 23	254 49	197 44
10	Tuesday	21 19 15	298 28 24	75 42 41	0 25	316 22	333 00	253 13	236 59	352 09	243 26	254 51	197 45
11	Wednes.	21 23 11	299 29 07	87 36 34	1 07	317 34	333 13	254 21	237 04	352 05	243 28	254 52	197 45
12	Thurs.	21 27 08	300 29 48	99 35 48	1 49	318 39	333 27	255 29	237 08	352 02	243 30	254 54	197 45
13	Friday	21 31 04	301 30 26	111 42 08	2 30	319 37	333 40	256 37	237 12	351 59	243 33	254 56	197 45
14	Saturday	21 35 01	302 31 04	123 56 48	3 12	320 27	333 54	257 45	237 17	351 56	243 35	254 58	197 44
15	Sunday	21 38 57	303 31 41	136 20 36	3 53	321 08	334 07	258 53	237 21	351 53	243 37	254 59	197 44
16	Monday	21 42 54	304 32 16	148 54 14	4 35	321 40	334 21	260 02	237 25	351 50	243 39	255 01	197 44
17	Tuesday	21 46 50	305 32 50	161 38 30	5 16	322 02	334 34	261 10	237 29	351 46	243 42	255 03	197 44
18	Wednes.	21 50 47	306 33 23	174 34 31	5 58	322 14	334 48	262 19	237 33	351 43	243 44	255 04	197 44
19	Thurs.	21 54 43	307 33 54	187 43 40	6 39	322 16	335 02	263 28	237 37	351 40	243 46	255 06	197 44
20	Friday	21 58 40	308 34 24	201 07 36	7 21	322 07	335 15	264 37	237 41	351 37	243 48	255 07	197 43
21	Saturday	22 02 37	309 34 52	214 47 48	8 02	321 49	335 28	265 46	237 44	351 34	243 50	255 09	197 43
22	Sunday	22 06 33	310 35 20	228 45 13	8 43	321 20	335 42	266 55	237 48	351 31	243 52	255 10	197 43
23	Monday	22 10 30	311 35 46	242 59 35	9 25	320 43	335 56	268 05	237 51	351 27	243 54	255 12	197 42
24	Tuesday	22 14 26	312 36 11	257 28 55	10 06	319 58	336 11	269 14	237 55	351 24	243 56	255 13	197 42
25	Wednes.	22 18 23	313 36 35	272 09 10	10 47	319 06	336 25	270 24	237 58	351 21	243 58	255 15	197 41
26	Thurs.	22 22 19	314 36 57	286 54 16	11 29	318 09	336 39	271 33	238 01	351 18	243 59	255 16	197 41
27	Friday	22 26 16	315 37 17	301 36 52	12 10	317 08	336 53	272 43	238 05	351 15	244 01	255 17	197 40
28	Saturday	22 30 12	316 37 35	316 09 18	12 51	316 05	337 07	273 53	238 08	351 11	244 03	255 19	197 40

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1–2–1987 is 22° 13′ 53″.

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ASTRONOMICAL NOTES (FEBRUARY 1987)

AGASTYA

*Sayana positions of planets at 5-30 A.M. I.S.T. on 1st February 1987.

Grahas (Planets)		Sphuta (Long.)	Dhruva (Long.)	Vikshepa (Lat.)	Kranti (Declin.)
		° ′	° ′	° ′	° ′
Ravi	☉	311 35	314 03	0 00	17 S 19
Chandra	☽	344 48	346 57	2 S 26	8 S 14
Kuja	♂	16 24	15 04	0 N 07	6 N 34
Budha	☿	324 50	327 36	1 S 21	14 S 31
Guru	♃	353 26	354 18	1 S 08	3 S 42
Sukra	♀	265 26	265 09	2 N 56	20 S 26
Sani	♄	258 29	257 38	1 N 30	21 S 27
Rahu	☊	14 51			

THE SUN

This month the Sun moves forward from 19° Capricorn to 18° Aquarius entering it on 11th. The south declination of the Sun decreases from 17° 19′ to 7° 52′ at the end.

THE MOON

Starting from 23° Aquarius the Moon makes one complete circuit of the zodiac and ends at 0° Pisces. The south declination of the Moon decreases from 8° 14′ 0° on 2nd. Then the north declination increases reaching a maximum of 28° 26′ on 9th. Afterwards the north declination decreases till the Moon crosses the equator to the south on 16th. Thereafter the south declination increases attaining a maximum value of 28° 31′ on 23rd. After that the south declination decreases to 4° 29′ at the end.

MARS

Mars moves ahead from 24° Pisces to 14° Aries entering Aries on 9th. The north declination of Mars further increases from 6° 34′ to 13° 55′ at the end.

MERCURY

Throughout this month Mercury moves in Aquarius first with direct motion from 1st to 18th from 3° to 22°, becomes retrograde on 18th and moves backward from 22° on 18th to 15° at the end. The south declination of Mercury continues to decrease from 14° 31′ till it becomes a minimum at 3° 27′ on 21st; then the south declination increases to 5° 27′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted:

Jupiter at 20h 13m on 1st; Mars at 16h 10m on 3rd; Pluto at 23h 28m on 19th; Saturn at 20h 51m on 22nd; Uranus at 7h 01m on 23rd; Neptune at 25h 46m on 23rd; Venus at 26h 23m on 24th; Mercury at 29h 23m on 27th; Sun at 30h 21m on 27th.

PLANETARY ASPECTS

THE SUN: Square the Moon 5th, 21st; trine the Moon 8th, 18th; opposition the Moon 13th; parallel the Moon 18th, 28th; conjunction Mercury 27th; conjunction the Sun 28th.

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1–2–1987 is 22° 13′ 53″.

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MARS: Parallel the Moon 3rd, 15th; conjunction the Moon 3rd; trine Saturn 4th; square the Moon 11th, 25th; trine the Moon 13th, 23rd; opposition the Moon 18th.

MERCURY: Square the Moon 7th, 22nd; trine the Moon 10th, 20th; trine Pluto 11th, 26th; opposition the Moon 15th; parallel the Moon 17th, 28th; conjunction the Sun 27th; conjunction the Moon 27th.

the Moon 1st, 17th; square the Moon 8th, 23rd; trine the Moon 11th, 21st; opposition the Moon 16th.

VENUS: Square the Moon 1st, 17th; trine the Moon 4th, 15th; opposition the Moon 9th; conjunction Neptune 11th; parallel the Moon 20th, 26th.

SATURN: Square the Moon 1st, 15th, 28th; trine the Moon 3rd, 13th; trine Mars 4th; opposition the Moon 8th; parallel the Moon 20th, 26th; conjunction the Moon 22nd.

URANUS: Square the Moon 1st, 16th; trine the Moon 4th, 13th; opposition the Moon 8th; square Jupiter 12th; trine Mars 14th; parallel the Moon 21st, 25th; conjunction the Moon 23rd.

NEPTUNE: Square the Moon 2nd, 17th; trine the Moon 4th, 14th; opposition the Moon 9th; conjunction Venus 11th; parallel the Moon 20th, 26th; conjunction the Moon 23rd.

JUPITER

Jupiter continues to move forward in Pisces from 1° to 7° at the end. The south declination continues to decrease from 3° 42′ to 1° 10′ at the end.

VENUS

Venus moves forward from 3° Sagittarius to 5° Capricorn entering it on 24th. The south declination of Venus increases from 20° 26′ till it becomes a maximum at 20° 57′ on 24th. Then the south declination of Venus decreases to 19° 37′ at the end.

SATURN

Saturn continues to move forward in Scorpio from 26° to 28° at the end. The south declination of Saturn increases from 21° 27′ to 21° 34′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 352° 37′ to 351° 11′ at the end.

Venus moves ahead from 243° 02′ to 244° 04′ at the end.

Neptune also moves forward from 254° 34′ to 255° 20′ at the end.

Pluto moves ahead from 197° 43′ till it becomes retrograde at 197° 45′ on 11th; then it moves backward to 197° 39′ at the end.

PLUTO: Parallel the Moon 2nd, 16th; opposition the Moon 5th; trine the Moon 10th, 28th; trine Mercury 11th, 26th; square the Moon 12th, 26th; conjunction the Moon 19th.

I. Poornima (Full Moon): *Krishna Paksha* (*dark fortnight*) begins at 26h 28m on 13th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 302° 24′; the Moon 122° 24′; Mars 3° 07′; Mercury 320° 20′; Jupiter 333° 52′; Venus 257° 36′; Saturn 237° 16′; Rahu 351° 56′; Uranus 243° 35′; Neptune 254° 58′; Pluto 197° 44′.

Cusps (Mid-points) of Houses for New Delhi: The 1st 231° 16′; the 2nd 254° 58′; the 3rd 278° 40′; the 4th 302° 22′; the 5th 338° 40′; the 6th 14° 58′; the 7th 51° 16′; the 8th 74° 58′; the 9th 98° 40′; the 10th 122° 22′; the 11th 158° 40′; the 12th 194° 58′.

II. Amavasya (New Moon): *Sukla Paksha* (*bright fortnight*) commences at 6h 21m on 28th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 316° 40′; the Moon 316° 40′; Mars 12° 52′; Mercury 316° 07′; Jupiter 337° 08′; Venus 273° 55′; Saturn 238° 08′; Rahu 351° 11′; Uranus 244° 03′; Neptune 255° 19′; Pluto 197° 40′.

Cusps (Mid-points) of Houses for New Delhi: The 1st 306° 03′; the 2nd 339° 35′; the 3rd

(Continued on page 227)

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FARMER'S GUIDE FOR FEBRUARY 1987

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators. – Ed., A.M.]

1. Till 10h 35m good for buying oxen or sheep, for borrowing, for fixing pumpsets, for digging or deepening wells.

2. After 8h 58m good for driving new vehicles, for manuring, for ploughing, for sowing, for purchasing and storing wheat, paddy, corn etc., for harvesting, for erecting sheds, for deepening wells.

3. Good for testing instruments, for sowing, for deepening wells.

4. Routine work only.

5. Upto 9h 07m good for buying buffaloes or sheep, for storing wheat, paddy, corn etc., for borrowing, for deepening wells, for writing accounts, for testing instruments.

6. Only routine work.

7. Good for testing instruments.

8. After 8h 11m good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for purchasing and storing wheat, paddy, corn etc., for harvesting, for testing instruments, for fixing pumpsets, for deepening wells.

9. Upto 11h 11m good for buying oxen and sheep, for disposing off agricultural products, for purchasing or storing wheat, paddy, corn etc., for harvesting, for sowing, for fixing pumpsets, for digging or deepening wells, for testing instruments.

10. After 14h 10m good for manuring, for testing instruments, for fixing pumpsets.

11. Good for buying oxen and sheep, for manuring, for ploughing, for testing instruments, for storing paddy, wheat, corn etc.

12. Good for testing instruments.

13. Only routine work.

14. Good for borrowing, for testing instruments.

15. Good for buying oxen or sheep, for borrowing, for digging or deepening wells, for writing accounts, for testing instruments.

16. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for buying sheep or buffaloes, for erecting sheds, for deepening wells.

17. Good for testing instruments, for fixing pumpsets.

18. Good for storing paddy, wheat, corn etc., for disposing off agricultural products, for manuring, for borrowing, for fixing pumpsets, for deepening wells.

19. Good for fixing pumpsets, for buying oxen and sheep, for disposing off agricultural products, for sowing.

20. Good for borrowing, for deepening wells, for writing accounts.

21. Routine work only.

22. This day also only routine work.

23. Good for buying oxen and sheep, for disposing off agricultural products, for ploughing, for sowing, for borrowing, for storing paddy, wheat, corn etc., for digging or deepening wells.

24. Good for borrowing, for testing instruments, for deepening wells.

25. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for storing paddy, wheat, corn etc., for testing instruments, for erecting sheds, for planting shrubs and trees, for digging or deepening wells.

26. Till 11h 59m good for sowing, for harvesting, for buying paddy, wheat, corn etc., for planting shrubs and plants, for digging or deepening wells, for testing instruments.

27. Good for erecting sheds, for planting shrubs and plants.

28. Good for erecting sheds.

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TRAVEL GUIDE FOR FEBRUARY 1987

MIHIRA

[The following information is of a general nature. It should be used in the light of one's birth star. In urgent and emergent cases which admit of no delay, one can start on a journey at the **Abhijin Muhurtha,** *i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.]*

Important Note: In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that Marana and Prabalarishta yogas are to be avoided. Those days are marked with a star.

1. Nakshatra not suitable for travel.
2. After 9h 00m good for journey avoiding south and east.
3. Fair for travel avoiding upto 8h 10m south, north and east and afterwards avoiding north, west and south.

*4. Postpone journey.

5. Nakshatra inauspicious for travel.
6. Tithi not good for journey.
7. After 12h 52m fairly good for journey avoiding east and sea voyage.
8. Fair for travel avoiding till 15h 19m west and sea voyage and after 15h 19m avoiding east, north and west.
9. Upto 11h 11m good for journey avoiding east and north.

*10. After 14h 10m fairly good for travel avoiding upto 20h 26m north and west and after 20h 26m avoiding south-east and north-east.

11. Till 22h 45m good for journey avoiding north, north-east and south-east.
12. Tithi inauspicious for travel.

*13. Nakshatra not good for journey.

14. Tithi and Nakshatra not suitable for travel.
15. Nakshatra inauspicious for journey.
16. Good for travel avoiding north-west, north-east and east.
17. Tithi inauspicious for journey.
18. Nakshatra not suitable for travel.
19. This day also Nakshatra is inauspicious for journey.
20. Even this day Nakshatra bad for travel.
21. Tithi not good for journey.
22. This day also thithi not suitable for travel.
23. Good for journey avoiding south and east.
24. Nakshatra not suitable for travel.
25. Good for journey avoiding upto 15h 02m north-west, north and south-west.
26. Till 11h 59m good for travel avoiding north-east, north-west and south.
27. After 9h 02m fairly good for journey.
28. Tithi not suitable for travel.

ASTRONOMICAL NOTES

(Continued from page 225)

13° 07′; the 4th 46° 39′: the 5th 73° 07′; the 6th 99° 35′; the 7th 126° 03′; the 8th 159° 35′; the 9th 193° 07′; the 10th 226° 39′; the 11th 253° 07′; the 12th 279° 35′.

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HOW IS THIS MONTH (FEBRUARY 1987) FOR YOU?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]

MAJOR TRANSITS

The Sun transits Capricorn till 11th and then enters Aquarius. Mars transits Pisces till 9th and then enters Aries. Mercury continues his sojourn in Aquarius becoming retrograde on 20th. Jupiter and Saturn continue their progress in Pisces and Scorpio respectively. Venus transits Sagittarius till 24th and then enters Capricorn. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (Aries)

General.— The Sun in the 10th and the 11th and Mercury in the 11th are both favourable making an allowance for the yielding to vedha by the latter. Mars in the 12th and the 1st, Jupiter in the 12th and Saturn in the 8th are all unfavourable. Venus in the favourable 9th till 24th with vedha transits thereafter the adverse 10th. The evil influences will have the upper hand. You are likely to have worries throughout. You should be particularly careful not to entangle yourself in any criminal proceedings. Inspite of numerous obstacles you will not lose your reputation for character and integrity. Bharani is better than Aswini and Krittika.

Health and Domestic.— You should take particular care of your health. The chronic sufferers should be very careful. They are advised to adopt prophylactic measures to avoid an exacerbation of their ailments. You will do well to avoid misunderstandings and tiffs with your spouse.

Finance and Speculation.— You should think twice before embarking on any new venture. Expenditure may increase and losses may be there on certain transactions. Speculation may yield good dividends during the month.

Real Property, Services, Profession, etc.— The month is not likely to be satisfactory for real estate matters. You will do well to postpone your purchasing activities to a later month. The services will find the month trying. Professions, industries and businesses will have numerous obstacles during the month.

Women.— You are advised to go slow on courtships. You will also do well to cut down social and club activities. Employed girls are likely to be given memos by their superiors to explain their conduct in certain matters.

Students.— With some effort you could make progress in studies. In view of your proneness to physical injuries you are advised to go slow on sports, games and athletics. You should watch your manners and conduct most carefully.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 14 – 18	2 – 10 – 20
Money dealings and enterprises	3 – 15 – 23	4 – 12 – 21
Real property matters and educational activities	9 – 18 – 27	6 – 17 – 25
Children and speculation	9 – 18 – 28	7 – 19 – 26

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Services	3 – 16 – 28	6 – 17 – 26
Partnership	9 – 16 – 27	6 – 19 – 26
Insurance	1 – 14 – 24	4 – 13 – 25
Profession and business	3 – 16 – 28	2 – 10 – 17

Chandrashtama occurs from 02 – 12 p.m. on 20th till 07 – 00 p.m. on 22nd.

2. VRISHABHA (Taurus)

General.— The Sun in the adverse 9th till 11th with check transits thereafter the favourable 10th. Mars in the favourable 11th till 9th with vedha transits thereafter the adverse 12th with check. Mercury in the favourable 10th yields to vedha from 11th. Jupiter in the favourable 11th yields to vedha till 24th. Venus in the favourable 8th and 9th yields to vedha. Saturn in the 7th is none too good. The favourable influences will be more in evidence. Your fame, reputation and authority will rule high. Your enemies will be defeated. Mercury will generate in you an eager desire to acquire money and this desire will bear fruit. The bad side will be in the form of your tendency to undertake long journeys without any specific purpose and plan. Rohini is better than Krittika and Mrigasira.

Health and Domestic.— Minor ailments are likely to cause a little annoyance during the first half. Children's success in the examinations will bring much happiness to you. Domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation.— Financial affairs will be satisfactory. There are likely to be gains in a few enterprises. Money due from others may be realised. Expenditure will be quite reasonable and generally only on approved lines. Speculation will yield moderate profits.

Real Property, Services, Profession, etc.— All transactions pertaining to real property will be more or less satisfactory. The labour problem which were causing concern to you are likely to be resolved satisfactorily during the first ten days. Services, businesses and professions will find the month satisfactory.

Women.— Film artistes are particularly favoured. Your work in the social field will be greatly appreciated and you will be invited to shoulder greater responsibilities in social work. The month will be satisfactory to the employed.

Students.— You will make rapid progress in studies. Those in the research field will be able to collect valuable and sufficient data to support their thesis and the Board of Examiners will accept your thesis. Those interested in fine arts will find the month fruitful.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 11 – 18	4 – 12 – 23
Money dealings and enterprises	1 – 14 – 20	7 – 17 – 24
Journeys	1 – 15 – 27	2 – 10 – 19
Real property matters and educational activities	3 – 11 – 20	2 – 12 – 21
Children and speculation	3 – 16 – 28	2 – 13 – 22
Services	3 – 18 – 28	4 – 13 – 25
Partnership	8 – 15 – 27	4 – 17 – 26
Insurance	8 – 15 – 20	6 – 12 – 21
Profession and business	9 – 18 – 27	7 – 19 – 26

Chandrashtama occurs from 07 – 00 p.m. on 22nd to 08 – 29 p.m. on 24th.

3. MITHUNA (Gemini)

General.— The Sun in the 8th and the 9th and Mercury in the 9th are both adverse; the former is under check from 11th and the latter till 11th and again from 24th till the end. Mars in the unfavourable 10th till 9th with check transits afterwards the favourable 11th. Jupiter in the unfavourable 10th is under check. Venus in the unfavourable 7th till 24th transits thereafter the favourable 8th.

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Saturn in the favourable 6th yields to vedha. The evil influences will be slightly more. Planetary influences will, however, assist you to develop your will very strongly and resist temptations which are likely to land you in difficulties. With great difficulty you will be able to achieve your objectives. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.— The planetary transits do not generate much optimism in health matters. Stomach ulcers are likely to worry you but the consequences will not be serious. Peace and harmony in domestic life could be saved with some effort on your part. Chronic sufferers should take extra care.

Finance and Speculation.— Financial affairs are not likely to be unsatisfactory if you resist the tendency to make quick money through short-cut and unorthodox methods. Speculation is not likely to be successful.

Real Property, Services, Profession, etc.— Real property transactions are likely to be profitable for most days in the month. Labour problems are likely to annoy you considerably. Services are not likely to find the month quite satisfactory. Although obstacles may be there businesses and professions may not find the month bad.

Women.— You are advised to go slow on romance. Social contacts are likely to be of help to you in overcoming difficulties that hinder your progress. Employed girls should steer clear of politics in office.

Students.— There is likely to be a setback in studies. Those who are keen on securing commissions in the country's defence forces are likely to realise their ambition. You will be very successful in sports, games and athletics and the chances of your inclusion in national or state level teams are quite bright.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 9 – 16	2 – 10 – 19
Money dealings and enterprises	3 – 11 – 18	4 – 12 – 21
Journeys	8 – 14 – 20	5 – 13 – 22
Real property matters and educational activities	9 – 15 – 23	6 – 17 – 24
Children and speculation	11 – 16 – 27	7 – 19 – 25
Services	9 – 16 – 28	10 – 21 – 26
Partnership	3 – 14 – 27	5 – 17 – 25
Insurance	1 – 14 – 28	2 – 12 – 24
Profession and Business	8 – 15 – 28	4 – 13 – 26

Chandrashtama occurs from 08 – 29 p.m. on 24th to 09 – 24 p.m. on 26th.

4. KATAKA (Cancer)

General.— The Sun in the 7th and the 8th, Mars in the 9th and the 10th, Venus in the 6th and 7th and Saturn in the 5th are all adverse; of these the Sun is under check from 11th and Mars till 9th. Mercury in the 8th and Jupiter in the 9th are fully favourable. In a month of mixed results the evil effects have an edge over the favourable ones. You are likely to have worries practically throughout but these will not relate to finance. You will have physical fatigue. Your relatives are likely to ignore you. You will, however, be successful in your business activities. Aslesha is better than Punarvasu and Pushyami.

Health and Domestic.— Piles and anaemia are likely to trouble you. The tendency of Mars to cause frequent quarrels with spouse should be resisted by you. Unless you exercise great tact and patience it is going to be extremely difficult for you to save peace and harmony in the domestic field.

Finance and Speculation.— Financial affairs will be quite satisfactory. The old dues which you had practically written off will be realised. You will have new sources of income. You are advised to refrain from speculation completely.

Real Property, Services, Profession, etc.— You are advised to go slow on real property matters. All important decisions should be postponed to more favourable periods. All labour problems

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will be resolved to your entire satisfaction. Services will find the month quite helpful. Gains for the professions and businesses will be moderate.

Women.— Love affairs should be completely avoided. Family ties are likely to be strained if you are not careful in your actions. You are advised to reduce your social activities to the minimum. Employed girls will have to be careful.

Students.— The month shows great promise for studies. You are likely to come out successful in the superior service competition examination held by the Central Government. Extra-curricular activities are not recommended.

	Fortunate dates	Inauspicious dates
Personal and domestic	3 – 9 – 15	1 – 12 – 22
Money dealings and enterprises	3 – 11 – 16	5 – 13 – 21
Journeys	3 – 14 – 18	7 – 19 – 26
Real property matters and educational activities	8 – 14 – 20	7 – 13 – 27
Children and speculation	8 – 15 – 23	5 – 19 – 28
Services	8 – 16 – 24	10 – 21 – 28
Partnership	9 – 15 – 20	2 – 17 – 25
Insurance	9 – 16 – 23	2 – 13 – 27
Profession and business	9 – 18 – 24	2 – 17 – 28

Chandrashtama occurs from beginning till 00– 48 p.m, on 1st and again from 09 – 24 p.m. on 26th to 11–18 p.m. on 28th.

5. SIMHA (Leo)

General.— The Sun in the favourable 6th till 11th transits thereafter the unfavourable 7th with check. Mars in the 8th and the 9th, Mercury in the 7th, Jupiter in the 8th and Saturn in the 4th are all adverse; of these Mars is under check throughout, Mercury till 11th and Jupiter, throughout. Venus in the favourable 5th till 24th transits afterwards the unfavourable 6th. The month will be thoroughly unsatisfactory from *Gochara* point of view. It is, however, likely that the planetary influences in your natal chart may offer sufficient counterchecks. Free-will should be brought into full play. Fate, after all, is the effect of actions due to free-will in the past. *Dharma Sastras* definitely state that extra free-will at present could wipe out the bad effects of the past *karma*. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic.— Great care is necessary on your part in the field of health. Even the slightest symptom of illness should be attended to promptly. Chronic sufferers will find the month very trying. The silver lining in an other wise dark cloud is the harmony and the consequent peace in domestic life during most days in the month.

Finance and Speculation.— The month will be thoroughly unsatisfactory for all financial affairs. While income will shrink, expenditure will increase. Economy in every direction should be your watchword. Speculation should be avoided.

Real Property, Services, Profession, etc.— The month is unfavourable for all matters pertaining to real estate. You are advised to postpone all decisions relating to major property deals. The services will have an extremely trying month and penal transfers are likely. Business and professions may have to keep their fingers crossed.

Women.— Love affairs should be totally avoided as they are likely to lead you to disappointment and frustration. You should be most careful about your functional health. Employed girls should be extremely careful in dealings with their superiors.

Students.— Unhappy home and financial drain will cause considerable worry to you resulting in a disinclination to pay attention to studies. You are advised to refrain completely from all sports, games and athletics.

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	Fortunate dates	Inauspicious dates
Personal and domestic	8 – 14 – 18	1 – 10 – 19
Money dealings and enterprises	8 – 15 – 20	2 – 12 – 21
Journeys	8 – 16 – 23	3 – 13 – 22
Real property matters and educational activities	8 – 18 – 24	4 – 17 – 25
Children and speculation	9 – 15 – 20	5 – 19 – 26
Services	9 – 16 – 23	6 – 21 – 28
Partnership	9 – 18 – 24	7 – 17 – 26
Insurance	9 – 20 – 27	10 – 19 – 28
Profession and Business	11 – 18 – 27	4 – 17 – 25

Chandrashtama occurs from 00 – 48 p.m. on 1st to 06 – 24 p.m. on 3rd and from 11–18 p.m. on 28th till the end.

6. KANYA (Virgo):

General.— The Sun in the adverse 5th till 11th with check transits thereafter the favourable 6th. Mercury in the 6th, Jupiter in the 7th, Venus in the 4th and the 5th and Saturn in the 3rd are all favourable; of these only Jupiter yields to vedha. Mars in the unfavourable 7th and 8th is under check throughout. The favourable influences predominate. You can confidently look forward to having a successful and profitable month. You are likely to acquire authority through association with good and competent persons. Your tendency towards erotic pleasures will be under check. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic.— You will maintain good health. Chronic sufferers will have considerable relief. One of your sons is likely to land a good job in a well established concern or industry. Domestic bliss and harmony of a high order are vouchsafed to you.

Finance and Speculation.— You will have good financial gains, the second half being decidedly better. You are likely to start new ventures which will flourish and yield good profits in time to come. Good dividends are likely in speculation.

Real Property, Services, Profession, etc.— You will be quite successful in real property transactions. You will make improvements in landed properties. Out-of-turn promotions are likely for the services. Professions and businesses will find the month extremely satisfactory.

Women.— The month will prove quite good for all activities of women. Unmarried girls will get very good proposals for matrimony and wedding bells are likely to ring during the second half. Employed girls are likely to be transferred to places of their choice.

Students.— You will make excellent progress in studies. You will be successful in tests and interviews. Medical students are particularly favoured. The chances of your inclusion in state or national level teams in the field of sports, games and athletics are quite rosy.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 9 – 15	2 – 10 – 19
Money dealings and enterprises	8 – 14 – 18	3 – 12 – 21
Journeys	9 – 15 – 20	4 – 13 – 22
Real property matters and educational activities	11 – 16 – 23	5 – 17 – 25
Children and speculation	8 – 16 – 24	6 – 19 – 26
Services	1 – 18 – 27	3 – 13 – 25
Partnership	1 – 18 – 28	2 – 12 – 26
Insurance	8 – 18 – 28	2 – 12 – 22
Profession and business	1 – 14 – 20	5 – 13 – 21

Chandrashtama occurs from 06– 24 p.m. on 3rd to 02–36 a.m on 6th.

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7. THULA (Libra)

General.—The Sun in the 4th and the 5th, Mercury in the 5th, Jupiter in the 6th and Saturn in the 2nd are all inimical; of these Sun and Jupiter are under check throughout. Mars in the favourable 6th till 9th transits thereafter the unfavourable 7th. Venus in the 3rd and the 4th is fully favourable. The planets are quite unfavourable during the month. There is likely to be a setback in your undertakings. As you are prone to accidents and consequent physical injuries you should be very careful in your movements. You should not get provoked at other's bidding, as quarrels are likely to arise on flimsy grounds. Chitta is better than Swati and Visakha.

Health and Domestic.—Diseases of the abdomen are indicated by the adverse transits. Chronic patients must be prepared for an aggravation of their ailments. You will, however, be blessed with domestic peace and harmony throughout.

Finance and Speculation.—While there may be a cut in the regular income, expenditure will increase considerably. Losses, too, may occur in certain transactions. Actual redemption from financial worries is hardly likely during the month. Speculation should be avoided.

Real Property, Services, Profession, etc.—Real property matters are not likely to be satisfactory. Realisation of rentals due will be hard practically throughout. Damage to crops is likely during the second half. Services are likely to incur the displeasure of their superiors. Professions and businesses are likely to find the month difficult.

Women.—The emphasis is on expenditure, which, if not controlled, may land you in financial embarrassment at the close of the month. Employed girls will find the month trying. Artistes should be careful before signing contracts.

Students.—Ill-health will worry you for most days in the month with the result that you will not make any progress in your studies. The conditions are likely to improve as the month closes. Relations with teachers and friends may tend to become unpleasant.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 11 – 18	2 – 10 – 17
Money dealings and enterprises	3 – 14 – 20	4 – 12 – 19
Journeys	9 – 15 – 23	5 – 13 – 27
Real property matters and educational activities	11 – 16 – 24	6 – 17 – 22
Children and speculation	14 – 18 – 27	7 – 19 – 25
Services	11 – 18 – 28	8 – 21 – 26
Partnership	9 – 16 – 27	4 – 13 – 25
Insurance	3 – 15 – 28	2 – 13 – 26
Profession and business	3 – 18 – 28	5 – 17 – 26

Chandrashtama occurs from 02.36 a.m. on 6th to 04.12 p.m. on 8th.

8. VRISCHIKA (Scorpio)

General.—The Sun in the favourable 3rd till 11th transits thereafter the unfavourable 4th with check during the last four days. Mars in the adverse 5th till 9th with check transits afterwards the favourable 6th. Mercury is in the favourable 4th with vedha till 11th and from 24th till the end. Jupiter in the favourable 5th yields to vedha. Venus in the favourable 2nd and 3rd yields to vedha from 24th. Saturn in *janma* is unsatisfactory. The good influences will be more in evidence. Relief from troubles and success over enemies are the likely good results. Official favours are also likely. Anuradha is better than Jyeshta and Visakha.

Health and Domestic.—Minor health troubles are likely. Chronic sufferers may have temporary relief. Children's success in the examinations will make you happy. Domestic peace and harmony will be vouchsafed to you practically throughout.

Finance and Speculation.—This is a good month for financial matters. The planetary influences will assist you to exercise judicious forethought in financial matters. Speculative transactions will yield moderate profits.

Real Property, Services, Profession, etc.—All real property transactions will be smooth, successful and profitable. Labour problems will be

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resolved to the satisfaction of all concerned. Services will find the month quite helpful. This month will be quite satisfactory for businesses and professions.

Women.—Love affairs will end in happy marriage during the first half. Social climbers will find the month quite advantageous. Employed girls may be transferred to places of their choice.

Students.—The month will be quite satisfactory from several points of view. You will make rapid progress in studies. Those ambitious of a good career in the country's defence forces are likely to be granted commissions. You will have a memorable and enjoyable picnic in the company of the opposite sex during the first half.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 14 – 16	11 – 19 – 26
Money dealings and enterprises	1 – 14 – 18	4 – 10 – 21
Journeys	1 – 14 – 20	7 – 17 – 25
Real property matters and educational activities	1 – 16 – 22	2 – 12 – 22
Children and speculation	1 – 18 – 23	4 – 13 – 26
Services	3 – 15 – 20	4 – 19 – 26
Partnership	3 – 16 – 23	6 – 17 – 25
Insurance	3 – 16 – 27	6 – 19 – 26
Profession and business	3 – 16 – 28	7 – 19 – 25

Chandrashtama occurs from 04.12 p.m. on 8th to 04.16 a.m. on 11th.

9. DHANUS (Sagittarius)

General.—The Sun in the unfavourable 2nd till 11th transits thereafter the favourable 3rd. Mars in the 4th and the 5th, Mercury in the 3rd, Jupiter in the 4th and Saturn in the 12th are all inimical; of these Mars and Mercury are under check. Venus in the 1st and the 2nd is fully favourable. The planets are quite unfavourable for the month. The month leans on the evil. There is likely to be a setback in your undertakings. As you will be accident-prone during this period you should be careful in your movements. Quarrels and misunderstandings with business partners are likely. Poorvashadha is better than Moola and Uttarashadha.

Health and Domestic.—Bilious complaints are denoted by the adverse transits. Stomach ulcers also are likely to worry you. Chronic sufferers should take all steps to prevent an aggravation of their complaints. Domestic life will, however, be peaceful.

Finance and Speculation.—This is an altogether unsatisfactory month for finance. Every item of expenditure should be carefully checked by you. Pressure from creditors will be severe. Speculation should be avoided completely.

Real Property, Services, Profession, etc.—Real property transactions are best avoided during the month. You are likely to experience difficulties in collecting rentals. Services, professions and businesses are likely to have a trying time.

Women.—You should take particular care of your functional health. Romances and love affairs should be avoided. Social contacts are not likely to be beneficial. In view of the adverse influences of planets, employed girls should take more than ordinary care in dealing with their superiors.

Students.—You should curb a tendency to be restless. You should exercise your will and make serious attempts to concentrate on studies and not fritter away time and energy in useless pursuits.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 9 – 16	2 – 11 – 19
Money dealings and enterprises	3 – 11 – 18	4 – 12 – 21
Journeys	8 – 14 – 20	5 – 13 – 22
Real property matters and educational activities	9 – 15 – 23	6 – 17 – 25
Children and speculation	14 – 18 – 24	7 – 19 – 26

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Services	9 – 18 – 27	6 – 17 – 26
Partnership	9 – 18 – 28	5 – 17 – 26
Insurance	8 – 15 – 24	2 – 12 – 25
Profession and business	3 – 16 – 27	4 – 13 – 26

Chandrashtama occurs from 04.16 a.m. on 11th to 04.36 p.m. on 13th.

10. MAKARA (Capricorn)

General.—The Sun in the 1st and the 2nd and Jupiter in the 3rd are both unfavourable but the former is under check from 11th and the latter, throughout. Mars in the favourable 3rd till 9th with vedha transits thereafter the unfavourable 4th. Mercury in the 2nd, Venus in the 12th and the 1st and Saturn in the 11th are all fully favourable. The favourable influences will be more in evidence. Prosperity, accrual of money and renewal of contact with old friends are likely. You should exercise tact and patience in dealing with Government authorities. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic.—Eye troubles are likely to worry you during the second half. Chronic patients are likely to have temporary relief. The ailment of one of your children is likely to cause mild concern but the illness will not be of a serious nature. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—The month will not be unsatisfactory for finance. You must exercise prudence in running after every equity public issue for equity shares. You will have a steady income. Speculative transactions are likely to yield good dividends.

Real Property, Services, Profession, etc.—Real property matters are likely to deteriorate after the first ten days. Labour troubles will be resolved to the satisfaction of all concerned. Services may not find the month unsatisfactory. Professions and businesses are likely to find the month beneficial.

Women.—The month will be satisfactory for the fair sex. You will derive immense satisfaction in your social activities. Social contacts will be of assistance to you in your career. Employed girls will find the month quite helpful.

Students.—You will make rapid progress in studies. You will shine very well in the field of sports, games and athletics and the chances of your inclusion in the state or national level teams are quite bright. You are likely to have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 9 – 18	2 – 12 – 19
Money dealings and enterprises	1 – 11 – 20	4 – 13 – 21
Journeys	1 – 18 – 23	4 – 17 – 22
Real property matters and educational activities	1 – 20 – 24	4 – 14 – 22
Children and speculation	1 – 20 – 27	5 – 15 – 25
Services	1 – 20 – 28	5 – 16 – 26
Partnership	3 – 18 – 28	5 – 16 – 25
Insurance	3 – 20 – 27	10 – 21 – 26
Profession and business	8 – 18 – 27	10 – 19 – 26

Chandrashtama occurs from 04.36 p.m. on 13th to 01.48 a.m. on 16th.

11. KUMBHA (Aquarius)

General.—The Sun in the adverse 12th and 1st is under check throughout. Mars in the unfavourable 2nd till 9th with check transits thereafter the favourable 3rd with vedha. Mercury in the unfavourable 1st is under check. Jupiter in the favourable 2nd yields to vedha till 11th and again from 24th till the end. Venus in the 11th and the 12th is fully favourable. Saturn in the 10th is none too good. There will be more favourable influences during the month. Gains and rewards are indicated by the favourable transits. You will be successful in your undertakings. Satabhisha is better than Dhanishta and Poorvabhadra.

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Health and Domestic.—Only minor health complaints are likely to be there during this month. Chronic sufferers will have some relief. One of your sons is likely to establish a good business. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—The month will be, more or less, satisfactory for all financial matters. You are likely to get income from unexpected sources. You will be settling your past financial commitments on favourable terms. Speculative transactions should be avoided during this month.

Real Property, Services, Profession, etc.—You are likely to acquire new properties. Income from land and buildings will be satisfactory. Services will find the month quite satisfactory. Professions and businesses will have sizeable gains and satisfaction.

Women.—The month will be quite enjoyable. Outside activities will bring in much happiness. Film artistes are particularly favoured. Love affairs and romances are likely to blossom into happy wedding during the second half. This is a good month for employed girls.

Students.—New studies and increased knowledge will highlight the month. You will come into close contact with famous scholars whose influence and help will be of immense value for studies and research. Those talented in fine arts will meet with success.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 11 – 20	6 – 16 – 26
Money dealings and enterprises	1 – 14 – 23	7 – 17 – 25
Journeys	1 – 15 – 24	10 – 18 – 26
Real property matters and educational activities	3 – 14 – 27	2 – 10 – 19
Children and speculation	3 – 15 – 28	5 – 17 – 26
Services	8 – 14 – 24	4 – 13 – 22
Partnership	8 – 15 – 27	2 – 12 – 25
Insurance	9 – 14 – 27	2 – 10 – 26
Profession and business	9 – 15 – 28	6 – 19 – 26

Chandrashtama occurs from 01.48 a.m. on 16th to 09.48 a.m. on 18th.

12. MEENA (Pisces)

General.—The Sun in the favourable 11th till 11th transits thereafter the unfavourable 12th. Mars in the 1st and the 2nd, Mercury in the 12th, Jupiter in *janma* and Saturn in the 9th are all inimical. Of these Mars is under check till 9th, Mercury till 11th and Jupiter from 9th till the end. Venus in the adverse 10th till 24th transits thereafter the favourable 11th. The unfavourable elements predominate and may bring in their wake attacks from opponents, losses by theft and deceit, unhappy home life and worried mind. You should practise stoicism. Your natal chart may have counterbalancing good influences. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic.—Stomach ulcer is likely to occur in an acute stage. You should have this attended to promptly as planetary transits indicate chronic stage. Chronic sufferers should be extra careful during this month. Domestic life will be anything but peaceful during most days.

Finance and Speculation.—An unsatisfactory financial position is indicated. There will be considerable expenditure mostly on medicines and doctor. Whatever may be the temptation you are advised not to go after public equity issues. Speculative deals are better avoided during the month.

Real Property, Services, Profession, etc.—This is not a favourable month for real property transactions. There is likely to be a gradual reduction in yield and rentals. Expenditure on properties may rise to unexpected levels. Services may have penal transfers. Businesses and professions are likely to experience troubled conditions.

Women.—The month is not likely to be good. Romances and love affairs are likely to end in disappointment and frustrations. The month is likely to be thoroughly unsatisfactory for employed girls.

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DAILY GUIDE FOR FEBRUARY 1987

MIHIRA

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity—Ed., A. M.]

1. *Sun.*—Triteeya (3rd tithi) till 10h 35m, then Chaturthi (4th tithi). Poorvabhadrapada and Siddha Yoga upto 23h 55m, then Uttarabhadrapada and Amruta Yoga. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for fixing pumpsets, for digging or deepening wells.

2. *Mon.*—Chaturthi (4th tithi) upto 7h 30m, then Panchami (5th tithi). Uttarabhadrapada till 23h 27m, then Revati. Siddha Yoga whole day. Till 8h 58m good for repaying debts; after 9h 00m good for buying and storing foodstuffs, for gardening, for taking medicines, for travel, for erecting sheds, for appointing staff, for deepening wells.

3. *Tues.*—Panchami (5th tithi) till 8h 10m, then Shashti (6th tithi). Revati and Amruta Yoga upto 23h 48m, then Aswini and Siddha Yoga. Good for testing instruments.

4. *Wed.*—Shashti (6th tithi) upto 8h 14m, then Saptami (7th tithi). Aswini and Marana Yoga till 24h 59m, then Bharani and Siddha Yoga. Routine work only.

5. *Thurs.*—Saptami (7th tithi) till 9h 07m, then Ashtami (8th tithi). Bharani and Siddha Yoga upto 26h 53m, then Krittika and Marana Yoga till 9h 07m. Good for buying dogs and cows, for patients to take first bath after recovery from illness, for borrowing, for deepening wells, for testing instruments.

6. Fri.—Ashtami (8th tithi) till 10h 43m, then Navami (9th tithi). Krittika and Siddha Yoga upto 29h 21m, then Rohini and Marana Yoga. Only routine work.

7. *Sat.*—Navami (9th tithi) upto 12h 52m, then Dasami (10th tithi). Rohini and Amruta Yoga whole day. After 12h 52m good for wearing new ornaments, for buying and storing foodstuffs, for testing instruments.

8. *Sun.*—Dasami (10th tithi) till 15h 19m, then Ekadasi (11th tithi). Rohini upto 8h 11m, then Mrigasira. Siddha Yoga whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for taking medicines, for digging or deepening wells, for testing instruments, for auspicious functions.

9. *Mon.*—Ekadasi (11th tithi) upto 17h 54m, then Dwadasi (12th tithi). Mrigasira till 11h 11m, then Aridra. Siddha Yoga whole day. Upto 11h 11m good for buying dogs or cows, for wearing new garments or ornaments, for driving new vehicles, for purchasing or storing foodstuffs, for fixing pumpsets, for appointing staff, for digging or deepening wells, for auspicious functions.

10. *Tues.*—Dwadasi (12th tithi) till 20h 26m, then Trayodasi (13th tithi). Aridra and Marana Yoga upto 14h 10m, then Punarvasu and Siddha Yoga. After 15h 00m good for manuring garden and testing instruments.

11. *Wed.*—Trayodasi (13th tithi) till 22h 45m, then Chaturdasi (14th tithi). Punarvasu upto 16h 59m, then Pushya. Siddha Yoga whole day. Good for buying cows or dogs, for auspicious functions, for driving new vehicles, for taking medicines, for wearing new garments, for appointing staff, for travel, for testing instruments.

12. *Thurs.*—Chaturdasi (14th tithi) upto 24h 46m, then Poornima (Full Moon). Pushya till

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19h 53m, then Aslesha. Siddha Yoga whole day. Good for testing instruments.

13. *Fri.*—Poornima (Full Moon) till 26h 28m, then Prathama (1st tithi). Aslesha upto 21h 48m, then Makha. Marana Yoga whole day. Only routine work.

14. *Sat.*—Prathama (1st tithi) upto 27h 48m, then Dwiteeya (2nd tithi). Makha and Amruta Yoga till 25h 13m, then Poorvaphalguni and Siddha Yoga. Good for storing foodstuffs, for testing instruments.

15. *Sun.*—Dwiteeya (2nd tithi) till 28h 45m, then Triteeya (3rd tithi). Poorvaphalguni and Siddha Yoga upto 25h 15m, then Uttaraphalguni and Amruta Yoga. Good for buying dogs or cows, for patients to take first bath after recovery from illness, for borrowing, for deepening wells.

16. *Mon.*—Triteeya (3rd tithi) upto 29h 18m, then Chaturthi (4th tithi). Uttaraphalguni till 26h 28m, then Hasta. Siddha Yoga whole day. Good for purchasing cows or dogs, for driving new vehicles, for taking medicines, for erecting sheds, for appointing staff, for storing or buying foodstuffs, for deepening wells.

17. *Tues.*—Chaturthi (4th tithi) till 29h 28m, then Panchami (5th tithi). Hasta upto 27h 23m, then Chitta. Siddha Yoga whole day. Only routine work.

18. *Wed.*—Panchami (5th tithi) upto 29h 11m then Shashti (6th tithi). Chitta till 27h 35m, then Swati. Siddha Yoga whole day. Good for seemanta, for upanayana, for buying cows or dogs, for driving new vehicles, for taking medicines, for fixing pumpsets, for wearing new garments.

19. *Thurs.*—Shashti (6th tithi) till 28h 26m, then Saptami (7th tithi). Swati and Amruta Yoga upto 27h 30m, then Visakha and Siddha Yoga. Good for buying dogs or cows, for driving new vehicles, for taking medicines, for wearing new clothes, for fixing pumpsets, for appointing staff.

20. *Fri.*—Saptami (6th tithi) upto 27h 13m, then Ashtami (8th tithi). Visakha till 26h 57m, then Anuradha. Siddha Yoga whole day. Good for wearing new garments, for borrowing, for dealing with members of the other sex, for patients to take first bath after recovery from illness, for deepening wells, for buying cows and dogs.

21. *Sat.*—Ashtami (8th tithi) till 25h 31m, then Navami (9th tithi). Anuradha upto 25h 58m, then Jyeshta. Siddha Yoga whole day. Routine work only.

22. *Sun.*—Navami (9th tithi) upto 23h 23m, then Dasami (10th tithi). Jyeshta and Marana Yoga till 24h 30m, then Moola and Amruta Yoga. This day also only routine work.

23. *Mon.*—Dasami (10th tithi) till 20h 51m, then Ekadasi (11th tithi). Moola and Siddha Yoga upto 22h 40m, then Poorvashadha and Marana Yoga. Routine work only.

24. *Tues.*—Ekadasi (11th tithi) upto 18h 02m, then Dwadasi (12th tithi). Poorvashadha and Siddha Yoga till 20h 33m, then Uttarashadha and Prabalarishta Yoga. Upto 20h 33m, good for patients to take first bath after recovery from illness, for borrowing, for testing instruments.

25. *Wed.*—Dwadasi (12th tithi) till 15h 02m, then Trayodasi (13th tithi). Uttarashadha and Amruta Yoga upto 18h 16m, then Sravana and Siddha Yoga. Good for driving new vehicles, for gardening, for buying foodstuffs, for erecting sheds, for testing instruments, for deepening wells, for auspicious functions.

26. *Thurs.*—Trayodasi (13th tithi) upto 11h 50m, then Chaturdasi (14th tithi). Sravana till 15h 58m, then Dhanishta. Siddha Yoga whole day. Upto 11h 50m good for driving new vehicles, for travel, for testing instruments, for erecting sheds, for deepening wells.

27. *Fri.*—Chaturdasi (14th tithi) till 9h 02m, then Amavasya (New Moon) upto 30h 21m, afterwards Prathama (1st tithi). Dhanishta till 13h 48m, then Satabhisha. Siddha Yoga whole day. After 9h 02m good for driving new vehicles, for taking medicines, for dealing with members of the other sex.

28. *Sat.*—Prathama (1st tithi) upto 28h 04m, then Dwiteeya (2nd tithi). Satabhisha and

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Amruta Yoga till 11h 55m, then Poorvabhadrapada and Marana Yoga. Only routine work.

HOW IS THIS MONTH (FEBRUARY 1987) FOR YOU?

(Continued from page 236)

Students.—Conflicts with relatives, friends and teachers are likely. Extra-curricular activities should be totally avoided. Association with the opposite sex is not conducive to your interests. You are advised to go slow on sports, games and athletics.

	Fortunate dates	Inauspicious dates
Personal and domestic	1 – 9 – 15	2 – 10 – 18
Money dealings and enterprises	3 – 11 – 16	2 – 12 – 19
Journeys	8 – 14 – 23	2 – 13 – 20
Real property matters and educational activities	9 – 15 – 24	5 – 13 – 26
Children and speculation	11 – 16 – 27	4 – 17 – 25
Services	8 – 15 – 28	4 – 12 – 22
Partnership	8 – 16 – 27	4 – 12 – 21
Insurance	3 – 14 – 24	10 – 19 – 26
Profession and business	3 – 15 – 28	6 – 19 – 26

Chandrashtama occurs from 09.48 a.m. on 18th to 02.12 p.m. on 20th.

CORRECTION

A. M. January 1987, page 132: Under *Major Transits* delete "The Sun transits Libra. . . . motions in Pisces and Virgo respectively".

The error is regretted.

Editor

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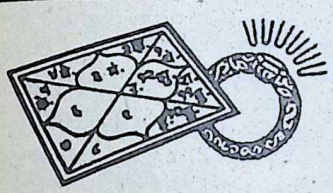

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Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 76 MARCH 1987 No. 3

ASTROLOGY OF SELECTION

TIME is the essence of Astrology. The time of birth of a child, of a sapling or an animal carries with it the history of its product. Now let us look at it the other way round. Mark out a point of time as astrologically propitious. Plan the birth of a child or the planting of a seed or even the beginning of a venture now. Should it give good results in the form of a child that will live long and well or a tree that will prove highly productive or a venture that leaves behind only a trail of success? If the answer is yes, then we are right and probably fairly acquainted with *Muhurta*, a branch of astrology that has been successfully applied to all kinds of human endeavour from the *Vedic* times. *Muhurta* is the yardstick which gauges the quality of time.

In the *Mahabharata* we read of Parasara and Matsyagandhi uniting to bring forth Veda Vyasa. We are told Parasara is carried away by the rustic beauty of Matsyagandhi. Well, that is how the poet puts it and we must give him a wide margin for it. The poet is far too imaginative to see the truth in its objective blandness. He must paint it in the riotous colours of poetic imagery. But to a mind trained to make a proper and objective assessment of a situation, there is more to this episode than being a mere romantic interlude in the mighty epic of battles and kingdoms.

Let us stop to ponder what kind of a man Parasara was. He was a *tapasvi* who had burnt away the dross of his gross nature in the dual fires of austerity and discrimination. He had reached a stage where Nature and Her Offspring were nought but the One Indwelling Spirit. Duality had ceased to exist for him. In his infinite compassion, he identified himself with the suffering of humanity lost in the maze of *Avidya*—He was a seer the past, the

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present and future lay unwrapped before him. No wonder he gave the world the science of Astrology which in later days Varahamihira calls a boat to cross the ocean of life. Would such a man fall prey to carnal urge depicted in the fisherman's story ?

Parasara waiting on the banks of the river to cross it looked up at the sky to note an amazing configuration of planets was about to take place. He saw that in a short while from then, the sign rising on the eastern horizon was so powerful and so full of auspicious signs, it could only forebode good to the world. He speculated a birth taking place now, or even an *Adhana*, could be of a *Mahapurusha* who could work towards ameliorating the human agony born of the dualities. Appropriately enough, he saw the young maiden approach him to ferry him across the river. This is how and why Matsyagandhi brought forth Veda Vyasa who not only wrote the epic *Mahabharata* much before the events in it took place and the devotional treatise *Srimad Bhagavatam* but also codified and classified the *Vedas*. What greater evidence does one need to appreciate the astrological importance of a moment ? This is then the science of *Muhurta* which enables one to judge the worthiness or otherwise of time.

The basic tool for determining a suitable *Muhurta* is the *Panchanga*. This is an ephemeris that carries the astronomical computations of planetary positions.

What are the *Pancha angas* or the five limbs of time ?

They are *vara* (weekday), *tithi* (lunar day), *nakshatra* (asterism), *yoga* and *karana*. The definitions of these terms are simple and can be found in any text-book on the subject. Each of these elements must be carefully chosen before venturing on any project—secular, spiritual, political or social.

Of the seven days in a week, Tuesday and Saturday are invariably avoided. Tuesday comes under Mars, the planet of strife, discontent, accident and turmoil. Saturday is ruled by Saturn who stands for decay, delay, obstacles, frustration, loss and death.

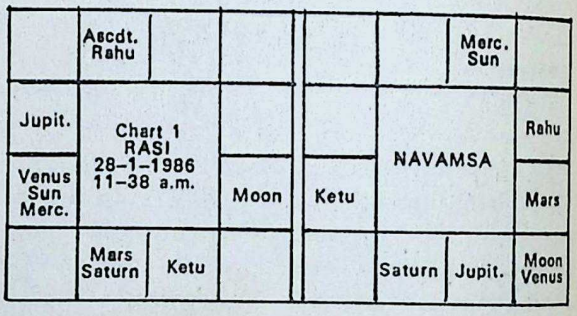
Tithi is the lunar day. The Full Moon and New Moon days, the 4th, the 8th and 14th lunar days in the dark and bright halves of the lunar month are not recommended for any *Muhurta*.

Nakshatra is the arc of 13° 20′ and for purposes of *Muhurta*, the Moon's exact location is vitally important.

Krittika and Bharani, Pubba, Poorvashadha, Moola, Makha, Aslesha, Jyeshta, Aridra and Poorvabhadra are constellations that are avoided for all constructive works.

In drawing up a propitious chart for any venture it is important to ensure the strength of the Ascendant and the Moon, the latter both by himself and also in relation to his natal position in the chart of the native for whom a *Muhurta* is sought.

All constructive works must have a vacant 8th house. Not even a benefic should occupy it. The tragic Challenger space-shuttle take-off (Chart 1) last year at Cape Carneval has the dreadful Mars in the 8th house in Scorpio.



Pubba is the constellation in which the Moon was placed when the Challenger took off (Chart 1). Pubba is one of the more destructive constellations. It is pre-eminently suitable for "nefarious schemes, poisoning, deceit, imprisonment, setting fire and other evil deeds". Sadly enough, the shuttle exploded into a gigantic fire-ball moments after blast-off. All seven crew members were killed and the 1.2 billion dollar spacecraft completely destroyed. The weekday was Tuesday, totally unsuitable.

The *tithi* was *shashti* or the 6th lunar day of the dark half. This *tithi* is not so bad as

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chaturthi (the 4th lunar day), *navami* (the 9th lunar day), *chaturdasi* (the 14th lunar day, *pournami* (Full Moon) or *prathama* (first lunar day), of the bright half and *trayodasi* (13th lunar day), *chaturdasi* (14th lunar day) and *amavasya* (New Moon) of the dark half. Nevertheless it is not recommended for *Muhurta*.

Aries rising is not welcome either. Signs of Mars and Saturn are invariably unfortunate.

But the most outstanding flaw here is the presence of two malefics, Mars and Saturn, in the 8th house. Mars is in a *Sarpa-drekkana* (serpent decanate) and Saturn is in a *Pasa-drekkana* (noose decanate) strongly indicating violent termination of the project.

Let us take our minds back to the Apollo Explosion of 1967. It occurred on January 27th. It was a ground explosion which killed 3 astronauts. Unfortunately, the time of the explosion is not available to us but the close coincidence in the dates is remarkable. Even more frighteningly coincidental is the position of the Moon that day nineteen years ago. It was also in Leo in Pubba 18° 54′. The Moon was 18° 29′ at the Challenger take-off. In both cases, we have the Moon occupying the fiery sign Leo and the Sun occupying Capricorn in the proximity of the 16th degree. That also means the same *tithi* or lunar day was operating on January 27, 1967. It was also *Krishna Shashti*. One more coincidence is the presence of Rahu and Ketu in Aries and Libra respectively at the time of the two space-accidents.

This brings us to another vitally important precaution in fixing up a *Muhurta*. Affliction to the rising sign (ascendant) and the 7th house (उदयास्तैः शुद्धिहीनो) must be avoided. A railway accident some five months ago is a case in point.

In August 1986, two trains set off within an hour of each other from Garwa Road Station in Bihar.

A goods train with 44 empty wagons started at 2–05 a.m. (IST) on 6–8–1986 from Garwa Station, 24 N 10, 83 E 52 (Chart 2).

	Rahu		Ascdt.		Rahu		Jupit. (R)
Jupit. (R)	Chart 2 RASI		Sun Moon Merc. (R)	Venus / Sun Moon	NAVAMSA		Merc. (R)
Mars (R)	Saturn (R)	Ketu	Venus		Ascdt.	Ketu Saturn (R)	Mars (R)

Somewhere in transit, six of the rear bogies got decoupled. About 9 km from Tolara it was detained because of this. But at 3–05 a.m. on the same day, through sheer negligence, the Amritsar Tata Express was released on the same line under the assumption it was clear. Racing at a speed of nearly 80 km per hour, the Express within minutes of its leaving the station crashed into the breakaway wagons. The Express engine and its wagon fell into the stream below killing nearly 71 people and injuring many, not to speak of the heavy monetary loss involved in such accidents. A study of these two charts reveals many principles emphasized in *Muhurta*.

Chart 3: Amritsar Tata Express left Garwa station on 6–8–1986 at 3–05 a.m. (IST).

	Rahu Ascendant		Jupiter (R)
Venus	Chart 3 NAVAMSA		
Sun Moon			Mercury (R)
		Ketu Saturn (R)	Mars (R)

The two charts have Mars in the 7th, a terrible place for a malefic to occupy. In both, the Moon is weak in *Paksha Bala* having just come out of *Amavasya*. The 8th lord Saturn in the two charts occupies a *Pasa-drekkana*.

The lunar day was the first day of the bright fortnight or *Sukla Prathama* (1). The *nakshatra* was Aslesha, the 9th from Aswini. The

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zodiacal sign was Gemini, 3rd from Aries. The weekday was the 6th day, a Friday. Working out the *panchaka* for this data, we get 1+9+3 +6=19 which leaves *Mrityu Panchaka*. Ironically this is a classic example for the need for *Panchaka suddhi* or a safe *panchaka*.

The 7th house is an important place because any planet there has a complete and sweeping influence on the Lagna. Every planet has a full aspect of the 7th sign from its own position. That is why although malefics are to be avoided in any *kendra* (quadrant), they are positively barred from occupying the 7th house since their influence on the Lagna will be total here.

In the Navamsa charts of both, a martian sign rises. It is very important to avoid a malefic Navamsa in any *Muhurta*. Chart 2 has a relatively less afflicted Navamsa Lagna. In Chart 3, Aries as Navamsa Lagna is afflicted by all the malefics—Mars, Saturn, Rahu and Ketu. The gravity of the accident is intensified by the retrograde position of Mars in the 7th.

There are certain broad guidelines given to us by Narada. These are known as the 21 great evils or *Mahadoshas* and must be avoided in any election chart. Their description is given in our book *Muhurtha* or *Electional Astrology*.

Our sages took stock of the difficulties attendant on locating a good *Muhurta* and came up with a practical piece of advice. They said, choose a time that has a predominance of good points over the bad ones. The bad ones cannot be eliminated *in toto*. Therefore let the plus points be more in number. As a general rule, avoid the heavy afflictions listed as *Mahadoshas*, they said.

Of the *tithi*,*vara*, *nakshatra*, *yoga* and *karana*, the *nakshatra* is most important. Between the Lagna and the *nakshatra*, the former merits greater attention. The Lagna must invariably be strong. Render Jupiter strong for marriage, Venus for travel, Mercury for learning, Mars for all kinds of competition, the Sun for meeting officials and those in positions of authority and influence. Irrespective of the nature of the undertaking, make the Moon powerful.

What safeguards should a *Muhurta* have? Jupiter or Venus in Lagna is an overall shield against most adverse factors in the *Muhurta*. Their aspect on the Lagna is also good. So also the disposition of Jupiter, Venus or Mercury in quadrants which can neutralize some of the other malevolent factors.

The Moon in the 11th for night *Muhurtas* and the Sun in the 11th for daytime ones is also good.

Then the Hora factor can also be considered.

Each hour of the day is called a *Hora*. Each day, from sunrise to sunrise, has 24 *Horas* of equal duration. Each *Hora* is governed by each of the planets in cyclic order in a particular way, Sunday begins with the *Hora* of the Sun at sunrise. Then follow the *Horas* of Venus, Mercury, Moon, Saturn, Jupiter, Mars in that order and the cycle keeps on repeating until on Monday morning at sunrise, the *Hora* of the Moon will run to be followed by the *Horas* of Saturn, Jupiter, Mars, Venus and Mercury. This is a very simple process and anyone can plan his venture to begin in a proper *Hora* easily.

How are the *Horas* interpreted? *Kalaprakasika* says: the Sun indicates danger to life. Venus favours marriage. Mercury is good for delivery. The Moon rules general welfare. Saturn signifies fetters. Jupiter bestows monetary benefits and Mars rules war.

By timing a project to start in an appropriate *Hora*, success can be expected. For instance, we know the Moon takes care of general welfare. So, any project can be begun in the Moon's *Hora*. Let us suppose the Moon is in Scorpio and with Saturn. Here not only is the Moon weak but also suffers from the proximity of a malefic. So, although the Moon *Hora* would have been advisable, in this particular instance, it has to be rejected. The *Horas* of Venus and Jupiter can be chosen. As natural benefics, regardless of the nature of endeavour, these two planets can be depended upon.

As another illustration, let us take the case of a woman undergoing labour pains. The *tithi*

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NEWS AND VIEWS

EKALAVYA

Two Years of Rajiv Gandhi

A TAMIL prover says: one can judge a crop by its seedlings. Following this adage let us make an assessment of Rajiv Gandhi's stewardship of our country during the last two years.

Looking at the canvas of India today, at no time in recent memory, our internal peace has carried such a high premium; for, no day passes without a bunch of innocent citizens butchered for no fault of theirs; banks looted; inflation and corruption in high places so rampant and security of the nation at such low ebb.

Arajaka with a capital A rules the roast; for, no woman why, even the tallest of men like the P.M. —is safe in the house or street which is its acid test—the law and order situation is in such bad shape.

This state of affairs should squarely be placed at the doors of Rajiv's ruling party and its policies.

The Punjab accord, once hailed as an act of high statesmanship is now seen either as a *gaffe* or a cynical move to disown responsibility, by using the ploy of removing a thorn (in the flesh) by another thorn.

This inference is strengthened by the Prime Minister's equivocal stand on the GNLF issue.

On the face of it, his assertion that India is indivisible and simultaneous encouragement to Gheishling saying his activities are not unconstitutional go ill together. It is like rocking the cradle and pinching the child at the same time. This, in spite of the Gorkha leader's open avowal that he wants a separate Gorkha-land.

In doing so, the P.M. throws the baby along with the bath-water on the lap of the Left-Front Government of West Bengal, which is a suspect move.

The only difference here is that while Punjab is *l'affaire* post-Bhindranwala, Darjeeling, is pre-Bhindranwala in whose image Gheishling is being moulded by the ruling Congress.

And 8 cabinet reshuffles in 22 months betray indecision as the basic weakness of the Government at the Centre.

Not all Rajiv's global perambulations, his *tete-a-tetes* with Heads of states, NAM's, SAARC's, anti-aparthied and anti-nuclear stances, festivals of India, taking India into the 21st century and his massive exposure on Dooradarshan can erase his image of an innocent at large, surrounded by spineless cronies. The earlier he recognises his plight and gathers around him men of proven merit, the cream of national talent, cutting across parties, and vintage experience, the better for the nation and himself; for, today's ruling Congress, like the Bourbons, will never learn.

Debilitation

So many statements causing confusion to time-honoured concepts appear in astrological forums these days in the name of research rethinking or experience that, unless they and their dialectics are exposed for what they are then and there, the truth of the science is apt to be buried in their debris. The latest victim of this puissant activity is 'debilitation' of planets.

In *A.M.*, September 1986 (p. 725) a correspondent has succumbed to this temptation and quotes his own horoscope "in support of the dictum that two debilitated planets give (him) a continued flow of prosperity", which to this scribe appears somewhat preposterous.

I shall presently prove that (*a*) the very basis of his argument is knocked out and (*b*) the

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experienced effects flow altogether from other well-known quarters in the chart.

(*a*) The debilitated planets in question are the Sun and Venus. Both their debilitations are cancelled as you will see. The first because the Sun occupies the Moon's *kendra*, the second because Venus' dispositor Mercury occupies Moon's *kendra*. These are two accredited rules of cancellation of debilitation for planets as adumbrated by Mantreswara.

(*b*) In the present case, the native's affluence arises in the first instance from *neecha-bhanga Raja Yoga*.

Says *Deva Keralam*:

नीचभंगप्रजातस्य चक्रवर्ती महासुखी।
पञ्चत्रिंशाद् परं भाग्यः त्र्यस्त्रिंशोऽथवा भवेत् ।।

In effect this yoga does confer prosperity after the age of 33 or 35. In addition there are *Dhana* and *Raja Yogas*. The 2nd lord Mars occupies 2nd and 11th lord Sun *Lagna* with cancelled debilitation.

Further, *yogakaraka* Saturn in the 10th aspects 10th lord Moon who in turn aspects *Lagna*, the Sun and the Moon thus giving rise to another more effective *Raja Yoga*.

The same correspondent refers to an article in *A.M.* (June 1986) to whose thesis he attributes his conclusion.

That article makes two amazing statements: (1) It is futile to worry about more than one planet in debilitation and (2) when the dispositor of a debilitated planet is itself debilitated, a *Raja Yoga* is formed!

The sources of these dicta however are not revealed.

To this scribe at any rate, these two theses lack credibility in the light of vast amount of authoritative statements to the contrary.

Says Varahamihira in the context of *ayurdaya*:

मय यवन मणित्थशक्तिपूर्वैः ..... नीचेऽतोर्धम्।

Ancients like Maya, Yavana, Manintha and Sakti say that the longevity yielded by planets that are debilitated have to be halved.

Badarayana confirms:

अतः पाताः अर्धं हानिः।

Sripati evaluates the strength of a planet in debilitation as zero when he says:

नीचभे शून्यमेव।

The great Parasara in describing *Dasaphala* says:

नीचेस्थानास्थितेऽशुभफलं विबलो विशेषात्।

i.e., the effect of a planet in debilitation is evil, more so when evilly placed too. He calls the Dasa of a *neecha* planet as अधम or worst *Dasa*.

Mantreswara's is the more comprehensive among formulas for cancellation of debilitation but it does not include debilitation of the dispositor in the bunch.

And about the multiplicity of planets in debilitation:

Yavaneswara states on this issue;

द्विद्वेश्मगा नीचग्रहस्थिता वा दुर्मागास्सूर्यमनुपविष्ठा।
उक्तानि निघ्नन्ति शुभानि चैते फलान्यनिष्ठान्यभिवर्धन्ति।।

Planets (plural) that occupy enemy, debilitation houses, evil places or combust in the Sun not only fail to bestow the good effects attributed to them, but enhance evil effects too.

Chandrakala Nadi categorically spells out thus;

त्रिग्रहोच्चे सुबुद्धिमान् त्रिभिःस्वक्षत्रगैः मंत्री।
त्रिभिः नीचगैः जडः त्रिभिः नीचगैः जडः
त्रिगोच्चपयोगांशे दुःखाजीवी दुरात्मवान् ।।

Three planets in exaltation make one very learned; three in own house a minister; three debilitatad a moron; three exalted in Rasi but occupy evil Navamsa make one unhappy and wicked.

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The Tamil *Jatakalankara* says that one with 3 debilitated planets becomes a *slave/servant* of a famous person !

Indeed the very logic behind cancellation of debilitation is to give a shot in the arm to strengthen the afflicted planet by any of the known tonics like exaltation, Navamsa, *vargottama*, retrogression, own ; exaltation of dispositor; *kendra* to the Moon or Lagna, etc., and partially, by the aspect of functional benefics and —certainly, not by further weakening like *neecha Navamsa*, debilitation of dispositor etc. You don't revive a drowning man by drawing him deeper into the water !

This scribe has made extensive searches in classical texts and also enquiries of learned men in the science in support of the impunged *dicta*, but to no avail. Not even the maverick *Uttara Kalamrita* subscribes to this view.

Till he knows to the contrary, he cannot therefore help stating that under such circumstances as when results appear to contradict well-known texts, one should look for–nay pant for—a breakthrough from a different but approved angle, rather than venture with *ad hoc* postulates that disregard fundamental laws. Or you must disown faith in them. The foot must choose the right shoe and not the other way about, which will only injure the foot.

The algebraic concept of double negatives making a positive becomes mere rhetoric and a chimera in the context of concrete cases.

Kondiah Commission Echoes

The Kondiah Commission made 246 recommendations to clean the Augean Stables of temple administration in Andhra Pradesh, of which the Government has accepted most *in toto*, and a few with modifications.

Pursuant to this decision NTR'S Government has decided to abolish, as it did of the village officers, the hereditary right of priests and thus put the fate of 32.000 of the tribe in jeopardy. It is however said that the actual number affected will only be of the order of 8,000 and they too will be absorbed in Government service with all its benefits.

On the financial side total revenue accruing from temples now is Rs. 82 crores of which 35 crores are accounted for by Tirumala.

In sum NTR has now stirred a veritable hornet's net in a sensitive area of our life whose outcome is anybody's guess, as the affected parties are up in arms.

Among the arguments advanced for this drastic step are that temple properties—land worth Rs. 300 crores—has to be protected from unscrupulous hands ; for that the Government proposes to sell them off, invest the proceeds and service the temples from the interest.

The right way to solve this prohlem therefore would be for the Government to arrange for the better management of the properties themselves.

The Commission next wants to make temples centres of devotion and net money spinners. This is simply talking through the hat. Fact is, devotion these days is measured in terms of money ; greater the outlay, greater the degree or intensity of devotion !

Imagine the *archaka* to sit in *dhyana*, an image of devotion and an inspiration ; surely the money-ticker will be muted and the ornaments of the idol too will disappear !

The next charge is that the priest lacks the elementary knowledge of his vocation. One does not serve one's thumb if it develops whitlow ; do we not nurse it back to health through medication ?

In these days when even Ministers and Judges are subject to refresher courses in the Administrative Staff Training College, these poor folk too could admit of similar treatment at the hands of expert bodies !

The next fiat is that *archakas* should be recruited from all castes and given training .

This is unexceptionable in theory but difficult in practice by virtue of the nature of the profession.

All plants do not sprout in saline soil, much less the exotic ones and each sapling must have an appropriate or congenial nursery for its healthy growth.

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560 020.]

Sacrosanct Institution

HUMAN passions are so complex that unless one is extremely careful, they can destroy one. The ancient sages of India, in their profound wisdom analysed human nature as a mix of both virtues and weaknesses. They drew up certain institutions to channelise his weaknesses into constructive units in the interests of society. The family was the primary unit in India and almost in all cultures of the East. The energies of an individual were harnessed around the family so that its enlarged version, society, would be safe and healthy. With society safeguarded there would be no doubt about the well-being of the individual.

By and large the family is the crux around and within which man's emotions, desires, motivations revolve. In such a case, a near ideal situation obtains ensuring the happiness of all the constituent members of the family. But sometimes, though not very frequently, passions run riot seeking gratification outside the marriage. This is a dangerous situation for not only is the man blinded but the entire family suffers because of his wayward behaviour, whether it is overt or covert.

Sordid Affair

Just look at the case we have before us. We will read on from the man's letter.

"I am married legally. I have 2 sons aged 36 and 34 and a daughter who is 32.... I am deeply involved with a colleague since the end of 1984. Every month we go away twice to our secret rendevouz and spend the entire day in each other's company. My wife and children strongly oppose me. My colleague is still not married and her parents are very angry with her.....Do you think we will be able to continue our relationship peacefully till the end of our lives?"

Man: Born 24-3-1926 at 6-6 a.m. at 10 N 46, 75 E 57.

Rasi: Pisces—Ascendant, Mercury and the Sun; Gemini—Rahu and Mandi; Cancer—the Moon; Scorpio—Saturn; Sagittarius—Ketu; and Capricorn—Jupiter, Venus and Mars. *Navamsa:* Libra—Ascendant, the Sun and the Moon; Sagittarius—Ketu and Mandi; Aquarius—Mercury; Pisces—Mars; Gemini—Rahu; Cancer—Saturn; and Leo—Jupiter and Venus. Balance of Saturn Dasa at birth: 9 years, 1 month and 5 days.

Girl: Born 4-11-1962 at 4 ghatis after sunset at 10 N 46, 76 E 42.

Rasi: Gemini—Ascendant and Mandi; Cancer—Rahu and Mars; Libra—the Sun and Mercury; Scorpio—Venus; Capricorn—Saturn, the Moon and Ketu; and Aquarius—Jupiter. *Navamsa:* Pisces—Sun, Ascendaut and Mandi; Taurus—Saturn and Ketu; Cancer—Venus; Libra—Rahu; Scorpio—Mercury; Sagittarius—Jupiter and Mars; and Capricorn—the Moon. Balance of Moon Dasa at birth: 9 years; 3 months and 20 days.

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He further continues : "I am very concerned about her. She is like a helpless one. Her father is against her for no fault of her's....." Lust has plainly blinded this man. The man's sympathies are misplaced if anything.

Jupiter Protects :

In the man's chart, Jupiter is in debility, but gets cancellation of debility and aspects the 7th house. The wife is a devoted woman. In spite of the great humiliation inflicted on her before her grown-up children by the husband she has not left him.

The 7th lord Jupiter in the 11th with 2 other planets, Venus and Mars, can give more than one wife. The Moon is in the 5th in an emotional sign and this does draw one into affairs. Mars and Venus in the 7th from the Moon only highlight this drawback in the chart.

The affair started months before the Moon Dasa set in. The Moon in the 5th is aspected by Mars and Venus and a debilitated Jupiter. Mercury as 7th lord joining 6th lord in the Lagna can also give more than one wife. But here Lagna lord Jupiter aspecting the 7th is hardly likely to confer on the present relationship the stamp of moral and legal sanction. In other words, Jupiter's influence on the 7th house protects the first marriage.

In the girl's chart, the Moon is in a saturnine sign and a venusian *trimsamsa*. The Moon is also severely afflicted by all the malefics, Mars, Saturn, Rahu and Ketu. With such an astrological background, 5th lord and karaka, Venus, is really not safe in Scorpio.

The 8th house is important in a female chart because it tells one everything about her sexnal activity. Saturn, the 8th lord occupies it, but afflicted by the nodes and debilitated Mars. In addition, Mars–Saturn–Rahu afflict the 4th house which also rules chastity in females. With Rahu Dasa also running, her father has every reason to be angry and ashamed of his daughter.

Mind over Matter

What the man needs to be told is not his prospects of marriage with the girl. He needs to be reminded of his marriage vows and what he is doing now is in utter disregard of them. When a Vedic marriage takes place, the boy and girl promise to stick to each other through thick and thin. They also pledge to be absolutely faithful to each other in *Dharma, Artha* and *Kama*. No lure of money, fame or pleasure can justify any departure from this sacred pledge.

Will the planets compel the man in his unseemly course of conduct or will free-will win after all? The Moon in the 5th is a highly disturbing feature that supports and nourishes the man's weakness. But that is only under appropriate Dasa–Bhuktis. Jupiter's aspect on the Moon as Lagna lord is too weighty to be overlooked. With effort, the man can yet hope to break away from this Adharmic relationship and reorganise his emotions. Jupiter Bhukti will provide the necessary strength for the spirit to triumph over the flesh. Jupiter Bhukti can help him turn a new leaf in life.

Paradoxical Blessings (November 1986)

From Another Angle

Reader Kamal Krishna Bhattacharya of Calcutta writes: "Let me analyse the chart of the boy from another angle. Now consider the Dasa system. According to the Nirayana chart of the child, he was born in *Krishna Paksha Pratipad tithi* under Taurus Ascendant in Moon's Hora. Venus is in the 9th also under Moon's Hora. Can Vimshottari Dasa system be applied to this chart? According to Parasara either Ashtottari or Sodashottari Dasa system is applicable to this chart.

(*a*) In Ashtottari—Mars × Saturn continued upto 4 months and 16 days. Then comes Mars × Jupiter and so on. Please note as afore said Mars + Saturn in the 6th and Jupiter in its own house in the 8th. So Mars and Saturn are basically responsible for the child's ailments in their Dasa periods.

(*b*) Shodasottari Dasa system gives Jupiter having a balance of 5 years, 8 months and 25 days and Mercury Antardasa period for 9

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months and 5 days only. Then comes Jupiter × Venus and so on.

Mercury in the 9th + Sun in the 10th + Jupiter in the 8th causes *Gada Yoga* which results in epilepsy or hysteria or neurotic and brain diseases (*Apasmara*). So Jupiter and Mercury gave this malefic result during their Dasa period which resulted in the ailments etc.

Astrological solution and propitiation must be accompanied by medical treatment to cure this menacing disease. And I am sure, it is a curable one.

Perplexing (August 1986)

Bad aspects

"Cross-checking the dates I get the corresponding date as 15-12-1913" says reader M. Peranantham.

"Reader Narayan wants to know why when Venus Dasa started the native began losing his property little by lettle even though Venus is a benefic for Gemini Lagna.

"Generally, those who have a bad aspect between Venus and Saturn will have first a spectacular rise in life, and finally suffer even a greater fall.

"But another doubt arises as to why when Mercury Dasa was on the native did not suffer grievous results as in Venus Dasa even though Mercury is also placed in the 6th Bhava.

"Mars and Mercury are in mutual exchange of signs and in a Parivartana Yoga. If the lord of the 6th house is posited in the Lagna the person will earn much, will get property by others and becomes popular. If Lagna lord is placed in the 6th Bhava, he will lose his property or his enemies will take away all his property. But here it is entirely different because Lagna lord and 6th lord have formed a Parivartana Yoga and the results also get intertwined. Mars is with the 2nd lord the Moon and this combination is aspected by Jupiter. Degree-wise, Mercury is at 10° and Saturn at 21° 17′. Mercury is quite away from the bad aspects of Saturn. In Navamsa Mercury is well placed in the 11th Bhava in his own house of Virgo, in exaltation. Therefore Mercury failed to give losses."

Venus is a benefic for Gemini but here he joins Lagna lord in the 6th, a *dusthana*. As 12th lord in the 6th, he need not necessarily be bad but here he is further blemished by occupation of a saturnine constellation aspected by Saturn. Saturn as 8th and 9th lord is in the 12th, the house that governs losses and expenditure. While Saturn himself benefits from the aspect of Mercury and Venus, Venus is weighed down by the aspect of Saturn and the martian quality assumed by Mercury due to his exchanging signs with 6th lord Mars.

Let us move on to reader Dr. Shanker of Pollachi's comments.

Depleted Poorva punya

He writes " This is an instance to show that yogas perhaps would become inoperative if the involved planet is not strong enough. The results of Venus Dasa will have to be assessed in the light of the following factors :

1. Venus is placed in an inimical Rasi and Navamsa. 2. It is in the 12th from Navamsa Lagna. 3. In Rasi it is in the 6th house. As 12th lord its 6th Rasi position might signify Vipareeta Raja yoga, *but, as 5th lord placed in the 6th its Dasa forebodes adverse times of depleted poorva punya.* In this Dasa its 5th house results would be experienced in the first half. Venus being weak cannot effectively bring out the results of Vipareeta Rajayoga, which has already fructified through Saturn, the other and stronger constituent of the yoga in the latter's Dasa. Saturn, it may be noted, is Vargottama and in friendly *vargas* unlike Venus. 4. Venus is aspected by the natural malefic Saturn who as 9th lord is in the 12th. Saturn forms Vipareeta Rajayoga only as 8th lord *but its effect as weakened 9th lord will have to show when the credit in the bank of poorva-punya gets depleted.*

" In conclusion it can be stated that Venus as 5th lord in 6th, in inimical *vargas*, could not manifest its functional beneficence due to 5th lordship. In my opinion, in the latter half of its Dasa, under Mercury's sub-period, its 12th Bhava result in relation to its placement in 6th

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will take effect and so a mild manifestation of Vipareeta Rajayoga will gain for him at least the basic securities required."

Some Cases

Before we part for the month, let us make a note of some interesting data from reader Indrasan Singh of District Samastipur in Bihar. He gives us 2 cases of twin-births for those interested in astrological exercises.

Case 1: One boy and one girl.

Boy Born 19-12-1983 at 21h 28m at 26 N 30, 85° E 30′.

Girl Born 19-12-1983 at 21h 34m 26 N 30, 85° E 30′.

Case 2: Both Boys:

Born 19-10-1986 at 8-00 a.m.(IST) at 26° N, 85° E 50′.

Born 19-10-1986 at 14-00 p.m. (IST) at 26° N, 85° E 50′.

No other details are available, he says.

Test-Tube-Baby:

The analysis of the birth of the test-tube baby (*A.M.*, January 1987) is from reader N. C. Trivedi of Ahmedabad.

THE ASTROLOGY OF SELECTION

(Continued from page 248)

is *Amavyasya* and *nakshatra* also is unfavourable. In such a case, we cannot wait for a favourable *tithi* or *nakshatra*. The woman can be taken to the nursing home in a Lagna occupied or aspected by Jupiter or Venus or in a *Hora* of one of these planets or of Mercury. Likewise depending upon each case in the worst of *panchanga*-conditions, a relatively safe period can be found.

By choosing a proper *Muhurta*, we can ensure the quality of time and screen off adverse influences. Would this have been possible if fate or destiny had been all powerful? The very fact there is such a subject as *Muhurta* allowing scope for free-will quashes all charges of fatalism against astrology. In such circumstances, how can anyone in his senses charge Astrology with determinism?

GAYATRI DEVI VASUDEV.

Written 4-11-1986.

NEWS AND VIEWS

(Continued from page 251)

For obvious reasons, the right step would be to correct the erring priests and *mirasdars* for which Government has enough powers and not bulldoze them.

It is even said that God has immunised the priest's forearm against charges of bribery in lieu of services rendered to Him and knowing it fully well, orthodox Hindu society attaches a social stigma in respect of the tribe which is both revered and reviled.

This ambivalence on the part of society is his amour and correction: No one who knows it will opt for this vocation except those dyed in the wool.

The Sanskrit equivalent of a Hindu priest is *Purohita*—one of whose varieties serves the community at home, and the other at the temple. And the inbuilt weakness in them has been recognised from times immemorial. The following vitriolic couplet is to be noticed.

पुरीषस्य च रोषस्य हिंसाया स्तस्करस्य च।
आद्यक्षराणि सङ्गृह्य वेधाश्चक्रे पुरोहितम्॥

Brahma picked the first letters of the following four words: *Pureesha* (night soil), *rosha* (petulance); *himsa* (torture), and *thaskara* (thief) and made an anagram out of it, which he personified in the *Purohit* or priest!

The great Adi Sankara in a famous poem has wailed before Mother Goddess, not to make him a priest माठापत्यं etc. which is a warning to us all against the temptations of priest-hood.

We only wish that the well-meaning NTR would realise the futility of his proposed scorched-earth policy oriented towards temple priests.—158.86.

Fortune favours the brave,
To bear all marked truths,
And to envisage circumstance, all claim,
That is the top of sovereignity.

—Keats.

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ASTROLOGICAL ACTIVITIES

Indian Council of Astrological Sciences — Delhi Chapter

THE Delhi Chapter of the ICAS was inaugurated at Gandhi Peace Foundation Hall, New Delhi, on the evening of 28th November 1986. It began with the recitation of *Saraswati* and *Navagraha Stotras* by Dr. Mrs. Lalitha Gupta and Mrs. Vanita Gupta. Mr. K. K. Mathur, Chief Secretary, Delhi Administration, inaugurated the chapter by lighting a lamp. Mr. K. N. Rao, Mr. S. K. Kelkar, Mr. M. N. Saha and Mr. K. Nagaraja Rao, and numerous Astrologers of Delhi, bueauracrats, and scientists were among the distinguished gathering present on the occasion.

Mr. K. K. Mathur, in his inaugural address, expressed happiness on the opening of the Delhi Chapter of ICAS. and hoped that the Astrologers of Delhi would be able to put the wonderful science on scientific lines.

Mr. S. K. Kelkar, Vice-President of the ICAS, stressed the importance of Herschel, Neptune and Pluto in both individual as well as national horoscopes.

Mr. K. N. Rao, Vice-President ICAS, emphasised the qualifications required of an Astrologer namely, that he must have the proper intellectual equipment, ratiocinative ability and a spiritual out-look. He highlighted the need for statistical proof in all research in Astrology.

Mr. L. D. Madan, Editor of *Balaji* and Chairman of the Delhi Chapter, made a forceful appeal to the Astrologers to do their homework properly before giving predictions. He said the purpose of Astrology was not to inject fatalism in people, but to create a positive approach in the minds of those who seek the help of Astrologers and to guide them towards spirituality. Mr. S. N. Kapoor presided over the technical session. Two papers were read by Mr. M. N. Kedar and Miss Poornima Joshi on "Computing Delay Factors in Marriages" and "Chara Dasa in Timing Marriage" respectively.

Mr. Kedar's paper was on the problem of delayed marriage. He outlined a method for assessing delay and timing marriage to the exact year, using various factors including the double transit of Saturn and Jupiter. He stressed the necessity of using the Navamsa chart also for correct timing.

Miss Poornima's paper on timing marriage explained the use of Rasi and Chara Dasas for early, delayed and over-delayed marriages.

Mr. S. N. Kapoor observed that in Vimshottari Dasa, Parasara had given enough clues to eliminate sub-periods not favourable for marriage. He said it would be worthwhile to take into account afflicted Mercury in timing marriage.

The Delhi Chapter announced examinations and seminars would be conducted.

Mr. Kapoor proposed a vote of thanks.

Book-Release

Mr. S. K. Kelkar's book 'Grahayog and Kamajeevana' was released at a function held at IMA on January 11, 1987 by Dr. H. N. Phadnis, an eminent gynaecologist of Pune.

Releasing the book, Dr. Phadnis said the object of science was to observe and investigate the secrets of Nature. With this definition, Astrology was indeed a science.

Earlier Dr. V. V. Bhagavat introduced the chief-guests of the evening, Dr. Phadnis and Prof. Jawahar Mehta. He lauded the efforts of Mr. Kelkar and Mr. Shevale in bringing out such a book in Marathi. Mr. Suhas Dongre also spoke appreciatively of the book.

Mr. Kelkar, the author of the book, said the system of matching charts for marriage on the basis of Nakshatras was inadequate. Psychological and physical compatibility also had to be judged from the charts. The extra-saturnine planets must also be taken into account, he said.

Mr. R. G. Kulkarni offered a vote of thanks.

The meetiag was convened by Mr. Vijay Kelkar. The book is published by Mr. Chandrakant Shevale for Chandravallabh Prakash.

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IMPORTANCE OF SUB-SUB PERIOD—III*

K. N. RAO, *I.A.A.S.*

I KNOW of doctors who are beaten up when they fail to save a patient and they, knowing full well, the abnormal feelings of the aggrieved family, keep quiet. In some cases the misbehaving individuals apologise and in other cases they spread stories against the doctor. Ingratitude minifests subtly in manifold forms in human behaviour.

But then I think that the astrologer suffers most when his prediction fails. I remember a heated scene at my place in 1979 when a prediction I had made about the late Jagjivan Ram failed badly because the horoscope given by someone, supposedly "rectified", turned out to be a fake one. Since then I have become cautious. As a rule if a person to whom I have given a successful prediction does not show the courtesy of giving me the feed-back, I do not allow him to come to me the second time. Therefore when I go wrong I want to know why I have gone wrong. Was the Dasa balance wrong or was the horoscope itself wrong?

It is because every conscientious astrologer must sometime or the other evolve his own method of solving the inter-linked problems of correct birth-time and correct Dasa balance.

Some of the methods adopted by astrologers to arrive at correct Dasa balance, which is necessary to arrive at correct sub-sub-period, are worth examining.

(1) Nadi Rectification

Correcting the birth-time according to the *nadi*-rectification method may be the best, provided the method is learnt properly and tested on hundreds of horoscopes. I have seen some very good cases of such rectification and have had an occasion to refer to Mr. D. V. Subba Rao's method of rectification in my article on Mr. N. T. Rama Rao (March 1984), the Chief Minister of Andhra Pradesh.

But in most of the cases the rectified time according to *nadi* methods misled me into wrong timings even if I assume the birth ascendant to be correct.

Western Method of Rectification

I am prepared to concede that the western method of rectification of birth-time may be dependable but I have yet to see a single instance of a successful prediction having been made on the basis of the western method of rectification. No one who claimed to have done it successfully has given any proof sound enough to make it acceptable.

Sometime in 1978 I saw many horoscopes "rectified" in this manner by the late Mr. M. C. Jain, about whom some people in Delhi had spoken often. Not knowing him I went through the copies of the astrological journal he was producing and took down the horoscopes. I found the following:

(*a*) Mrs. Indira Gandhi's ascendant was fixed by him as Scorpio and he did make a successful prediction about her being on a winning trail in two years' time. I had made the same prediction on the basis of Cancer ascendant and her powerful Ashtakavarga particularly 36 benefic points in Virgo. I knew that Mr. Jain was palpably wrong here but so long as the going was good he could show his "successful" prediction. Besides, Mrs. Gandhi, I knew, was to run Saturn–Venus–Saturn. As her 7th lord Saturn was to bring

**Part II of the article has appeared in the February 1987 issue of the A.M*

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her back into public life. By aspecting the 10th house, Saturn confirms it.

(*b*) He changed the ascendant of Jagjivan Ram often. No horoscope in my life gave me so much trouble as Mr. Ram's. Mr. Kanad Rishi Bhatnagar (he died recently) a good friend of mine had insisted that it was Capricorn and both he and I failed on this basis in July 1979.

(*c*) He changed his own ascendant between Capricorn and Aquarius to explain away some points.

(*d*) Recently someone told me that he had given Mr. Rajiv Gandhi Libra ascendant.

Nastha Jatakam (Lost Horoscope)

The method given by Varahamihira for lost horoscopes on the basis of *prasna* (horary) is the soundest provided the person concerned put the question in all sincerity—and that is a very big question.

Out of nearly five I have tried so far my predictions have come out correct in only one case and I have failed miserably in the remaining four. I need not emphasise the point that my failures flowed from the insincerity of my friends who wanted me to work on their lost horoscopes.

Theoretical explanations given about the method of using this valuable piece from Varahamihira satisfied none. I have not come across any brilliant instance, with a fully worked out example, showing how accurately the *nashta-jatakam* method works. Varahamihira cannot be wrong but we are committing some serious mistake somewhere.

Siddhi or Supernormal Powers

I have met some people who on the basis of their super-normal powers told the birth-time correctly. One was in Ahmedabad in a temple. He charged ten rupees and worked out something on a slate and told it correctly to a minute. That was in 1972 and I have not been able to trace him since.

My own late guruji Swami Paramanand Saraswati helped me twice. Once when the daughter of Mr. Rai Haran da (he was attached to Mr. R. N. Rao of RAW during Emergency) wanted her horoscope to be made and did not know her birth time my Guruji had asked me to adopt a particular Lagna. On that basis I had predicted the marriage of that girl while others, not astrologers, thought that she would never marry and would become a Sanyasin. Most dazzling was my Guruji's direction to work on the basis of the last Navamsa of Sagittarius for my nephew. On this basis my predictions came out correct in the neatest possible way. If he had been not my nephew I would have shown how brilliantly sub-sub-periods reveal family incidents.

But many persons claiming supernormal powers are undependable, fraudulent and greedy—like the psychics of U.S.A.

Bhrigu Samhita

I have seen *chaya sastris* (those who by measuring the shadow, often, of feet, trace out one's horoscope) do it successfully provided they have the horoscope in their collection.

I know of the extra-ordinary instance of Mr. Charan Singh, the former Prime Minister, getting his whole horoscope from a *Bhrigu Samhita* and then getting from astrologers guidance on that basis, making his political moves, whether one liked or not, to become the Chief Minister of U.P. and later, the Prime Minister of India.

On this basis I am aware as I write this (November 14, 1986) *that he is passing through the critical sub-sub-period of Ketu in the sub-period of Mercury and major period of Ketu from the middle of November to early December.*

Periodical rumours about Mr. Charan Singh's health and the debate whether he would be given a cremation in Delhi as other Prime Ministers or taken to Nurpur in Meerut and whether as in the case of Mr. Jagjivan Ram a public holiday would be deemed to be fitting honour to his memory on his demise is being debated in Delhi.

The Pranapada Method

Like *nadi*-rectification it should be the most dependable method of correcting the birth-

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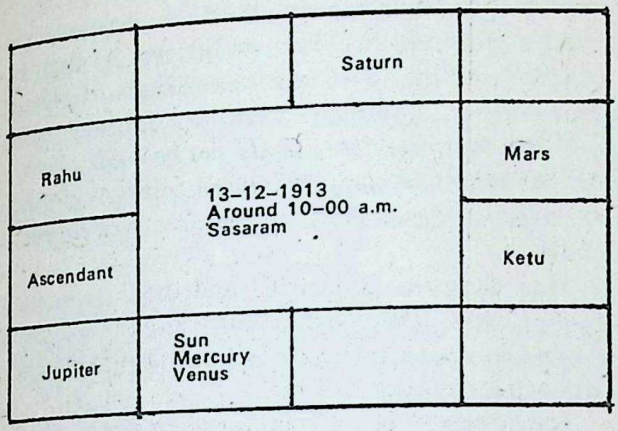
time where such correction is perhaps not in many hours. I have not seen anyone succeeding with it personally but I have it, on the authority of the late Moorkhanandji, that in some village of Rajasthan there is an old astrologer who does it brilliantly. Swamiji had given me his own horoscope with necessary Dasa balance as given by that astrologer.



I had the benefit of getting this horoscope and the great misfortune of making a very correct, from my point of view, but a very tragic prediction about Swamiji.

I referred to this great Swamiji in my article (January 1984) and my team-mates in their article (June 1986). When it came to explaining the secrets of *sadhana* (spiritual practices) and *mantra-sakti* I do not know if I will ever meet another spiritual giant like him.

Swamiji used to stay in the house of Mr. Bharatiya in Gaziabad (near Delhi). Mr. Bharatiya looking after the business of the late Mr. Sitaram Jaipuria used to inform me and Dr. Caroli invariably whenever Swamiji came to Gaziabad.

Treating him for over five years Dr. Caroli had noticed improvement in his physical condition so long as he was given the medicines prescribed by him. But during one of Swamiji's long spell of stay in Jaipur when I and Mr. Bharatiya had called on him we found Swamiji being given an *ayurvedic bhasma* which must have affected his kidneys. Mr. Bharatiya was very angry and had said that in the long run it would prove harmful. Time proved Mr. Bharatiya right.

In March/April 1985 when Swamiji came to Gaziabad he had lost his desire to live totally as was obvious from his rambling remarks, total detachment from everything; as it is, so detached a person as he was, he was an epitome of spiritual love and affection, moneyless, houseless, fameless, guiding intellectual giants and remaining anonymous.

"This time it should be the termination of life's physical journey. Doctor give me an all-terminating injection," he had said and Dr. Caroli had said it was against the ethics of his profession.

He rarely talked about himself, his past or significant events of his life. Whatever could be picked up from snatches of conversation could be verified astrologically:

(*a*) In 1921 when the Dasa of Mars ended, the family migrated from Sasaram in Bihar to Varanasi.

(*b*) In 1939 he left his house and never went back. The major period of his 12th lord Jupiter started then.

(*c*) He was working in the P & T Department and doing his *sadhana* secretly. One day it had rained abnormally heavily and he could not go to the office and next day he thought, it being British rule, his services would be terminated for unauthorised absence. But in the office no one had talked about it and they said that he was physically present, and was in time in spite of the heavy rain. If God is so kind, if He looks after his devotees so well, why continue in the job was the question that agitated his mind now and he resigned the job and became a scholar-wanderer.

(*d*) In the entire period of Saturn he gave shape to many monumental projects and the unfinished scholarly works of earlier periods were published—none in his name and in no book was there any mention about him.

(*e*) Since 1974 when the Mercury period started he encouraged astrologers, got written a book giving the secrets of prediction contained in some *Siva-Sutras* (a book published from Kanpur and never re-printed as none

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cared to work on that method of *prasna* astrology); *Narapati Jayacharya* with its chakras seemed to have all the real secrets of mundane astrology according to him and once in a while he gave me a dazzling hint or two on the basis of which I made incredibly brilliant predictions.

(*f*) Gradually Mercury as 6th lord became the cause of ruination of his health. In Mercury–Mars, a greedy *sanyasi* who wanted him to stay in his *ashram* as he himself could not attract people became his enemy when he refused to oblige him.

(*g*) On this basis, I could see that his Mercury–Rahu starting from 14-12–1983 was the beginning of the end.

Dr. Caroli had asked me what I had to say astrologically. I make no predictions about Mahatmas but I have noticed that they are inclined to *leave their bodies in the sub-period or sub-sub-periods of the 9th or the 12th lords. So I hazarded a guess and said Mercury-Rahu-Mercury.*

His Instructions

To genuine and conscientious astrologers the instructions he gave from time to time may be illuminating.

They were :

(*a*) Without the grace of Surya-Bhagwan (Sun God), secrets of astrology could not be unravelled; he asked us all to do a *Surya-Mantra* and showed it to us.

(*b*) At some stage or the other a really true astrologer will feel the *jyotish nadis* in his body opening out and then he need not depend on a horoscope to make predictions.

(*c*) We of course had many experiences of his supernormal faculties some of which I can discuss here :

(*i*) The late Mr. Sitaram Jaipuria was talking light-heartedly about propitiation of planets and, how he could successfully ward off malefic influence of planets, as and when he wanted. *Swamiji told him that if after such propitiation one did not improve one's conduct planets would become destructive once again and bring things to a logical conclusion—and what is such a logical conclusion—do you know there was a fire in your factory!*

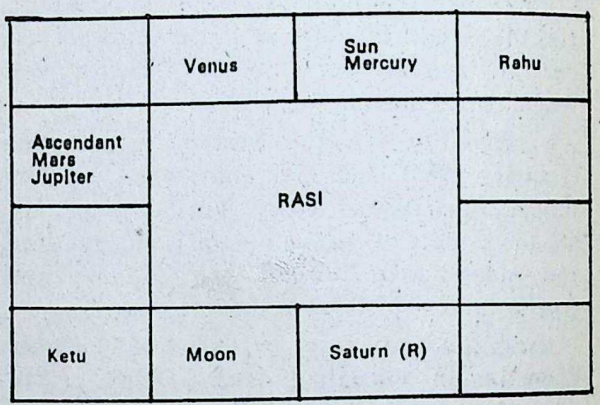
A flustered Mr. Jaipuria had made inquiries and found it all correct.

(*ii*) Sitaram Jaipuria had promised Swamiji that he would create a Trust to help needy authors publish their religious and astrological books and never bothered about the promise after that.

Swamiji who never touched money and had always allowed his knowledge to be used by others (including Shamsher Singh of Nepal) was visibly annoyed with Mr. Jaipuria and *told him that promises should not be made cheaply for philanthropic purposes before saints. If made they should be fulfilled, otherwise consequences could be....*

Mr. Sitaram Jaipuria had then remarked humorously, "We *banias* will want to see even when we create such trusts how profitable they would be for us".

Mr. Sitaram Jaipuria's horoscope is :



In Moon–Venus he was forced to move out of his palatial house in Delhi and he stayed in a hotel for some time. Swamiji died in April 1985 and Mr. Jaipuria one month later in the Moon–Venus–Saturn (28–5–1985). Soon after his death the biggest factory *Swadeshi Polytex* he had owned was lost to the family.

In April 1985 we had taken leave of Swamiji to take part in the Rashmi Vigyan Conference on Astrology at Kanpur. Many well known astrologers had remarked that my team-mates had really prepared very well for

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the seminar and had presented their researches on empirical–statistical basis. Some astrologers who wanted to speak from the stage, God knows why at all, without anything relevant to say (except that aspect of Mars on Venus creates sexual feelings) felt jealous and attacked two lady participants of our team.

But each one of our team had felt that the inspiration given by Swamiji and the *Surya Mantra* he had asked us to do had given the inspiration needed.

But Swamiji did not wait for us. He had to be removed to a nursing home. He died on 14–4–1985 in Room No. 3, Halvetia Nursing Home, New Delhi and continue listening to my story please.....

Sixteen years ago I suddenly noticed that my mother had tapped me on the back one morning and told me, "I know what this madness is. You have not slept for three nights. Go and rest."

We had five days' holidays continuously and I had worked on *Ashtakavarga* for full seventy-two hours non-stop.

Towards the end of her life, my mother did not need a horoscope to predict. Fitting into the description of a true astrologer given by Moorkhanandji she could foretell things. In May 1983, I, Dr. Caroli and Dr. K. S. Singh I.A.S. of Bihar now Director General, Anthropological Survey of India, were involved in a terrible car accident when we were returning from Vrindavan. Dr. Caroli had been forewarned by someone with psychic powers; when we were involved in the accident Mrs. Singh had a terrible dream in her house in Patna and she tried to contact me in Delhi on phone; my mother just then told my younger brother and Mr. G. K. Shukla (of DACR) that *I was involved in an accident*. God had saved all three that night.

I have referred to my late mother (Smt. Sarasvani Devi) because she it was who first taught me the method of events-based verification of horoscopes by working down at least upto sub-period; Swamiji asked us to work further down upto *sookshma* and even *prana* which is why he wanted a trust to be founded to publish the ready-reckoners of my friend Mr. Manish Kumar on Vimshottari Dasa.

My article on Mrs. Margaret Alva (August 1983) is an example of events-based verification. In my subsequent articles also this method has been shown many times.

On this basis I had verified my mother's horoscope without telling her and had written in my article written much earlier (*A.M.* January 1985) that soon I will be able to test a fatal combination on my own horoscope.

My mother died in the major period of a planet in her 8th house, minor period of her planet in her 12th house and sub-sub-period of her 9th lord in her 9th house.

Now both Swamiji and my mother died in Mercury–Rahu: both died in the sub-sub periods of their 9th lord.

My mother had told me how she would die she would have a spiritual experience: then she would be unconscious for fifteen days and at the time of her death, only her youngest child would be near her.

On the night of December 10, 1984 she was removed to Halvetia Nursing Home, Room No. 3. My youngest brother was with her. I reached late. But true to her promise she breathed her last with my youngest brother near her.

And as I have told you, on April 14, 1985 Swamiji was removed to Room No. 3 of Halvetia Nursing Home where he too breathed his last.

The same room witnessed the end of the physical journey of two great souls in my life-both, my astrological and divine inspiration.

(To be continued)

Let him say what is true,
Let him say what is useful,
Let him say what is pleasant,
Let him utter no disagreeable truth,
Let him utter no agreeable falsehood.

—Mar

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SEEKING SUCCESS AND MONEY ASTROLOGICALLY

MAITREYI

WHAT are your best areas for material and financial success? Are you wasting away your time and resources doing the wrong thing? What will bring you the greatest profits? What will give you the greatest satisfaction?

The 10th house tells you all about your means of livelihood. The 10th lord and where he is placed show you how best you can invest your resources and money. The 10th house also tells you where you are happiest working.

The 10th lord in your chart must occupy a particular sign doing things under which you get the best benefits.

If your 10th lord is in

Aries

You have a dashing nature and a push that is hard to come by under other signs. You are at your best in everything related to sales promotion work, whether as a door-to-door salesman or as an executive. Mars ruling the sign symbolised by the ram makes you excellent in areas involving sport, competition, arms, metals, mechanical parts. Also included are surgery, dealing with surgical equipment, drugs, medication, welding and anything that nvolves cutting, splitting, dismantling or breaking up.

Taurus

An earthy sign, Taurus, housing your 10th lord makes you practical and down to earth, Anything that adorns the human body—jewellery, cosmetics, apparel—would give you maximum scope for your skills and potential for mercenary gains. Being an earthy sign it promotes gardening, cultivation and also manures. Venus ruling it gives a flair for art in these areas—bonsai, flower arrangements, clay-modelling. Venus, its ruler, governs furniture and interior decoration, so depending upon your Ascendant wood, aluminium, steel, cane and plastic fruniture, carpets and objects of household utility and beauty also can be explored safely.

Gemini

Mercury and an airy sign combine to make those born with Gemini prominent in relation to the 10th house excel in all things that have to do with thinking. Writing, computers, painting, embroidery, crochet, knitting as also communication—related areas are fine for you. Transport business, cabs, autos or even road-laying and designing, telephones, stationery, newspapers, T.V. and radio related work, electronical and electronic goods are all plus areas to invest your money and skills.

Cancer

Mother, home, comfort and security spell Cancer. So that is where you look to make the most of your energies. Real estate, renting, leasing, sale of buildings, kitchen and home-related gadgets, as well as security services determine your success potential. Cancer is also a watery sign and ruled by the Moon who has sway on all growth. Plant nurseries, florists, gardeners, cultivation, dealers in seeds, liquids of any kind, milk and dairy products, so also confectionary and edibles come under Cancer housing your 10th lord. Sea-foods, corals and salt are included under this head.

Baby foods, articles used in prenatal as well as post-natal periods, nursing homes, nursing are areas that give you the greatest satisfaction.

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Leo

The element of hunting runs through the entire length of the sign Leo. Gambling, speculation, business investment in stocks and shares are your forte. All objects that can be classified as aristocratic come under Leo. Dealing in woollens, paper, carpets, furs, minks, pets, jobs as executives, politics, public life fit you like a T. Lending or banking also suit you.

Virgo

Mercury but in an earthy sign gives you a flair for the minutest details. Investigation, detective work, accounts, auditing, book-keeping, library-running, secretarial jobs, door-to-door-sales, dealing in products of the earth—manures, seeds, gardens are lucky if your 10th lord is in Virgo.

Hygiene comes under Virgo. So soaps, detergents, phenoyl, antiseptics, germicides and all cleaning agents, cottonwool, guaze, sterilized needles work well for you.

Libra

Business acumen is your forte and deals of a contractual nature allow you full scope to harness your abilities. You could make an excellant public relations officer combining the sauveness of Venus with the practicality of Saturn who exalts here. All kinds of trade are also favoured since this is the sign of the balance. Law also comes and in tags along careers related to the courts, judiciary, arbitration in any capacity.

Scorpio

The sign of death, of secrecy and regeneration it sweeps within its arbit life-insurance, coffin-making, grave-yard-related works. digging, history-oriented excavations and research, museums, taxidermy, expertise in post-mortem study and forensics.

Since it is a mystic sign, it gives a flair for occult subjects. Scorpio dominant 10th houses give rise psychics, gifted doctors, inspired singers and poets and writers with a deep insight into human nature. Sanitation works and material also come under Scorpio.

Sagittarius

The 9th house of the zodiac, Sagittarius, is also a powerful sign in its own right. Exports, imports, publishing, newspapers, law, preaching, teaching and articles related to them would be regions that would harmonise with your aptitudes and flair for business.

Horse-racing, investments, banking would also prove good for you.

Capricorn

This sign gives tremendous organizational abilities so that natives with their 10th lord here are pre-eminently suited for organizational work. You can do extremely well as managers of large religious and administrative bodies; you will also succeed as house-keepers in five-star hotels and similar venues.

Aquarius

The most serious of all the signs anything that requires hard work, plodding and perseverance brings out the best in you. Designing temples, offices, art work on a colossal scale, service in small time jobs, printing, printing-presses and technology, educational institutions that emphasize art, culture, books and research come under a 10th house influenced by Aquarius.

Since it is symbolised by a pot-bearer, humanitarian and philanthropic projects such as health camps, religious melas, social work amongst the have-nots give you a sense of well-being and satisfaction. These are also areas where pecuniary gains come your way.

Pisces

The last sign of the zodiac it rules jails, hospitals, aged homes and places of ultimate recourse and refuge. Being a watery sign, it gives success in liquids, especially intoxicants of any kind. Catering, refreshments, condiments and snacks-bars prove profitable to you. Sea-life, boats, navy, coral, oil also are areas of potential success. Creative skills are also emphasized by Pisces since it is where Venus who rules all art is in exaltation. Being the 12th sign it also promotes jobs and careers related to religion, spiritual literature, temples, religious institutions and articles of worship.

So, if you are at the cross-roads, just pick out the sign where your 10th lord is placed and march on to success!

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MARITAL INFIDELITY

P. S. IYER

WHILE dealing with male and female horoscopes, with special reference to marriage, married life and personal life, the ancients laid down unimpeachable principles. If an astrologer who is faithful to his profession applies his mind carefu ly and examines a horoscope with particular reference to the nature of the married life and the consequences thereof, he will not fail to render social service by preventing numerous marital misfortunes, divorces, unhappy marriage and burdensome marriages.

One such incidence in life which makes married life most unhappy is what is called extramarital relations, either legally or illegally. When this develops people invariably and as a rule lose their mental balance and even resort to committing heinous crimes.

An honest attempt is made here to bring out the planetary combinations which involve a person—male or female—in extramarital relations or approved or unapproved plural marriages.

Our *Sastras* are emphatic that if, in a female's horoscope, the 3rd, the 4th and the 5th houses are all occupied by malefic planets or planets which are either in debilitation or in interplanetary war, the native's character may not stand a close moral examination. Similarly if the 7th, the 8th and the 9th houses either from the Ascendant or from the strong Moon are all consecutively occupied by malefic planets, the native's personal and sexual life will be anybody's guess both before and after marriage. But an astrologer should not apply these dicta verbatim without considering neutralising factors.

Saturn in the 7th house either from the Ascendant or from the Navamsa Ascendant causes either unconventional marriage or a marriage of convenience. Some texts observe that if such a situation occurs in the birth chart, it will relate to the first or real marriage and if such occurrence is seen in the Navamsa chart, then it relates to either post-marriage relations or extra-marital relations.

Venus in Gemini is considered an ominous planetary configuration affecting one's marriage or married life. If it happens to be the birth chart, there will be either disturbed, trouble some or unhappy marriage unless there is exchange of houses between Mercury and Venus. If however Venus occupies Gemini in the Navamsa chart bereft of any cancelling effects, there will be problems after the marriage and there will be extra-marital or clandestine relations. It is often said that a horoscope having the Ascendant lord and the 7th lord in interplanetary war as a rule indicates disturbed marriage either due to plural marriage or due to extra-marital relations. The 7th lord in the 9th house is considered to be yet another unfortunate placement especially in a female horoscope as it disturbs marriage or indicates erratic sexual behaviour of the husband. In some cases it causes *Sapatniyoga* or *Avakalatra Yoga*. Saturn in the 9th house in a friendly sign or in an exalted place is also considered to be a dangerous sign for a happy married life.

There are some of the principles found in text-books; but these are but a few of the thousands of examples.

Extra-marital relations, with reference to a man, may be classified into 5 categories, *viz.*:

(*a*) A second marriage with the consent of the first wife;

(*b*) Physical relation with a virgin or a divorcee or a widow who is not legally married but

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who for all intents and purposes is treated as a wife and is approved by the first wife ;

(c) A second marriage either due to disturbance or failure of the first marriage or due to dissatisfaction with or divorce of the first wife ;

(d) A clandestine love affair either with a virgin or with a married woman or a divorcee or a widow but without the knowledge of the legal wife ; and,

(e) Developing physical relations with any other woman discarding the legally married wife either for justifiable reason or for no reason and living in a far-off place.

Each category is a class by itself and our *Sastras* have laid down various planetary combinations and configurations to indicate each of the 5 categories. We present here 3 different categories of horoscopes and discuss the reason for the husband's abnormality in sex or married life or for an extra-marital relationship. Only planetary positions are given for obvious reasons.

Under each group we are giving 3 horoscopes namely the horoscopes of the husband, of the wife and the other woman. We may however mention that these examples are neither conclusive nor total with regard to the above topic. They only give an outline of how an astrologer can infer the possible disturbance to the marriage, while matching horoscopes.

Group I : Chart 1 is the horoscope of a middle aged person born in Virgo Ascendant in its 4th Navamsa. The

Venus in Gemini is considered an ominous planetary configuration affecting one's marriage or married life. There will be either disturbed, troublesome or unhappy marriage unless there is an exchange of signs between Venus and Mercury. But if Venus occupies Gemini in Navamsa without any balancing factors, there will be problems after marriage and extra-marital affairs.....The 7th lord in the 9th is yet another unfortunate placement especially in a female chart....Saturn in the 9th house in a friendly sign or in exaltation is also considered to be a dangerous sign for a happy marriage.

Chart 1 : Rasi : *Virgo—Ascendant, the Sun, Mercury, Venus and Mars ; Aquarius—Ketu ; Taurus—Saturn ; Cancer—Jupiter ; and Leo—Rahu and Mandi.* Navamsa : *Aries—Ascendant and Venus ; Taurus—Mandi ; Gemini—Saturn and Rahu ; Cancer—the Sun, Mars and Jupiter ; Leo—Mercury ; Sagittarius—Ketu ; and Pisces—the Moon.*

Ascendant is occupied by th Sun, the Moon, Mars, Mercur and Venus. The 7th lord, Jupi ter occupies the 11th house i exaltation aspected by Satur who is in the 9th house, a ver friendly sign. The 12th house i occupied by Rahu and Mand There is Soola Yoga. Mars an Mercury are about 5° apart an are technically in interplan tary war. Mars is totally con bust who is 1° behind the Su and Mercury is combust an retrograde though 4° ahead c the Sun. Normally when th 12th house is occupied by Rah and Mandi either aspected b Saturn or in a quadrant fro Saturn, it generates a peculi combination for incarceration c *kaaragraha vaasa*. The pre ence of the Ascendant lord, th significator of marital life, se and sex pleasure, the lord of th 12th house which indicates be pleasure, the lord of th 8th house and Mars, the 3r and the 8th lord being totall combust all indicate that th native will not be able to tak any sanguine decisions abou personal matters at any tim The native, no doubt, has g some useful yogas but becaus of Soola Yoga the benefic yog if any may become redundant.

In his Navamsa chart th Ascendant Aries is occupied b Venus hemmed between th Moon in the 12th place an Mandi in the 2nd place. Th Navamsa of courage and mettl that is the 3rd place from th Lagna Navamsa is occupied b Saturn and Rahu. Jupiter no doubt Vargottama but shares its Navamsa house wit

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debilitated Mars, and the Sun. The 4th house is aspected by Mars, the 3rd and the 8th lord and the 4th lord is in 8th house from the 4th house. In any horoscope where Venus occupies the Ascendant either in debilitation or in interplanetary war and Venus occupies also the Navamsa Ascendant the native's animal instinct will be too high to be controlled and he will not be satisfied with his own wife (*Sree Stree Jataka* by Govinda Bhattatiri).

Chart 2 is the wife's horoscope. In this case also Mars is totally combust, indicating that she cannot control her husband. The 7th lord is in the 9th house, indicating Sapatni Yoga and Avakalatra yoga or that her husband would have either two wives or illicit connections with another girl.

In the Navamsa chart the Navamsa Ascendant Taurus is occupied by Jupiter aspected mutually by Saturn in Scorpio Navamsa. Mercury and Ketu are in the 5th from the Navamsa Ascendant and it is owned by Mercury. In the 9th place from Navamsa Ascendant, namely Capricorn, the Sun, Mars, Venus and Mandi are all placed together. The Moon occupies Aquarius Navamsa. Saturn in the 7th house from the Navamsa Ascendant in the house of Mars exchanging house with Mars indicates that she will have to put up with embarrassing decisions created by her husband and she cannot tolerate it. From a review of all these it can be safely said that while matching the horoscopes an astrologer should not match the horoscope of a male who is likely to have extra marital relations with the horoscope of a girl who has got Avakalatra Yoga or Sapatni Yoga. In this girl's horoscope both are present.

This girl is very beautiful and devoted to the husband. She is also employed getting a good salary. But her husband has illicit relations with a girl who is, perhaps, a colleague of his.

Chart 3 is of the colleague. In this horoscope the 3rd house is occupied by Saturn and Rahu and the 4th by Mars. Venus, the 9th lord, is exalted in the 7th house in the birth chart and is in the 7th place from the Navamsa Ascendant. The girl does not appear to be a virgin at all. Perhaps this man may be her 3rd find.

....Saturn in the 7th house from the Navamsa Ascendant in the sign of Mars exchanging houses with Mars indicates one will have to put up with embarassing decisions created by the husband. ...While matching horoscopes for marriage an astrologer should not confine himself either to Dasakoota or to other types of compatability but must examine the character, the ideology and idiosyncracy of both to find out whether there will be any clash at any-time between the two leading to extra-marital relations.

In the Navamsa chart also the 4th house is occupied by Saturn and the 5th by Mandi indicating that this girl will have one or more abortions before her real marriage. As on *obiter dictum* we may say that the husband is likely to face criminal cases due to or an account of this girl.

Group II: In this case the native was legally married to a girl. But due to unadjustability they have both sought separation. However the husband

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Chart 2: Rasi : *Sagittarius—Ascendant; Aries—Ketu; Gemini—the Moon; Leo—Mercury; Virgo—Jupiter, the Sun and Mars; Libra—Venus and Rahu; and Scorpio—Saturn and Mandi.* Navamsa : *Taurus—Ascendant and Jupiter; Virgo—Mercury and Ketu; Scorpio—Saturn; Capricorn—Venus, the Sun, Mandi and Mars; Aquarius—the Moon; and Pisces—Rahu.*

Chart 3: Rasi : *Virgo—Ascendant; Scoripo—Saturn and Rahu; Sagittarius—Mars; Capricorn—Mercury; Aquarius—the Sun; Pisces—Venus; Taurus—Ketu; Gemini—the Moon; and Leo—Jupiter and Mandi.* Navamsa : *Gemini—Ascendant; Cancer—Ketu; Virgo—Saturn; Libra—Mandi; Sagittarius—the Sun, the Moon and Venus; Capricorn—Rahu; and Aries—Mars, Mercury and Jupiter.*

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wants to marry a girl whose horoscope is also given below.

In the husband's horoscope (Chart 4) the 7th lord Mercury is in the 12th house and Venus is debilitated in the 10th house. The Sun is also debilitated, as the 9th lord in the 11th house. The 10th house is occupied by Saturn, Mars and Venus out of which Saturn and Venus are in interplanetary war. But these are aspected by Jupiter. In the Navamsa chart Venus occupies the Navamsa Ascendant and the 7th place from the Navamsa Ascendant is occupied by Jupiter and Mandi.

The fact that in the Rasi chart the 3rd house is occupied by Rahu, the 9th lord is debilitated in the 11th house and the 7th lord is in the 12th house and the debilitation of Venus, the significator, have all created Kalatra Dwaya Yoga. He wants to marry, legally, a girl (Chart 6), here, their love being only plutonic for the time being. In the case of his wife (Chart 5) she has got Mars in the 2nd house, debilitated Sun and exalted Saturn in the 3rd house along with Mercury. Venus and Rahu are in the 4th house. In her Navamsa chart Venus and Mars are debilitated and the lord of the 7th place from the Navamsa Ascendant—Saturn—is in the 12th place from the Navamsa Ascendant.

Coming again to (Chart 6) the girl has no doubt got Jupiter in the 2nd house indicating Deergha Sumangali Yoga but she has got malefic planets in the 3rd and the 4th houses. Debilitated Sun, Mars and Rahu along with Mercury are in the 3rd house; the 4th house is occupied by Saturn. The 12th lord, the Moon, occupies the 7th house causing a wavering mind and a marriage which will be totally unconventional. In the Navamsa chart the Navamsa Ascendant is occupied by Saturn, aspected by Jupiter.

From the horoscope of the wife it can clearly be seen that she has got Punarbhoo Yoga or luck for a second marriage during the life-time of her husband.

Group III: In this group we are giving the horoscopes of the husband and the wife (Chart 8). They were married quite some time back but they have not been blessed with children. The husband (Chart 7) is very keen to adopt the child of a young beautiful widow (Chart 9) who is working in his office and whose horoscope is also given here. Astrologically it is not correct that his wife is not capable of begetting a child; but he wants an excuse for marrying this widow with the permission of his wife and to continue in Government job.

(Continued on page 298)

Chart 4: Rasi: *Sagittarius—Ascendant aud Mandi; Aquarius—Rahu; Pisces—Jupiter; Taurus—the Moon; Leo—Ketu; Virgo—Venus, Mars and Saturn; Libra—the Sun; and Scorpio—Mercury.* Navamsa: *Aries—Ascendant and Venus; Taurus—the Moon; Gemini—the Sun and Saturn; Cancer—Ketu; Libra—Jupiter and Mandi; Sagittarius—Mercury; and Capricorn—Mars and Rahu.*

Chart 5: Rasi: *Leo—Ascendant, the Moon and Jupiter; Virgo—Mars; Libra—the Sun, Saturn aud Mercury; Scorpio—Venus and Rahu; and Taurus—Ketu.* Navamsa: *Cancer—Ascendant and Mars; Leo—Ketu; Virgo—Venus; Scorpio—Mercury; Aquarius—Rahu; Aries—the Moon and the Sun; Taurus—Jupiter; and Gemini—Saturn.*

Chart 6: Rasi: *Leo—Ascendant and Mandi: Virgo—Jupiter; Libra—the Sun, Mercury, Mars and Rahu; Scorpio—Saturn; Sagittarius—Venus; Aquarius—the Moon; and Aries—Ketu.* Navamsa: *Sagittarius—Ascendant and Saturn; Capricorn—the Moon; Aquarius—the Sun; Pisces—Rahu; Aries—Mercury and Venus; Taurus—Mandi; Leo—Jupiter; Virgo—Ketu; and Libra—Mars.*

Chart 7: Rasi: *Scorpio—Ascendant and the Moon; Sagittarius—Mandi; Aquarius—Ketu Pisces—Venus; Aries—the Sun Taurus—Mercury, Saturn an Jupiter; Gemini—Mars; an Leo—Rahu.* Navamsa: *Aqua rius—Ascendant, Mercury an Saturn; Aries—the Moon an Ketu; Cancer—Mandi; Leo—Venus; Virgo—Jupiter, the Su and Rahu; and Capricorn—Mars*

Chart 8: Rasi: *Aquarius—Ascendant, Rahu and Mandi Pisces—Jupiter; Aries—th Moon; Leo—Ketu; Virgo—Mars, Venus and Saturn; Libr —the Sun; and Scorpio—Mer cury.* Navamsa: *Aquarius—Ascendant; Aries—Venus Gemini—the Sun and Saturn Cancer—Ketu; Libra—the Moo and Jupiter; Scorpio—Mercury Sagittarius—Mandi; and Capr corn—Mars and Rahu.*

Chart 9: Rasi: *Leo—Ascendant and Venus; Virgo—Rahu; Libra—the Sun, Moo and Mars; Scorpio—Mercur and Jupiter; Sagittarius—Saturn Pisces—Ketu; and Gemini—Mandi.* Navamsa: *Taurus—Ascendant; Gemini—Saturn an the Moon; Virgo—Mercury an Ketu; Libra—Jupiter; Sagi tarius—Venus; Aquarius—Ma and the Sun; and Pisces—Rah and Mandi.*

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KALACHAKRA DASA

AGASTYA

IN the Directional Astrology of the Hindus, two Dasas, namely, the Nakshatra Dasa (often called Udu Dasa) and Kalachakra Dasa are considered most important in predicting events. While the former is unquestionably the more popular and often used, the latter enjoys lesser popularity and is rarely resorted to for purposes of prediction. Yet, it is not less significant. Longevity and good and bad periods in a horoscope can be studied more accurately according to Kalachakra Dasa System.

In Kalachakra Dasa too, as in Udu Dasa, the two luminaries and the five planets are assigned definite periods of time for their rule. Thus *Ravi gets 5, Chandra 21, Kuja 7, Budha 9, Guru 10, Sukra 16 and Sani 4 years.

Before proceeding to find out the ruling (Kalachakra) Dasa in a horoscope, one will have to classify the 27 constellations into four well-recognised groups A, B, C and D.

Using only the small, the ring and the middle fingers of the right and left hands alternately, count all the Nakshatras, three by three, one on each finger, and arrange them into right hand groups (A and B) and left hand groups (C and D) as shown in the table.

According to counting, 10 Nakshatras fall under group A, 5 under Group B, 8 under Group C and 4 under Group D.

The 10 under group A are called the Dakshina or Apasavya (moving clockwise or forward) Nakshatras. The 5 under group B counted on the ring-finger of the right hand are also Apasavyas but they are considered apart and termed Dakshina–Madhyama Nakshatras.

All the 12 Nakshatras counted on the left hand and included under groups C and D are known as Vama or Savya Nakshatras (moving backwards).

Counted on right hand (Dakshina or Apasavya)

Small finger	Ring-finger	Middle finger
A	B	A contd.
Aswini	Bharani	Krittika
Punarvasu	Pushyami	Aslesha
Hasta	Chitta	Swati
Moola	Poorvashadha	Uttarashadha
Poorvabhadra	Uttarabhadra	Revati
Total 5	5	5

A = 10; B = 5.

Counted on left hand (Vama or Savya)

Small finger	Ring-finger	Middle finger
C	D	C contd.
Rohini	Mrigasira	Aridra
Makha	Pubba	Uttara
Visakha	Anuradha	Jyeshta
Sravana	Dhanishta	Satabhisha
Tatal 4	4	4

C = 8; D = 4.

Just as group B, the Nakshatras under D group 4 in number also form a separate group known as Vama–Madhyama Nakshatras.

How to determine the Dasa?

Every Nakshatra has four *padas* or quarters. Dasas are determined by ascertaining the particular quarter or *pada* of the Nakshatra in which the birth of a person takes place. Each quarter

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of a Nakshatra has its own fixed set of Dasa lords who rule over the native.

Group A—Dakshina Nakshatras

(*a*) A man born in the first quarter of any of the 10 Nakshatras under group A will from birth be ruled in succession by the lords of the 9 houses from Mesha (Aries) to Dhanus (Sagittarius), *i.e.*, Mars and others ending with Jupiter.

For example, suppose a man is born in the first *pada* of Aswini. His Dasa lords will be Mesha—Kuja, Vrishabha—Sukra, Mithuna—Budha, Kataka—Chandra, Simha—Ravi, Kanya—Budha, Thula—Sukra, Vrischika—Kuja, and Dhanus—Guru.

(*b*) If the birth falls in the 2nd *pada* of any Nakshatra in group A, then, Makara—Sani, Kumbha—Sani, Meena—Guru, Vrischika—Kuja, Thula—Sukra, Kanya—Budha, Kataka—Chandra, Simha—Ravi, and Mithuna—Budha will be the lords.

(*c*) If the birth falls in the 3rd *pada* of any Nakshatra in group A, Vrishabha—Sukra, Mesha—Kuja, Meena—Guru, Kumbha—Sani, Makara—Sani, Dhanus—Guru, Mesha—Kuja, Vrishabha—Sukra, and Mithuna—Budha become Dasa lords in succession.

(*d*) If the birth falls in the 4th *pada* of any Nakshatra in group A, the Dasas of Kataka—Chandra, Simha—Ravi, Kanya—Budha, Thula—Sukra, Vrischika—Kuja, Dhanus—Guru, Makara—Sani, Kumbha—Sani, and Meena—Guru succeed in order.

Group B—Dakshina-Madhyama Nakshatras

(*a*) If the birth occurs in the first *pada* of any Nakshatra included under group B, the Dasas of Vrischika—Kuja, Thula—Sukra, Kanya—Budha, Kataka—Chandra, Simha—Ravi, Mithuna—Budha, Vrishabha—Sukra, Mesha—Kuja, and Meena—Guru will occur in turn.

(*b*) If the birth of a person falls in the 2nd *pada* of any Nakshatra in group B, the Dasas of Kumbha—Sani, Makara—Sani, Dhanus—Guru, Mesha—Kuja, Vrishabha—Sukra, Mithuna—Budha, Kataka—Chandra, Simha—Ravi, and Kanya—Budha will follow in order.

(*c*) If the birth occurs in the 3rd *pada* of any Nakshatra in group B, the Dasas of Thula—Sukra, Vrischika—Kuja, Dhanus—Guru, Makara—Sani, Kumbha—Sani, Meena—Guru, Vrischika—Kuja, Thula—Sukra, and Kanya—Budha will run in succession.

(*d*) If a man born in the 4th *pada* of any Nakshatra in group B, the Dasas of Kataka—Chandra, Simha—Ravi, Mithuna—Budha, Vrishabha—Sukra, Mesha—Kuja, Meena—Guru, Kumbha—Sani, Makara—Sani, and Dhanus—Guru will rule in order.

Group C—Vama or Savya Nakshatra

(*a*) If a man is born in the 1st *pada* of any Nakshatra in group C, the Dasas will be in the following order :

Dhanus—Guru, Makara—Sani, Kumbha—Sani, Meena—Guru, Mesha—Kuja, Vrishabha—Sukra, Mithuna—Budha, Simha—Ravi, and Kataka—Chandra.

(*b*) If a man is born in the 2nd *pada* of any Nakshatra in group C, the Dasas will occur as undernoted :

Kanya—Budha, Thula—Sukra, Vrischika—Kuja, Meena—Guru, Kumbha—Sani, Makara—Sani, Dhanus—Guru, Vrischika—Kuja and Thula—Sukra.

(*c*) If the birth takes place in the 3rd *pada* of any Nakshatra in group C, the Dasas will follow as under :

Kanya—Budha, Simha—Ravi, Kataka—Chandra, Mithuna—Budha, Vrishabha—Sukra, Mesha—Kuja, Dhanus—Guru, Makara—Sani, and Kumbha—Sani.

(*d*) If the birth of a person falls in the 4th *pada* of any Nakshatra included under group C, the Dasas will be in the following order :

Meena—Guru, Mesha—Kuja, Vrishabha—Sukra, Mithuna—Budha, Simha—Ravi, Kataka—Chandra, Kanya—Budha, Thula—Sukra and Vrischika—Kuja.

Group D—Vama-Madhyamas

(*a*) If the birth falls in the 1st *pada* of any of the four Nakshatras in group D, the following will be the order of Dasas :

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SOME HINTS ON PREDICTION

S. C. GOPALAN

ON the basis of my own experience in this field for over two decades, I feel the following points may serve as some useful guidelines while offering predictions.

First, we have to see the strength of the Ascendant lord, whether he is exalted, in his own house or in a *kendra* or *kona* and not debilitated or in a hidden house like the 6th, the 8th or the 12th and if the Ascendant lord receives benefic aspects. The owner of the chart is bound to rise in life in proportion to the basic strength of the Ascendant lord. Otherwise, he will be ordinary or insignificant and not destined to enjoy the pleasures of life. The mere occupation by a benefic planet like Jupiter or Venus or the waxing Moon of the Ascendant or the aspect of either of three benefics on the Ascendant presupposes that the native is going to get some good fortune.

For a day-birth, look at the Sun. If the Sun is well-placed in benefic houses or in the 11th house representing gains, he is said to remove crores of afflictions. Similarly for a night birth, we have to look to the relative strength of the Moon. Jupiter in Lagna (Ascendant) is very good as it averts all evils, besides giving a good personality. Lagna or the Moon, aspected by a number of benefic planets or functional benefics, makes the native prosperous in every walk of life. And benefics in the 6th, the 7th and the 8th from Lagna or Chandra Lagna (the natal Moon) also make the native prosperous. Mars in Lagna gives a scar or injury on the head. Lord of Lagna in the 10th house makes one lucky. Venus in Lagna makes one sex-attractive. Rahu in Lagna gives weak or protruding teeth. Saturn in Lagna makes one patient and persevering. *Vargottama* Lagna (the same sign in Rasi and Navamsa) is considered very powerful if the Lagna lord is situated well. *Vargottama* position of the Ascendant confers additional strength and ability to tide over any difficult situation.

If the first Dasa is that of a benefic planet, the native is bound to overcome all the difficulties and will be placed in a good position at the fag end of his life.

Then we have to look at the strength of the Moon as he denotes the mind. If the Moon gets exalted or is in own house (in both Rasi and Navamsa without debilitation), one gets popularity and position. The strength of the Moon is so important that the Moon Lagna is also considered for prognostication, especially after one attains the age of 32 years. In combination with Jupiter he gives *Gajakesari Yoga*. This is considered at its best only if Jupiter and the Moon are placed 180° from each other. This yoga proves ordinary when they conjoin in the same place. If they join in the 4th house, the mother is blessed with long life; in the 7th house the combination indicates longevity for the wife or husband, as the case may be; if in the 6th house, the native's maternal uncles prosper; and in the 9th house the prosperity of the father is enhanced. But one significant peculiarity to be noticed here is the individual will get luck only after the demise of the relative concerned!

Generally, Jupiter weakens the house he is situated in; his aspects are *always* good; and Saturn strengthens the house he occupies. (*Guru sthanahanikarah, Sanih sthanavriddhikarah.*) It is a cardinal principle that a house aspected by its own lord is always rendered strong. The house in which the lord of a *dusthana, viz.*, the 6th, the 8th or the 12th is situated is rendered weak.

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Parivartana Yoga (exchange of house lords) is considered as one of the best yogas only if the said planets are functional benefics and not natural benefics; and if the exchange does not involve *dusthanas*. Further, the lords of constellations in which they are situated should not own the 3rd, the 6th, the 8th, the 11th or the 12th. *Sookshma parivartana* involving the exchange of constellations of the one with the other is also said to cause a powerful yoga.

As regards financial position, note the strength of the more important of the 2nd, the 9th and the 11th houses and other good yogas and whether the evils indicated by the *dusthana* lords are eradicated to a possible extent. Such good combinations as lords of the 1st and the 2nd, 1st and the 5th, the 2nd and the 11th, the 1st and the 11th, the 4th and the 5th, the 9th and the 11th, the 7th and the 9th houses and the most important the 9th and the 10th houses are significant. Especially, the 2nd lord should not be in an unfavourable position such as the 6th, the 8th or the 12th from Jupiter, who is *Dhanakaraka* and *Nidhikaraka*.

Benefics posited in the 4th house give good happiness and malefics, otherwise. In a female horoscope, malefics in the 4th house give misery and troubles on account of children. Saturn in the 4th house gives an old house. The Sun in the 4th house gives the same results. Mars as lord of the 4th or the 4th having aspects from benefics gives landed property.

The 6th house: The 4th, the 8th or the 12th sign from Aries (the Ascendant of Kalapurusha) is a very fruitful sign; the 3rd and the 9th are fruitful signs; the 2nd, the 6th, the 7th and the 11th are moderately fruitful signs and the 1st, the 5th and the 10th are barren signs. Jupiter unafflicted and the Moon and Venus in the 5th give many children. Saturn in the 5th and the Sun square Jupiter deny children. Rahu in the 5th or the lord of the 5th in the constellation of Rahu gives a daughter who becomes a widow. Rahu in the 5th gives many issues but very few survive.

The relative strength of the lords of the 1st and the 5th reveal the mutual accord between father and son. Lord of the 5th in conjunction with the lord of the 6th or the 8th gives discord between father and son.

The 6th house: Malefics in the 6th house destroy material happiness and confer victory over enemies. Benefics in the 6th do not give much wealth. This house indicates diseases, debts and enemies. By the occupation of malefics in this house, there are diseases, debts and enemies but they will be reduced or defeated. But benefics posited in this evil house tend to increase these indications.

The 7th house: Venus in the 7th or in the house of Mars (Aries or Scorpio) makes one passionate. Mars and Venus in the 5th in watery signs make the native of suspicious character. If the 7th house has Venus in Aries, the native is mentally passionate and in Scorpio, physically. Venus in Gemini or in his own constellation (Bharani, Pubba and Poorvashadha) makes one passionate.

Jupiter in the 7th confers early marriage; Mercury posited here brings about no marriage; or his Dasa will bring about separation or some sort of marital disharmony. Saturn in the 7th gives a long span of life and gas trouble. Lord of the 2nd in the 7th promotes prosperity after marriage.

The 8th house: A benefic in the 8th gives hidden or unexpected wealth while Saturn posited here promotes longevity.

Usually, death occurs in the *antara* of lord of the 8th, if posited in the 6th, the 8th or the 12th and in the Dasa of the lords of the 6th, the 8th or the 12th. I shall not elaborate on the various principles involved in determining longevity.

The 9th house: A malefice posited in the 9th or a weak lord of the 9th gives ill-luck. The 9th lord in the 2nd gives luck. Determine the longevity of the father from the 8th from the 9th house, *i.e.*, the 4th from Lagna. A powerful 9th lord makes the native lucky throughout his life. Much wealth is earned in the Dasa of the lord of the 9th when he is posited in the 7th house.

The 10th house: Mercury in the 10th house makes one take to business. The Sun and Jupiter in the 10th give great honour and

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position. Mars in the 10th makes one domineering in his profession and gives power, authority and prestige. Saturn in the 10th gives sudden reverses and invariably causes downfall after raising a man to dizzy heights.

The 11th house: For influential friendships and gains look to this house. If the house is strong and occupied by lord of Lagna, one earns *maximum income with minimum efforts*.

The 12th house: Venus situated alone in the 12th house without any molefic aspect is a good indication that the native is going to have means of enjoyment in his life. If the lord of the 12th house is also in his own house, then the beneficial effects will be enhanced.

Malefics in the 12th house give a lot of expenditure. On the other hand, benefics posited here give expenditure on good and religious purposes. Saturn in the 12th gives philosophical tendencies.

Dasa Periods: The Dasa of the Lagna lord is always good. Lord of a house who is strong by position, tenanting his own house or his exaltation place or his *Moolatrikona* or in a good Navamsa gives good fruits, of the said *bhava* in his Dasa or Bhukti. A *yogakaraka* causes good in his Dasa and in the *antara* (inter-period) of the planet that makes him a *yogakaraka*. Planets exalted in Rasi and delilitated in Navamsa cause evil while planets exalted in Navamsa and debilitated in Rasi do good. No planet gives its effects in its *antara* (inter-period) excepting Rahu and Ketu. When a planet becomes *maraka* (death-inflicting) and if he is also a *yogakaraka*, the full benefits are given in his own *antara* of the Dasa and death will be inflicted in the following *antaras* of his friends or other planets that are related to him. Dasas of debilitated planets posited in the 6th, the 8th and the 12th are bad. Dasas of debilitated planets posited in the 2nd, the 3rd, the 4th, the 9th and the 11th are normally good. An *antara* of a benefic in the Dasa of a benefic gives conveyance. An *antara* of a malefic in the Dasa of a benefic causes initial loss and subsequent good while an *antara* of a benefic in the Dasa of a malefic causes good initially and subsequent loss. The Dasa of a *vargottama* planet, a planet in *Moolatrikona*, a *yogakaraka* planet or the planet rendered strong both in Rasi and Navamsa is always good and beneficial.

While predicting results, we should always bear in mind the transit of planets. If the *Gochara* (transit) is also powerful, then the beneficial results are enhanced; otherwise the results are only a moiety. But *Gochara* results are always subordinate to Dasa/Bhukti results and cannot surpass them. It looks paradoxical but true that Saturn and Venus who are intimate friends should not associate or aspect each other in which case the sub-period of the one in the major period of the other causes much havoc!

Generally, the results of Saturn Dasa as the 4th from birth, Mars as the 5th, Jupiter as the 6th and Rahu as the 7th Dasa are bad. The 1st, the 3rd, the 5th or the 7th Dasa from the Dasa of a planet which is either combust or debilitated or placed in the 6th house becomes *o marka dasa*. This rule gets precedence over others in determining longevity.

Combination of the lords of the 10th and the 11th is unfortunate. An exalted planet becoming retrograde gives the result of a debilitated planet and *vice versa*. In respect of planets involving Rajayoga, always make sure that the lord of the Ascendant is favourably placed from the combination, *i.e.*, either in a *kendra* or *kona* and not in a *dusthana* from the combination.

Venus in Lagna kendra (quadrant) makes one happy in the earlier part of his life. Benefics in the 4th make one happy in the latter part of life. One is lucky if the Lagna is *vargottama*. Jupiter in *kendra* makes one fickle-minded. A planet loses his power in *dusthana, viz.*, the 6th, the 8th or the 12th.

—36.83.

HAVE YOU RENEWED
YOUR SUBSCRIPTION TO
THE ASTROLOGICAL MAGAZINE?

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MARS JUPITER SYNDROME

PROF. P. S. SASTRI, *M.A., M Litt,. Ph.D., D.Litt*

THERE is at present a needless controversy going on about marriage and married life in connection with the association between Mars and Jupiter. Before we attempt to examine this, it is better to note what Kalyana Varma had to say about these planets.

The conjunction of Mars and Jupiter, says *Saravali*, makes one learned in sculpture, scriptures (Vedas), intelligent, wise, eloquent and fond of weapons (15.14). The significations of both the planets are fused here. But what needs to be examined is the fact that Mars is debilitated in a sign where Jupiter is exalted, while Jupiter is debilitated where Mars is exalted. It is this which raises serious doubts about the relation between these two.

In Sagittarius Mars makes one have a wounded body, harsh speech, dependent, warrior, mercenary, happiness after great struggle, irritable, loss of money and happiness, and undevoted to elders (25.17–18). In Pisces he makes one sick, have few children, wander abroad, rejected by relatives, sorrowful, loss of money by fraud or deceit, great sorrow, insulter of teachers and elders, selfish, and fond of getting flattered (25.24–24). Kalyana Varma thus appears to be out of favour with Mars in the signs owned by Jupiter. While Mars is aggressive and violent, Jupiter is withdrawn and pacific. The zodiacal signs owned by them are in 2 and 12 relation. This should not be forgotten in any assessment.

When Mars in his own houses is aspected by Jupiter, the native is well-versed, pleasant, beautiful, loved by parents, wealthy, powerful (25.28). In the house of Venus the aspect of Jupiter makes one a minister, commander of an army, favourite of the rulers, and famous (25.35), one is skilled in a variety of works when Jupiter aspects Mars occupying Mercury's houses (25.40), Mars in Cancer aspected by Jupiter makes one famous, a minister, scholar, charitable, and *devoid of pleasures* (25.46). In Leo, Mars aspected by Jupiter makes one favourite of the rulers, teacher, have a clean mind (25.52). In Jupiter's signs Mars aspected by Jupiter makes one *devoid of a wife and happiness*, worried by foes, wealthy, and interested in physical culture (25.58). In Saturn's houses Mars aspected by Jupiter makes one deformed, royal, determined, live long, and loved by relatives (25.64). In the houses owned by Jupiter we notice that Mars gives unpleasant results including the loss or absence of a wife or husband. If Mars and Jupiter are mutually friendly, why does Mars behave like this? If Kalyana Varma is correct, is he following Yavanacharya?

Jupiter in the houses of Mars aspected by Mars makes one courageous, fierce, royal officer, humble, polite, poor, have *disobedient servants and wife* (27.27). In the signs of Venus the aspect of Mars on Jupiter makes him affectionate towards wife and children, wise, wealthy, brave, happy, and royal officer (27.33). In the signs of Mercury the aspect of Mars on Jupiter makes one wealthy and successful without effort (27.39). In Cancer the aspect of Mars makes one happy with wife and children, lead a life of luxury, heroic, and have a body with wounds (27.45). Jupiter in Leo aspected by Mars makes one truthful, attached to the wise and to the elders, undertake distinguished actions, highly skilled, pure, brave and cruel (27.51). One has a body deformed in battles, helpful, courageous and the like when Jupiter in his own signs is aspected by Mars. (27.57). In the signs of Saturn the aspect of Mars on

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Jupiter makes one brave, great soldier, proud, splendorous, well featured, respected by the wise and famous (27.63). Here again the aspect of Mars on Jupiter in the signs of the former is adverse. In the houses of Mars the aspect of this planet on Jupiter is declared to be unfavourable to married life. Mars is too physical and sensuous while Jupiter is spiritual.

Mars with Jupiter in Lagna makes one a minister, head of the group or society, famous for righteousness, and always enthusiastic (31.51). In the 4th one has relatives and friends, firm mind, is a royal officer, and is happy (31.52). In the 7th, one is fond of wandering among hills, forts, lakes and forests, has good relatives, courageous and *devoid of wife* (31.53). In the 10th, one becomes a ruler, famous, wealthy, skilled and have a great retinue (31.54). The conjunction of the two in the 7th is said to deprive the native of his or her life-partner. Then we cannot brush aside the view that Mars *dosha* is accelerated by Jupiter.

The conjunction of Mars and Jupiter, says Varahamihira, makes one the head of a town, royal officer, wealthy, or wise (14.3). According to *Jataka Parijata* (8.4) this conjunction makes one loving, respected, worthy, and skilled in ganita. In actual experience we find that the conjunction of these two is generally favourable for acquiring wealth. One may become ambitious or greedy, having pronounced prejudices. But in the signs owned by Mars or Saturn, this combination can make one rebellious and resentful. The native becomes a controversial person having enough energy and resources. Such a conjunction appears in the chart of J. Krishna Murthi who never married and in that of Ruskin who had a troubled married life.

Vaidyanatha held that if Jupiter is in a Rasi or Navamsa owned by Mars or Saturn in the 7th, the native has *affairs with other women*. The same result appears when Jupiter is with Saturn or Mars here (14.17). Mantreswara gives these results to Venus, not to Jupiter.

When Mars, Jupiter and Saturn are said to have special aspects, these are only full aspects. All the planets, say Parasara and others, aspect houses 3, 10, 4, 8, 5, 9 and 7 from where they are. In the case of Jupiter, we are told that his aspects, if not placement, are beneficial; and the reverse is true of Saturn. We can extend this principle to Mars also. Subject to his lordship of signs for a given ascendant, and also subject to his position in a given chart, the aspects of Mars do not appear to be generally favourable.

Mars associated with Jupiter by position or aspect makes the native vigorous, energetic and dogged. Sport, travel, politics and the like are strenuously pursued. Reformers and missionaries like Annie Besant and Helen Keller, and militarists like Bismarck are good examples. They are usually honourable, loyal and proud. Though Jupiter is the significator of wealth, his association with Mars does not appear to confer wealth, even if the native leads a comfortable life.

When the association between these two is decidedly adverse, the native lacks temperance or moderation in all his activities and thoughts. He is subject to discontent and depression. William Blake offers a good example. The native is emotional and excitable, ignoring conventions. This is true of the novelist George Eliot who lived with her lover without getting herself married. One might even become a gambler or be interested in song and spectacle like Richard Wagner. A woman with Aries rising had Mars in the 7th opposed to Jupiter and Mercury from Lagna. She left her husband ten days after marriage. Another whose married life is a failure had Mars in the 3rd aspecting debilitated Venus and exalted Mercury and aspected by Jupiter from the 11th. Examples can be multiplied. What is important is to reconsider the association of Mars with Jupiter. Our ancient authorities have given us enough directions in this regard. But later writers and students appear to have taken up only what they wanted.

We request the interested to consider the exaltation and debilitation signs of these two, and to examine the relation of their own signs to each other. When Mars is the enemy of Saturn, how can we explain his exaltation in an enemy's sign. Some genuine statistical research based on experience is called for.

—123.86.

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ANCIENT CLASSICAL WRITERS ON JYOTISHA—Sripathi

K. R. KRISHNAMURTHY

SRIPATHI, a celebrated author and eminent scholar, has written some eight outstanding works on Astrology, Astronomy and Mathematics. Mastery over the subjects, skilful analysis and clear exposition are the characteristics of Sripathi, which none can miss in any of his works.

Sripathi's Age :

From the opening verse *Dheekoti Karana*, a short work on Astronomy by Sripathi, dealing with an easy way of computation of solar and lunar eclipses, we find it starting with the words "Chandranga Nando...." indicating the epoch of the work.

If decoded, it would mean (Chandra—1 ; Anga—6 ; Nanda—9) 961 as the Saka Year (1039 A.D.) taken up for calculation. According to the late Sri Sudhakara Dwivedi (Professor of Sanskrit and Mathematics, Sanskrit College, Banaras, author of *Ganaka Tarangini*, a work on the periods, works and lives of Hindu Astronomers), the year 999 A.D. is the year of the birth of Sripathi.

When we know the epoch of *Dheekoti Karana* as 1039 A.D. the inference is that Sripathi wrote this work when he was 40. It is similarly known that *Jyotisha Ratnamala* was written in 1040 A.D. and *Dhruva Manasa Karana* in 1056 A.D. when Sripathi completed 56. The period during which he wrote the other works is not clearly known.

Sripathis works :

Sripathi is the author of *Jataka Paddhati, Jyotisha Ratnamala, Daivagnya Vallabha, Siddhanta Sekhara, Dheekoti Karana, Dhruva Manasa Karana, Ganita Tilaka* and *Beeja Ganita* all of which are valuable works.

Of these *Jataka Paddhati* (popularly known as *Sripathi Paddhati*) is a quite familiar work on Astrology containing 8 chapters. Among other subjects like *Ishtakashta*, etc., the classification of the planetary strengths and the emphasis on *Shadbala* are some of its special features. A number of commentaries by learned authors have been written on *Jataka Paddhati*, like those of Krishna, son of Ballala, Madhava, son of Bhatta Samudra etc.

Jyotisha Ratnamala is also a work on Astrology, which has classified the cycle of 60 years into 12 groups of 5 years each, as *Samvatsara Parivatsara*, etc., mentioning the *devatas* for each such group. A number of commentaries are available on *Ratnamala* as those of *Jataka Paddhati* inclusive of the one in Marathi by the author himself, discovered by V. K. Raje Wade, a Maharashtra historian, lending credit to the theory that Sripathi's mother-tongue was Marathi.

Daivagnya Vallabha is a work on Hora Muhurtha, Panchanga details, *Prasna, Yatra Vastu, Rajyabhisheka*, etc., covered in 2[illegible] chapters.

Siddhanta Sekhara deals with Astronomy together with arithmetical and algebraical operations, discussions on Spheres, Astronomical Instruments etc. Sri Makki Bhatta has written a commentary on this work.

Dheekoti Karana is a short treatise dealing with an easy way of computation of solar and lunar eclipses. Prof. Kripa Shankar Shukla of Lucknow has translated this work into English. There are commentaries on this work, one by Dinakara (1608 A.D.) and another by Harikrishna (1710 A.D.), a native of Delhi

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ARUDHA IN JAIMINI

IRANGANTI RANGACHARYA

OBSOLETE Sanskrit verses make mention of *Arudha*, known as *padam* in Jaimini. This *padam* or *Arudha*, as is widely known, is given importance next to Karakamasa in Jaimini, and is particularly used for judging *Dhana Yogas*, and in some *Phalita* Dasas inevitably. The concerned principal Jaimini aphorism for reckoning *Arudha* is *yavadeesasrayam padam rikshanam* (1-1-30). The aphorism simply means that *padam* of the sign is to the extent of sign-lord's position. By *Tadguna Samvijnana Bahuvreehi* compound, it is implied that the number of signs from the sign to its lords's position should be counted again from the sign-lord onwards, to get *padam* of that sign. This is elucidated by *Vriddha Karikas*.

लग्नाद्यावति ये तिष्ठेत् राशौ लग्नेश्वरः क्रमात्
ततस्तावतिथं राशिं जन्मारुढं प्रचक्षते।

यदा लग्नादिपो लग्ने सप्तमे वा स्थिते यदि आरुढं
लग्नमेवात्र निर्दिशेत् कालवित्तमः लग्नेशो लग्नसंस्थे
तु लग्नमेवं पदं भवेत्।।

For example, Aries is the birth Ascendant and its lord Mars is in Taurus. Since Taurus is the 2nd from Aries, the 2nd from Taurus again is Gemini that becomes Arudha Ascendant. Suppose Mars is in Gemini the 3rd from Aries. Then Leo becomes Arudha Ascendant. Suppose Mars is in Cancer, the 4th from Aries. Then Libra becomes Arudha Ascendant, the 4th from Cancer or the 7th from Aries. Suppose Mars is in Aries the birth Ascendant. Then Aries becomes Arudha Ascendant. If Mars is in Libra, the 7th from Aries, birth Ascendant Aries becomes Arudha Ascendant. This is how *Arudha* is reckoned for all the signs of the zodiac in general according to the principal aphorism. But there are two more aphorisms next to this principal aphorism. They are *swasthe daraha* and *sutasthe janma*. Neelakanta opines that these two aphorisms illustrate the principle of reckoning *Arudha*. The interpretation is as follows. If the lord of the birth Ascendant is in the 4th house *(Swasthe)*, the 7th house *(Daraha)* becomes Arudha Ascendant. If the lord of the birth Ascendant is in the 7th house (*Sutasthe*), the birth Ascendant becomes Arudha Ascendant.

But to say that Jaimini expends two aphorisms for illustrating one principle, is nothing but to attribute him with tautological fantacy. Hence the two aphorisms may either be the corollaries preaching exceptional reckoning of *Arudha*, or may be entirely independent aphorisms preaching new principles. Let us examine the new principles.

1. *Swasthe Daraha*, tells us to judge the 2nd Bhava for wife. *Swasthe* means 2 because *Swa*—4, *sthe*—7 and the reversed number 74 when divided by 12 gives the remainder of 2. But this is nothing new to us as we know that the 2nd Bhava signifies *kutumba*, from Parasara.

2. *Sutasthe Janma:* The numerical value of *Sutasthe* is taken to be 11, as *Su*—7, *ta*—6, and *sthe*—7 and the number 767 when divided by 12 gives the remainder of 11. Hence the aphorism asks us to judge the life of eldest brother from the 11th house. This is also not new. Taking *suta* as the 5th house, some

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think that children may be judged from the 5th house. Taking the numerical value of *suta* as 7, some think that the planets in the 7th house indicate *Putra Janma, Stree Janma, Bhratru Janma* according to the *yogas*. Thus different opinions are advanced which are not new, but unconnected in the sequence of aphorisms. Hence the two aphorisms are deemed to be the corollaries intended to give an exposition of specific reckoning of *Arudha* in some cases as exception.

(1) *Swasthe Daraha:* The *Katapayai* pneumonic value of *Swa* is 4. *Daraha* means 4 as *Da*=8 and *Ra*=2 and the reversed number 28 when divided by 12 gives the remainder of 4. Thus the corollary specifically states that the 4th house becomes Arudha Ascendant if the lord of the birth Ascendant occupies its 4th house. But according to the principal aphorism, the 7th house becomes Arudha Ascendant if the lord of the birth Ascendant occupies its 4th house. Hence the specific reckoning of *Arudha* as stated by the corollary, *Swasthe Daraha*, would relate to the particular signs of the zodiac. They are found to be the dual signs. The dual signs are Gemini, Virgo, Sagittarius and Piseces. Mercury is the lord of Gemini and Virgo, and one is in the 4th from the other. Jupiter is the lord of Sagittarius and Pisces, and have two, one is in the 4th from the other. Such features are not found in movable and fixed signs, since no two movable or fixed signs have the same lord. Let me clarify the point of disparity. For example, if Gemini, the dual sign, is the birth Ascendant and its lord Mercury occupies its 4th house, Virgo, Virgo becomes Arudha Ascendant according to the corollary, *Swasthe Daraha*. It may be noted here, that Virgo, the own house of Mercury, is occupied by Mercury. Thus Virgo, becoming Arudha Ascendant, does in no way breach the spirit of the principal aphorism, according to which the sign occupied by its lord becomes Arudha. But this specific reckoning does not fit in the case of movable and fixed signs. For example if the movable sign, Aries, is the birth Ascendant and its lord, Mars, occupies its 4th house, Cancer, Libra becomes Arudha Ascendant according to the principal aphorism. Cancer cannot become Arudha Ascendant as Cancer is not the own house of Mars, though it is the 4th house. The own house and the 4th house are both implied in the word, *Swasthe*, in the corollary, *Swasthe Daraha*. The lines in *Phala Ratnamala* run as follows :—

खेटे तथा स्वर्क्षगते चतुर्थं
पदं भवेत् सप्तमगे च रिःफम्।

Swarksha means the 4th sign as *Swa* numerically means 4. *Swarksha* means own house also. That is why the specific reckoning of *Arudha* is applied to the dual signs. The following are the four cases :

1. Virgo becomes Arudha Ascendant if the birth Ascendant is Gemini and its lord Mercury occupies its 4th house, Virgo.

2. Gemini becomes Arudha Ascendant if the birth Ascendant is Virgo and its lord Mercury occupies its 4th house, Gemini.

3. Pisces becomes Arudha Ascendant if the birth Ascendant is Sagittarius and its lord Jupiter occupies its 4th house, Pisces.

4. Sagittarius becomes Arudha Ascendant if the birth Ascendant is Pisces and its lord Jupiter occupies its 4th house, Sagittarius.

Janma means 10, as *Ja* —8, and *ma*— 5 and the reversed number 58 when divided by 12 gives the remainder of 10.

(2) *Sutasthe Janma:* The numerical value of *Suta* is 7 as *Su—7* and *ta—6* and the reversed number 67 when divided by 12 gives the remainder of 7. Hence the corollary states that the 10th house becomes Arudha Ascendant if the lord of the birth Ascendant occupies its 7th house. But according to the principal aphorism, the birth Ascendant becomes Arudha Ascendant if the lord of the birth Ascendant occupies its 7th house. Hence it is inferred that while the principal aphorism relates to the movable, fixed and

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dual signs, the corollary, *Sutasthe janma*, relates to the dual signs only, due to specific features different from the movable and fixed signs. The four dual signs have two lords, while the movable or fixed signs have four different lords. The 7th and the 10th of the dual sign are the own houses of one planet while it is not so in the case of a movable or fixed sign. The following are the four cases of specific reckoning of *Arudha* for the dual signs :

1. If the birth Ascendant is Gemini and Mercury occupies its 7th, Sagittarius, Pisces, the 10th from Gemini, becomes Arudha Ascendant.

2. If the birth Ascendant is Virgo and Mercury occupies its 7th, Pisces, Sagittarius, the 10th from Virgo, becomes Arudha Ascendant.

3. If the birth Ascendant is Sagittarius and Jupiter occupies its 7th, Gemini, Virgo, the 10th from Sagittarius, becomes Arudha Ascendant.

4. If the birth Ascendant is Pisces and Jupiter occupies its 7th, Virgo, Gemini, the 10th from Pisces, becomes Arudha Ascendant.

1. Reckon Arudha Ascendant in the following way. In a male horoscope, if the birth Ascendant is an odd sign, find out Arudha Ascendant of the birth Ascendant. If the birth Ascendant is an even sign, find out Arudha Ascendant of its *Sammukha* sign which is odd.

2. In a female horoscope, if the birth Ascendant is an odd sign, find out Arudha Ascendant of its *Sammukha* sign which is even. If the birth Ascendant is an even sign, find out Arudha Ascendant of the birth Ascendant itself.

If however the *Sammukha* sign is weak, find out Arudha Ascendant of the 7th of *Sammukha* sign. Somanath, in his *Kalpalatha*, cites two kinds of *Arudha*, *viz.*, sign-*Arudha* and aspect-*Arudha*. Both are used for judging *Phalita* Dasas.

Sign-*Arudha* : If Dasas begin from the birth Ascendant, count the number of signs from the birth Ascendant to Dasa-sign under judgement. The same number, counted from Dasa sign under judgement, will give sign-*Arudha*. If Dasas do not begin from the birth Ascendant, count the number of signs from Dasa sign under judgement to the sign occupied by the lord of that Dasa-sign. The same number counted from the sign occupied by the lord of Dasa-sign will give sign-*Arudha*.

Aspect-*Arudha* : Count the number of signs from the sign occupied by the planet to the sign aspected by him. The same number, counted from the sign aspected, will give aspect-*Arudha*. Here the first aspects should be taken. The following are the pairs of signs of mutual first aspects. These are called *Sammukha* signs. They are Aries–Scorpio, Taurus–Libra, Gemini–Virgo, Cancer–Aquarius, Leo–Capricorn and Sagittarius–Pisces.

For example Aries is occupied by a planet. This planet from Aries first aspects Scorpio. The number, counted from Aries to Scorpio, is 8. Hence Gemini, the 8th counted from Scorpio, becomes aspect–*Arudha*. Suppose Scorpio is occupied by a planet. This planet from Scorpio first aspects Aries. The number, counted from Scorpio to Aries. is 6. Hence Virgo, the 6th from Aries, becomes aspect-*Arudha*.

The principles of reckoning of *Arudha* would be clear from the following charts.

		Moon	Ascdt. Rahu	Venus	Sun Merc. Mars	Rahu	
	Male Chart 1 2–10–1871 12 1/2 gt. after sunset		Jupit.		Male Chart 2 20–4–1872 36–45 gts. after sunrise		Jupit.
Saturn Ketu	Mars		Venus Sun Merc.	Saturn	Ascdt. Ketu		Moon

In the male chart 1, the birth Ascendant is Gemini which is an odd sign. Hence Arudha Ascendant is reckoned to the birth Ascendant,

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RAHU AND KETU IN ASTROLOGY—II*

A. TRIVIKRAMA RAO

IN the previous part, the position of Rahu and Ketu in astrology was discussed holding that the nodes are basically baneful and malefic. Now, I wish to discuss how they are baneful and malefic. Before that it is necessary to study their *Karakatwas* and characteristics exhaustively.

(1) According to "Hindu Predictive Astrology", of Dr. B. V. Raman:

Rahu signifies: diseases, Serpents, scars, courage, stones, execution, adventure Christian, widowhood, Mohommadan. venomous reptiles, travellers, inventors, lecturers, litigation, duplicity, ant-hills, goldsmiths, aviators, pumps, cooks, crevices, astrologers, fevers, scientists, sepulchers, molehills, hunters, arches, spies, buttocks, liquors, portentous evils, arial navigation, psychologists, metaphysical studies, southwestern direction, men of infamous character, inflammable gases, renunciation, epidemics, violence, corruption, sudden accidents, political plots, exile.

Ketu: signifies: Religion, astrology, *Moksha* or final emancipation, intrigues, pride, spiritual initiation, religious resignation, sectarian principles, artistic taste, pride, literary genius, dissimilation, mendicancy, skulls, bankruptcy, miserliness, ascetics, quarrels, deception, biliousness, philosophers, selfishness, occultists, religious show, charms, assassination, friends, amulets vicious tendencies, secret intrigues and associates, back biting.

(2) According to "Phaladeepika"

Rahu signifies: Ant-hills, dark holes occupied by serpents, a Buddhist, a snake catcher, an ass, a ram, wolf, camel, serpent, a place enveloped in darkness and the like, bugs, mosquitoes, insects, owls, blackgram, (horsegram for Ketu); Rahu is tall in stature, black in colour, of low caste, hectic and restless skin diseases, speaks falsehood, cunning, suffers laprosy, reviles others, devoid of intelligence, signifies a bush or clumps of trees, represents 100 years in age.

(3) According to "Jatakaparijata":

Rahu signifies: Paternal grandfathers, corners of houses, 100 years old, malefic and cruel by nature, Virgo is the sign owned by it, exalted in Gemini, Aquarius its Moolatrikona, the Sun, other names are *Sarpa, Phani, Asura, Swarbhanu,* etc.

(4) According to "Uttarakalamrita":

Rahu: Fallicious arguments, harsh speech, gambling, low caste women, travelling, heat diseases, mesmerism, occultism, night-time, snakes, dreams, and all things seen in dreams, goddess of mountains and forests (*Vana* and *Durga devatha*), intercourse with quadrupeds, writing with left hand.

Ketu: Worshipping gods Chamundeswara and Sumbamurthy, *Vighneswara* (lord Ganesa), cocks and hens, vultures, hunters, divine knowledge, observing silence, troubles from enemies, hunger, eating little food.

(5) Other authors:

Rahu: Harsh speech, falsehood, low caste people, powers, wicked females, cohabitation with quadrupeds, impurity, wickedness, grandfather, movement, travelling, moving in the opposite direction, change of place, sorrows, servants, reptiles, south-west direction, old age, irreligious, liasons with females

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or wicked people, enlargement of the spleen, cutaneous diseases such as eczema and ring-worm, swellings, tumours, serpent-bite, creeping and crawling creatures, cheating, gambling, speculation, tricks, falsehood, cunning, black marketeering, theft, evasion, change of place of residence or activity, aberration of mind, illusions, hallucinations, asthma, loss of money, loss of reputation through loose morals or liaisons, particularly with widows and complications through them.

Ketu: Philosophy, worship of God Siva, Chandi, Ganesa, divine knowledge, salvation, wealth, penance, religious austerities, friendship, maternal grandfather, thorns, witchcraft, pain, hunger, stupidity, diseases, wounds, fever, outcastes, dog, hen, vulture, cock, horned animals, company with low-class people or servants.

(6) The author of *Brihat Jataka* has not taken these two planets into consideration and hence no mention is made of Rahu and Ketu in this book. Different authors have attributed different *Karakatwas* and characters which generally are similar and invariably inauspicious and malefic. Generally during the period of Rahu, the effects of Ketu also will be felt and *vice versa*.

(7) These two nodes are particularly capable of spoiling all other planets by association or by aspect. The houses owned by the planets influenced by Rahu and Ketu also will be spoiled. In turn, Rahu and Ketu will have their own qualities modified for good or bad depending upon the planet associated. The evil side also of the planets owning *dusthanas* will also be enhanced.

(a) Rahu (Ketu) associated with Jupiter: This combination gives rise to *Guru-Chandala Yoga*. Here Jupiter is polluted and loses his natural benefic qualities and characteristics, so also the houses owned by Jupiter. This yoga makes one unorthodox, unreliable, heretic; in a female chart the results will be worse—poverty, disturbed mind without peace. *Chandala* means an outcaste with no place in a respectable society.

(b) Rahu (Ketu) associated with the Moon: It is a well-known fact that the influence of Rahu and Ketu on the Moon is always inauspicious and bad. The mother, mental faculties, health of the native will be adversely affected. This is also said to be formed with Mercury, Venus and the Moon in angular positions with Rahu in the 7th. This yoga may be called the *Chandra-Chandala Yoga* or the Moon's pollution. This yoga makes one poor, a servant of others, of a strange temperament, hate religion, and inclined to evil deeds. The *Karakatwas* of the Moon will be spoiled as also the house owned by the Moon.

(c) Rahu (Ketu) associated with Venus: Venus influenced by Rahu can be called *Sukra-Chandala Yoga* in which Venus is polluted. Whenever Venus is polluted by Rahu or Ketu or Mars not only the native's character will be involved, but the character and health of the mother, sisters, sisters-in-law, aunts, or any other female member related to the native will also be adversely affected. They will generally die very early in life or if they live long, they will be of loose character. They will not enjoy good health. This association gives widowhood also. The houses owned by Venus also will be spoiled similarly.

(d) Rahu (Ketu) associated with the Sun: This combination can be called *Ravi-Chandala Yoga* in which the Sun is polluted. This will produce an adverse effect on the health of father and other male members too. Angry temperament and a checked life are the general results. Longevity and general happiness of the father will be reduced. The houses owned by the Sun will be adversely affected.

(e) Rahu (Ke'u) associated with Mars: Mars associated with Rahu causes *Kula-Chandala Yoga* or Mars pollution. In this the brothers and sisters will have their longevity shortened, loss of general happiness for coborns, are the results. This is a very dangerous combination. Imparts hasty nature, hasty judgement, eccentric behaviour, cruelty, accidents and suicides, etc., as both the planets are natural malefics. The houses owned by Mars also will be similarly affected.

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(f) Rahu (Ketu) association with Mercury: Mercury is a planet of thinking and intelligence. Rahu associated with Mercury gives rise to *Budha-Chandala Yoga* or Mercury pollution. The native becomes cunning, deceptive, or thievish and develops the qualities of a pimp. The maternal uncles will suffer with many ups and downs. The houses owned by Mercury also will suffer.

(g) Rahu (Ketu) associated with Saturn: This combination can be called *Sani-Chandala Yoga* or Saturn pollution. This will produce effects equal to that of Saturn with Mars. This is also a dangerous combination since both the planets are natural malefics. With this the native will be rude, angry, impolite, quarrelsome, impotent, eccentric, mean, accident-prone and reckless.

Panchamahapurusha Yogas formed by Jupiter, Venus, Mercury, Mars and Saturn posited in angles which happen to be their own or exalted houses in a horoscope are supposed to give quite strong and favourable results and bestow wealth, health and status on the native. In all these yogas favourable results may be expected only if the planets are not polluted by Rahu and Ketu. The yogas suffer decay from the proximity of the nodes. Heterodox and rationalistic (?) tendencies will surface; if the disposition of Rahu is debilitated or weak, much worse results will follow.

In all cases, where a planet is joined with Rahu or Ketu the natural qualities of such planets and the significations of the houses owned by such planets will adversely suffer.

Example: The 5th lord associated with Rahu and Ketu will kill the children and impart bad qualities to them. Likewise, the 3rd lord if afflicted by Rahu or Ketu will kill the brothers and sisters and impart bad qualities to them.

(8) Rahu and Ketu destroy the houses tenanted by them. Hence their presence in any house is not welcome due to their inherent malefic qualities, which are always inauspicious. But we cannot escape this as it is not in our hands. They have to occupy some house or the other.

Panchamahapurusha Yogas formed by Jupiter, Venus, Mercury, Mars and Saturn posited in angles which happen to be their own or exalted houses in a horoscope are supposed to give quite strong and favourable results and bestow wealth, health and status on a native. In all these *yogas*, really pure and fair results can be expected if the planets giving rise to them are not afflicted. But if the planets are associated with Rahu and Ketu, the *yogas* will be polluted and will give adverse results to some extent. Whenever Rahu or Ketu interfere in a good *yoga*, the good effects of the *yoga* will be partly nullified. Thus the *yoga* will suffer decay. Heterodox and rationalistic tendencies will surface; if the disposition of Rahu is debilitated or otherwise weak, much worse results will follow.

(9) A marriage performed during the period of Rahu will be generally a second marriage of sorts. Because the bride or the bridegroom would have had premarital sex either openly or secretly even before the marriage and the actual marriage arranged by the elders will be a legal marriage which can be treated as a second marriage for all purposes. Or, both the bride and bridegroom may be such as would have already had sex before marriage. Widow re-marriages come under this category. Arranged second marriages after the death of the first wife or husband also come in this category. This is peculiar to Rahu

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during his period. But this is not a rule and there may be exceptions.

(10) Effects of Rahu in different houses:

(a) Rahu in the Ascendant: This is a very bad position. Health will be below normal, independent and incorrigible attitude, bad for married life, bad for children, masculine temperament in the case of women, abnormal sex desire, unnatural behaviour, obliging, sympathetic, bold and valorous, spouse of weak constitution.

In the 2nd house: Hectic activity in the family, addicted to bad food and drinks, unnecessary heavy expenditure, long lease of widowhood after the death of life-partner and then illicit contacts, early death of children or misfortunes to them. Native will be a second husband or a second wife.

In the 3rd house: Sisters, brothers, sisters-in-law, brothers-in-law, mother and father will be adversely affected. They will suffer in health or in their married life. Early death to some of the members of the family. The native develops courage, power of endurance, to face challenges; lives long, but others undergo suffering including father. Friendly with others, wealthy, many relations.

In the 4th house: Unhappy family life for brothers, sisters, mother, wife or husband. Father will suffer in his married life. Devoid of mercy, deceptive, inclined to speak falsehood, liaisons with women of easy virtue, subordinate, foreign habits and foreign languages.

In the 5th house: Stomach ailments, unfavourable for children, worried mind, wife also suffers from stomach ailments, mother of the native will lose children by abortions or by accidents, childless, tyrannical, polite, narrow-minded, many cousins.

In the 6th house: Bold, valorous, power of endurance, many enemies, no good relations with brothers, paternal or maternal uncles, enjoyments, many cousins.

In the 7th house: Independent attitude, proud, average intelligence, illegal sex affairs, struggles in married life, death of partner or quarrels, questionable character, loss of peace of mind, not good with relations, bad health of partner, connections with widow or divorcee, diabetes, luxurious food, unhappy.

In the 8th house: Sickly constitution, unhappy family life, many sufferings in life, many enemies, does not have reliable friends, vicious, depraved, quarrelsome, narrow-minded, immoral adulterous.

In the 9th house: Not good for father and mother, not good for children, subordination to wife, not good for happy family life, antagonistic to father, early separation from father, not good for the brothers and sisters and their family life, impolite, uncharitable, loose morals, father will be of loose morals, loss of health to parents.

In the 10th house: Miserly attitude, ups and downs in professional life due to enemies, family life of parents will be unhappy, does not have peace uf mind, intimacy with widows, taste in literature and poetry, good artist, traveller.

In the 11th house: Good for wealth and long life, not good for children and death of children, works hard, earns some name and fame, wealth through questionable sources, influential among lower castes, many children, good agriculturist.

In the 12th house: Weak health, sinful life, disliked by good people, liked by the wicked people, low behaviour, not good for sexual happiness, pretends to be obedient, few children, deformed, many losses, defective sight, saintly.

It will be seen that the presence of Rahu in any house produces untoward results only and no good results can be expected even in *Upachaya* houses (3, 6, 10, 11).

II. Now let us study the effects uf different planets as sub-lords in the period of Rahu and effects of Rahu as sub-lord in the period of other planets.

According to "Jataka Parijata":

(a) Rahu period–Rahu sub-period: Loss of comforts, happiness, wealth, worldly

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status; parting with wife (or husband), children and relatives, illness in the extremities, residence in a strange land, a disposition to wrangle, illness of wife, controversy, failure of the intellect, waste of wealth, roaming in far-off land, and distress, etc.

(b) Rahu in Sun: Love of charitable acts, contentment, cessation of all violence and outrage, spread of contagious diseases, etc.,

Sun in Rahu: Premature death, trouble from relations and enemies, loss of place, mental misery.

(c) Rahu in the Moon: Distress on account of risks from foes and dangerous diseases, loss of relatives, waste of wealth, has no ease in fact.

The Moon in Rahu: Abundance of enjoyments, good crops, coming in of money and communion with kith and kin.

(d) Rahu in Mars: Peril to be apprehended from rulers, robbers, and the like, destruction of wealth and corn, success in evil pursuits.

Rahu in Aries, Cancer, Taurus, Virgo and Leo is said to give good results but these good results are liable to be lost at the end of the Dasas.

At the beginning of the Dasa, Rahu causes distress. In the middle, much enjoyment; and in the end, may suffer loss of parents and even one's status....

"Consistent with its 'karakatwas' and significations, the native and his family will be harassed throughout in some manner or the other during Rahu Dasa...."

Mars in Rahu: A combination of all possible calamities, bewilderment in every work and a culpable failure of memory, etc.

(e) Rahu in Mercury: Gets wealth from friends and relatives, and success to himself, happiness, learning, ornaments and royal favour.

Mercury in Rahu: Society of friends, relatives, wife and children, accession of wealth and royal favours.

(f) Rahu in Jupiter: Apprehension of every trouble, disease, occasion for every possible calamity and deprivation of income.

Jupiter in Rahu: Total disappearance of aliments and enemies, royal favour, occasion to wealth, acquisition of children and great perseverance.

(g) Ketu in Rahu: Loss of wealth, loss of honour, loss of children, death of cattle, misfortune of all kinds.

Rahu in Ketu: Fear of kings and robbers, sorrows, ruin to every business, altercations with bad people, etc.

(h) Rahu in Venus; Acquisition of black substances, getting a valuable property, dislike of relatives, evil from friends, injury by fire, etc.

Venus in Rahu: Acquisition of vehicles, umbrellas, chowries, wealth from various sources and from foreign lands. But there may be trouble from diseases, foes and relatives.

(i) Rahu in Saturn: Anguish of pain in every limb, devastation brought by robbers, foes, and rapacious, rulers deprivation of wealth.

Saturn in Rahu: Disease due to bile and wind, distress of relatives, friends and well-wishers. Residence in a remote foreign land.

Rahu in Aries, Cancer, Taurus, Virgo and Leo is said to give good results but these good results are liable to be lost at the end of the Dasas.

At the beginning of the Dasa, Rahu causes distress. In the middle, much enjoyment; and in the end, may suffer loss of parents and even one's status.

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It may be noted that the sub-periods of Mercury, the Moon and Jupiter in the main period of Rahu will give some happiness and satisfaction. All the other sub-periods are said to bestow only bad results.

Whatever evil that Rahu bringe initially in the wake of its first sub-period, (in Rahu in Rahu) will generally continue throughout the period of 18 years. *eg*: Misunderstanding in the family, and separations, with some slight relief during Mercury, the Moon and Jupiter sub-periods. There will not be a total disappearance of the evil effects. The persecution chases one till the end of the Dasa of Rahu.

Consistent with its *Karakatwas* and significations, the native and his family will be harassed throughout in some manner or the other during Rahu Dasa. Rahu in a male sign will be more assertive and determined while in a female sign somewhat soft and malleable. "When afflicted causes great fear to men by epilepsy, smallpox, flies, worms, ghosts, friends, goblins, and also leading to suicide by hanging because of diseases like want of appetite and leprosy" (Dr. B. V. RAMAN'S *Hindu Astrology*).—18.86.

(To be continued).

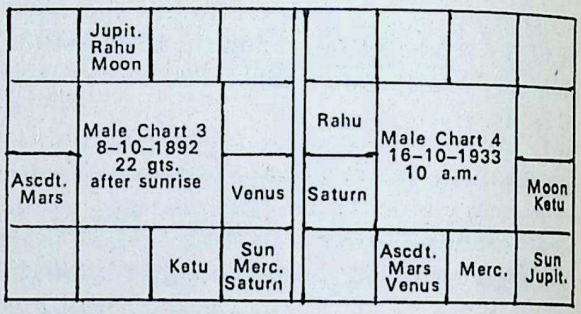
ARUDHA IN JAIMINI

(Continued from page 278)

Gemini, Mercury, the lord of the birth Ascendant is in the house, Virgo. According to *Swasthe Daraha,* the 4th house, Virgo, becomes Arudha Ascendant. The native earned money through litigations. This is due to exalted Jupiter in the 11th of Arudha Ascendant. This is one of Dhana Yogas given by Krishna Misra. The native acquired landed property through his wife. Note that Jupiter is the lord of the 7th house of Arudha Ascendant.

In the male chart 2, the birth Ascendant is Scorpio which is an even sign. Hence *Arudha* of Aries, the *Sammukha* sign of Scorpio, is reckoned. Aries is occupied by its lord, Mars. Hence Aries becomes Arudha Ascendant. The native had huge landed property. The 4th house Cancer is occupied by exalted Jupiter. The 2nd of *Arudha* is occupied by Rahu, and the 12th is occupied by Venus, aspected by the Moon and Saturn. The native spent away money and left a huge debt to his son.

In the male chart 3, the birth Ascendant is Capricorn which is an even sign. Leo is the *Sammkuha* sign of Capricorn. The Sun, lord of Leo, is in the 2nd from Leo. Hence Libra becomes Arudha Ascendant. The native had huge landed property, and spent money for litigations. Note the 4th of *Arudha* is occupied by exalted Mars and the 12th is occupied by Mercury, Sun and Saturn. These three charts are taken from my father's book of horoscopes.



In male chart 4, the birth Ascendant is Scorpio which is an even sign. Hence *Arudha* of Aries, the *Sammukha* sign of Scorpio, is to be reckoned. Mars, the lord of Aries is in its 8th, Scorpio. Hence Gemini, the 8th from Scorpio, becomes Arudha Ascendant. The native was a doctor, shot dead. His medical profession is indicated by Mercury occupying the 5th of *Arudha*, aspected by Rahu.

In male chart 5, the birth Ascendant is Virgo, an even sign. Hence *Arudha* is reckoned from Gemini, the *Sammukha* sign of Virgo. Mercury, the lord of Gemini, is in the 4th from it. Hence Virgo becomes Arudha Ascendant. The native is a doctor. Note Arudha Ascendant is occupied by exalted Mercury and the 5th is occupied by Rahu.

(Continued on page 290)

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ANCIENT CLASSICAL WRITERS ON JYOTISHA

(Continued from page 275)

Mr. N. K. Mazumdar of Calcutta has written a translation of it, made in 1934. *Dhruva Manasa Karana*, in 105 verses, deals with some 8 topics on Astronomy like *Madhyamadhikara, Spashti Kararnadhikara, Triprasna, Grahanas* (eclipses), *Udayaasta*, (sunrise and sunset), *Sringonnati* (crescent), etc. This work is said to reflect some contents of *Laghu Manasa Karana* of Manjula (932 A.D.).

Ganita Tilaka is a work on Mathematics by Sripathi also known as *Paati Ganita* modelled after Sridharacharya's works (900 A.D.) according to some scholars. Simha Tilaka Suri, a Jain scholar, has written a commentary on *Ganita Tilaka*. *Beeja Ganita*, as the name indicates, is a treatise of Sripathi on Algebraic operations, forming a separate work.

Sripathi's Background:

In the closing verse of *Dhruva Manasa Karana*, Sripathi has stated that he was the son of Nagadeva and grandson of Kesava Bhatta and that he wrote this work from Rohini Khanda.

The opening lines of Mahadeva's commentary on *Ratnamala* describe Sripathi as belonging to *Kasyapa Gotra*. From Sripathi's own words, we learn that he was a *Saivaite* Brahmin and worshipped Ganesa.

Rohini Khanda, the place where Sripathi lived, may be the present-day Rohini Kheda in the Malkapur Taluk of Buldhana District in Berar (Maharashtra), on the assumption that Khanda is the pure Sanskrit form of the work Kheda.

Further there is a reverential reference to Goddess Khandeswari made by Sripathi in his Marathi commentary on *Jyotisha Ratnamala*. The temple of Khandeswari lies nearer to Rohini Khanda in Buldhana District. From this, we can infer that Sripathi hailed from Maharashtra.

According to Nathuram Premi, Pushpadantha, the popular Apabhramsa poet, was Sripathi's paternal uncle, on the assumption that Kesava Bhatta, father of Pushpadantha and Kesava Bhatta, the grandfather of Sripathi, were not two, but one and the same person, on the ground that both Pushapadantha and Sripathi belonged to *Kasyapa Gotra*.

Chronologically, they were much nearer to each other (Pushpadantha Saka 894, *i.e.*, 972 A.D. and Sripathi Saka 921, *i.e.*, 999 A.D.). It is also pointed out that Pushpadantha's language has an affinity with Marathi, as a number of Marathi words and phrases find place in his Apabhramsa verses. Hence, Sripathi can be taken as one belonging to Maharashtra with Marathi as his mother-tongue.

It could be said that Sripathi's works were very popular with the Jains of his days, as one could cite the commentary of Simha Tilaka Suri (a pupil of Vibhudha Chandra Ganabhat, a Jain scholar) on *Ganita Tilaka* in support of this view.

Jains of olden days were known for their scholarship in Mathematics, Astronomy, etc., as their works like *Suryapragyapthi, Chandrapragyapthi, Sthananga Sutras, Ganita Sara Sangraha of Mahavira* (850 A.D.), etc., would prove in this regard.

It cannot be denied that the works of Sripathi held sway in Dakshinapatha and also elsewhere in India for a century, till the period when Bhaskara II wrote *Siddhanta Siromani, Leelavati*, etc. However, the life-span of this great author is still to be determined beyond question, due to paucity of dependable sources of evidence.—105.86.

B. SACHIDANANDA BABU

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LETTERS TO THE EDITOR

Benazir Bhutto

Sir,—That the late Mr. Z. A. Bhutto would meet his end on the scaffold while a prisoner, was very ably and definitely predicted by a Muslim correspondent from Pakistan, on the strength of Hindu Astrology. The prediction was published in the columns of this magazine much earlier than the event while Mr. Bhutto was facing the trial convicting him for murder of his political rival.

It would be of astrological interest to know that his only living daughter Miss Benazir Bhutto has in her birth chart (prepared by the late Mr. Abayakoon) some identical placements of planets. The daughter's chart lacks the Rajayogas her father had while she has inherited the same type of political fervour and yogas for imprisonment and unnatural end.

Both have Jupiter in the 6th house, but the father has Jupiter lord of the 6th house in own house while the daughter has Jupiter, lord of Lagna in the 6th house, in an inimical house and in the star of the 8th lord Moon. Her Jupiter is very weak and his aspect on the 10th house and retrograde Saturn there as well as on Rahu in the 2nd house would never be adequate to raise her to political top place with power. Nor would Jupiter protect her from tumbling down from the political eminence acquired due to retrograde Saturn in the 10th house, who is a malefic for her in close conjunction with the 8th lord Moon in a martian star. The storm created by the mutual aspects of Mars (combust) and Saturn cannot be kept under control by weak Jupiter for long. Mars and the Sun, lords of trines, conjunct in the 7th house, due to the combustion of Mars and the mutual aspect betwen Saturn and Mars, have an adverse effect on the 7th, 10th, 2nd houses and also Lagna. It is to be noted that Mars and the Sun occupy Rahu's star, the former aspecting Rahu, who occupies a martian star in turn. Thus, Mars, a yogakaraka, combust, and also Khara (lord of 22nd *drekkana*), spoiled by mutual aspect with malefic Saturn, is in collision with Rahu whom he aspects. Thus the 5th and 9th lords have more of *maraka* qualities.

Mr. Bhutto had his 10th lord Moon in the 8th house with Rahu aspected by malefic Mars who is in the company of yogakaraka Saturn, lord of Lagna and the 8th house, Venus and Ketu.

Miss Benazir has her 10th lord Mercury in the 8th house with Ketu.

Not only does she have Sagittarius as Lagna, but it is also her 64th Navamsa (in Cancer) and any malefic transit over this point would prove harmful to her. Her 22nd *drekkana* is serpent (2nd of Cancer). Her Mercury is lord of the 10th house in Rasi as well as Navamsa and occupies the 8th house with Ketu in Rasi.

Lagna-lord, a natural benefic, in the 6th house, promotes the indications of that house, *i.e.*, law-suits and enemies. Jupiter, aspecting Saturn (R) in the 10th house, must help her gain political importance. This he has done. But, as Lagna-lord placed unhappily in 8th lord's star, Jupiter can play havoc in his Dasa in Rahu Bhukti, during her 36th year when Saturn transits her Lagna.

She has no grave danger from President Zia, who may have to vacate during his 64th year (1987–88). Her own colleagues are likely to hold her at ransom. Her stars have destined her to rove and reel, not to rule. She will be persecuted and attempts on her life are sure during her 36th year, but her life-span being a little bit higher than short life, she must celebrate her 44th birthday. Her polltical aspirations could tempt her to make frantic efforts

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for capturing power through democratic channels which her political opponents in power will ruthlessly destroy. Saturn–Mercury, in her 44th year, indicates an unnatural death.

Ahmedabad — *N. C. Trivedi*

The Iran-Iraq War

Sir,—The Iran–Iraq war has been in progress for over six years now. It began on September 23, 1960 when Iraq attacked Iran at 3-00 a.m. (5–30 a.m. I.S.T.) (Ref: *Time Magazine*, dated July 28, 1986). On June 29, 1982 Iraqi troups withdrew from Iranian territory after one and half years of steady progress by Iran over territory lost in the first two months of bitter fighting. The economies of both the countries lie in ruins, not to speak of the hundreds of thousands of dead and/or wounded on either side.

Permit me to draw up the charts. The Sun is 5s 6° 31′; the Moon 10s 15° 20′; Mars 6s 22° 57′; Mercury 5s 26° 37′; Jupiter 4s 29° 14′; Venus 3s 22° 53′; Saturn 5s 6° 36′; and Rahu 3s 24° 13′. The Ascendant lord Venus is in Cancer which finds Venus and Rahu placed too close to each other for comfort. In the 3rd house, enemies the Sun and Saturn are almost conjunct. Vargottama Moon is in Saturn's house (the 8th from Lagna) aspected by Jupiter. But Jupiter is at 29¼° in Leo (the Sun's house). At the start of war the Vimshottari Dasa balance was of Rahu 6 years, 3 months and 18 days. That is upto January 11, 1987.

May we hope that when Jupiter's Dasa begins on Sunday, January 11, 1987 better cousel will prevail and this inhuman loss of life and property, this senseless killing, this war without end will improve its record?

As someone has said "War does not determine who is right. Only who is left". Must such a war go on? Just because President Saddam Hussain of Iraq does not like the Ayottalah's beard or his revolution and because, the Ayottalah Khomeini hates Hussain's influence over the late unlamented Shah Reza Pehlavi of Iran (and whereby he got the Ayotollah exiled from Iran)?

Would any of my fellow readers tell us how and when this forgotten war will end?

Padrauna (U.P.) — *Arun D. Kheitan*

Niyamatullah Shah Wali's Forecast

Sir,—Mr. A. K. Khan of Hazaribag has giveu Niyamatullah Shah Wali's forecast of India (*A.M.*, December 1986). The planetary positions for 23–4–1998 A.D. are not correct. Ketu will be in Aquarius, not in Aries.

In the March 1986 issue of *A.M.*, page No. 277, column 2, Mr. K. K. Pathak also referred to Shah Niyamatullah Wali's forecast on India and Pakistan which runs as follows: "Shah predicted about the partition of India between Hindus and Muslims, which came true cent percent. The same saint has also predicted that India and Pakistan would remain on quite inimical terms till Pakistan would be given a crushing defeat by India." This part of the prediction proved partly true in 1971. The predictions of this saint are made in Persian books still preserved at Khuda Bux Oriental Library of Patna.

Niyamatullah Wali's forecast is based on the Astrological system. Nostradamus describes in his prophecies about Saturn–Jupiter combination in 1999 in Aries (at that time Mars will aspect over this combination from Libra).

From December 1987 three slow-moving planets Saturn, Uranus and Neptune will combine in Sagittarius and be aspected by Mars in May–June from Gemini. From March 1988 Rahu will be aspected by Saturn till 1989. In January 1991 Saturn and Rahu will combine in Capricorn.

I request you to enlighten us on the implications of these forecasts.

Ujjain — *P. D. Goyal*

A Jejune Broadcast

I

Sir,—In the November 1986 issue Ekalavya has referred to the AIR broadcast that discredited Vasishta for having fixed a *muhurta* that failed.

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Before fixing the blame on that immaculate sage, we must carefully see whether the sage actually fixed the *muhurta*. The readers are particularly requested to read the 3rd and 4th chapters of *Ayodhya Khanda*, word by word. It is Dasaratha who speaks about coronation. It is he who fixed the month *Chaitra* and requests Vasishta to arrange for the *Yuvarajya-bhisheka*. The sage orders for the paraphernalia. Nowhere it is said that Vasishta fixed the *muhurta*.

On the other hand it was Dasaratha who asks Sri Rama in Chapter III of *Ayodhya Khanda* to accept the office of the Prince Regent the *next* day itself in Pushya Yoga—Verse 41. Again in Chapter IV he again sends for Sri Rama and asks him to undergo all the austerities preliminary to the *Abhisheka* and talks to him about the astrological necessity for the installation in verses 18, 19, 21 and 22 about the malefic influence of evil transit planets and the glory of Pushya Yoga eschewing the Janma Tara (birth-star) on the previous day. He says that the astrologers, not Vasishta, have declared the day to be auspicious.

Apart from this, Dasaratha worshipped Sri Rama as the idol of his heart. He was prepared to commit any act of perjury. He chooses to forget the promise of *kanya sulka* at the time of Kaikeyi's marriage. Just to cover this he convenes his cabinet and quotes the people's verdict as if he had no hand in the decision. Why should he say to Sri Rama that the time is propitious for the coronation during the absence of Bharata? (Verse 25.)

It fell to the sorrowful lot of Kaikeyi to remedy the wrong committed by her loving husband without the least slur on his character. She voluntarily took the entire blame on herself simply to absolve her husband of his grievous fault and deify him as *satya sandha*.

He may be asked why nobody points out this serious lapse to Dasaratha. The reason is two-fold. Everybody loved Sri Rama so dearly that no one was prepared to come in the way of Sri Rama's installation. Further it was the royal command. They were not prepared to openly accuse Dasaratha of perjury. It was only Kaikeyi who realised the gravity of the situation and without anybody suspecting the promise of *kanya sulka*, invented quite another reason to achieve the supreme purpose of raising her husband to a very high pedestal. She knew that she would be losing her *soubhagya* by that step yet she was determined to undertake any sacrifice for the acquittal of her loving husband. Last of all she was only helping the cause of Sri Rama's incarnation on earth. I hope that the readers will consider this aspect of the case before charging Vasishta or Kaikeyi about the fixation of a *muhurta* that failed.

Coimbatore *P. N. Shivaramakrishnayya*

II

Sir,—If we read our scriptures and our epics written by ancient sages, one thing appears to be clear. *All of us possess a spark of divinity within us.* All of us wish to uphold *Dharma* from our own angle. Swami Vivekananda opposed the use of the word "sinner" by Christian missionaries during prayers. If we reason it properly, *he is correct in his assertion.*

Vasishta knows astrology well. And he knows the coming events. *There is a rule in astrology not to declare unpalatable events to the near and dear relations.* Even doctors who treat a dying patient shall not say that the patient will die. *It is medical etiquette and Dharma olso. A premature revelation of coming events*—(here death)—may cause his death earlier. *It is medical Dharma.* The Chernobyl nuclear plant constructed by scientific experts blasted polluting the atmosphere with nuclear radiation. Yet Dr. Raja Ramanna cannot accept defeat. The death of Mrs. Indira Gandhi was indicated by THE ASTROLOGICAL MAGAZINE, some six months before the event. *Her own bodyguard shot her.* We cannot blame the Astrologer for not mentioning her name in his forecast.

When I, as an advocate, question criminals who have committed thefts and murders, they give cogent and well-reasoned *arguments for upholding Dharma from their point of view.* Legally it may be wrong. Astrologically they

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are forced to commit crimes from planetary positions. No Astrologer or no Advocate informs his conviction beforehand.

When Manthara went to Kaikeyi she was not sure of success as Kaikeyi loved Sri Rama most intensely. But, it was divine will that Sri Rama should mingle with the common man and understand his tribulations and shortcomings and teach the world through his example. Sita need not have gone on exile with Sri Rama and she could have gone to her father Janaka Raja in Mithila like some of our modern women. Why? Even Sri Rama could have filed a suit to assert his right to the crown or called for arbitration in an assembly of learned men. But, Sri Rama was detached. He was not power crazy. We adore him as upholder of *Dharma*. Will our myopic scientists try at least to imitate his life before picking holes in Astrological forecasts by sages. After all our scientists are only frogs in the well. How can they appreciate the vastness of the ocean! When they are at fault, they throw the blame on others.

Madras. *V. Natarajan*

Bhukti-Reckoning

Sir,—There have been some articles in the *A.M.* by different authors on Rahu and Ketu and Kalasarpa *dosha*. But their views have been confusing without being conclusive and give no remedial measures for the *doshas*. A reference to classical works like *Phaladeepika, Brihat Jataka, Uttarakalamrita*, etc., also does not help. I request you to enlighten us on this topic.

Out of the 9 planets, 7 planets move in the clockwise direction while Rahu and Ketu move anti-clockwise, in other words, in the opposite direction. But in the *Udu Dasa* system we consider the sub-periods for all planets in the same order. Suppose Venus and Rahu are in 13° 23′ on a particular day, *i.e.*, both are in Bharani in Venus' star, the next day we find that Venus has advanced further in Bharani, while Rahu has moved to Aswini, backwards. Is that not logical that in the *Udu Dasa* system, the sub-periods are also fixed in the order of the transit of the above planets? On the basis of its transit, Venus has the following order of Bhuktis: Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury and Ketu.

For Rahu, the order of the Bhuktis are: Rahu, Jupiter, Saturn, Mercury, Ketu, Venus, Sun, Moon and Mars. For Ketu, the Bhuktis are in the order of Ketu, Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn and Mercury. But as per Rahu's transit the order should be, I feel, as follows: Rahu, Mars, Moon, Sun, Venus, Ketu, Mercury, Saturn and Jupiter. Similarly Ketu Bhukti should be starting from Ketu and move backwards upto Venus (Ketu, Mercury, Saturn, Jupiter, etc., upto Venus).

I am only a beginner in astrology and I request you to kindly clarify why in *Udu Dasa* system we are following one order only.

Bombay. *S. Venkatesan*

Appreciations

I

Sir,—Many of your predictions given in the Annual Number come correct every year. This year on page 112 you have mentioned, "October–November 1986 warns of floods, earth tremors and tornadeos". Scandal among artistes and death of a noted artiste are indicated.

Smita Patil passed away on 13/14th December night. Her demise was very sad, unexpected and she was an artiste of international fame.

Although, she passed away in December, to have predicted it with such a little time difference is no joke.

Indore. *Harsha Vardhana Chopra.*

II

Sir,—Kindly accept my heartiest congrats on your annual predictions being fulfilled. Many of them have come true, although there are still four months to go, for the new lunar year. Some of them are:

(1) "Two businessmen will be exposed" (Thaper and Kirloskar.)

(2) "Crevices and poisonous gases. Bhopal type tragedy. Kremlin will be in news (Chernobyl).

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(3) Increase in imports likely to lead to significant foreign exchange problems.

(4) Ministers in South will pander to linguistic chauvinism with a view to surviving in power (Language 'war' in Karnataka districts touching Maharashtra).

(5) Possible military encounters with Pakistan (considerable in Siachin glacier).

(6) "Punjab problem will be far from over.... even Punjab accord may get bogged down." (How true!)

(7) "Constitution may be amended" (*Vis-a-vis* Supreme Court judgement in the Shah Bano case).

(8) "Highest positions will be under a variety of hazards" (Attempts on Rajiv Gandhi at Rajghat) "There is also the danger of assassination" (Gen. Vaidya).

(9) "Two South Indian states and one or two North Indian states may have new chief ministers" (Maharashtra, Pondicherry, Haryana aud J & K).

(10) "Loan melas will continue to benefit the congressmen" (Pujari continuecs).

(11) "Tamils' problems may not be able to find a solution in Sri Lanka."

(12) In Russia "death of a prominent personage" (Molotov).

(13) In Philippines: "A turning point in the history" (Marcos goes).

(14) In U S A "Several diplomats from foreign countries will be subject to embarrassment because of their espionage" (Soviet representatives in UNO drastically curtailed, ousted in great numbers by U S A).

(15) "Religion and *Dharma* may again come to the rescue of humanity." The Sankaracharyas and Hindu Vishwa Parishad (Ram Janaki Rath) have suddenly become very active. Even in China there is an attempt to appreciate the great philosophical systems—Buddhism, Confucianism and Taoism to avoid exposure of their youth to unlimited materialism. Another of your predictions that Reagan may not complete his second term is in all probablity going to prove correct.

In Mr. K. N. Rao, you have discovered great talent and I am very happy, the way he is doing research on many subjects, *viz.*, Ashtakavarga dots, *Shashtipoorti* and Saturn-Jupiter blessings for matrimonial purposes, etc.

I have found that in many horoscopes seemingly strong planets, forming various yogas, are almost made ineffective owing to poor *bindus* in Ashtakavargas and thus expected results do not come forth when time comes by *Gochara* or Dasa. How Mr. K. N. Rao has highlighted the importance of *bindus* in recent years is praiseworthy and it appears that astrologers giving significant predictions without working out *vargas* and *bindus* are only shooting in the dark and it is no surprise that many a time they fail.

I wish, you continue encouraging original research workers like Mr. K. N. Rao *et al* and give new horizons to Astrology. Many people would highly appreciate your discussing the horoscopes of eminent spiritual leaders and pioneers like Ramakrishna Paramahamsa, Swami Vivekananda, Aravinda, Sri Sathya Sai Baba, etc.

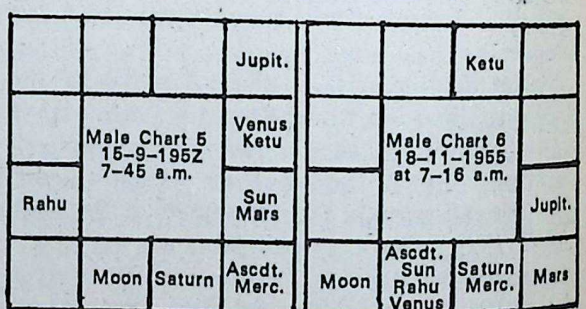
I wish you to continue your great astrological efforts for a full 100 years.

Hardoi. *Dr. (Major) A. P. Sinha.*
M.B.B.S., M.S., F.I.C.S.

ARUDHA IN JAIMINI

(Continued from page 284)

In the male Chart (6), the birth Ascendant is Scorpio which is an even sign. Hence



Arudha of Aries, the *Sammukha* sign of Scorpio, is to be reckoned. Mars, the lord of Aries, is in Virgo. Hence Aquarius the 6th from Virgo, becomes Arudha Ascendant. The native

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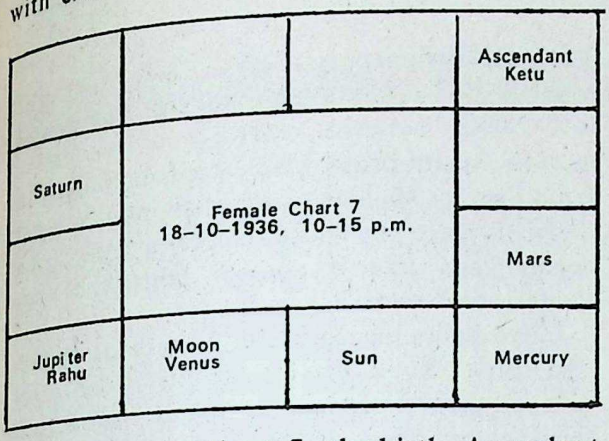
is a doctor. Libra, the 9th from Aquarius, is occupied by Mercury, strong in friend's house, with exalted Saturn.



In the female chart 7, the birth Ascendant is Gemini which is an odd sign. Hence *Arudha* of Virgo, the *Sammukha* sign of Gemini, is to be reckoned. Virgo is occupied by its own lord, Mercury. Hence Virgo becomes Arudha Ascendant. The native's husband is a doctor who owns two houses. Arudha Ascendant, Virgo is occupied by exalted Mercury and its 4th house is occupied by Jupiter strong in own house.

KALACHAKRA DASA

(Continued from page 269)

Meena—Guru, Kumbha—Sani, Makara—Sani, Dhanus—Guru, Vrischika—Kuja, Thula—Sukra, Kanya—Budha, Simha—Ravi, and Kataka—Chandra.

(*b*) If the birth falls in the 2nd *pada* of any Nakshatra in group D, the following Dasas will succeed in turn:

Mithuna—Budha, Vrishabha—Sukra, Mesha—Kuja, Dhanus—Guru, Makara—Sani, Kumbha—Sani, Meena—Guru, Mesha—Kuja, and Vrishabha—Sukra.

(*c*) If the birth falls in the 3rd *pada* of any Nakshatra in group D, the following Dasas will rule in succession:

Mithuna—Budha, Simha—Ravi, Kataka—Chandra, Kanya—Budha, Thula—Sukra, Vrischika—Kuja, Meena—Guru, Kumbha—Sani and Makara—Sani.

(*d*) If a man is born in the 4th *pada* of any of the Nakshatras in group D, the *Dasas* will occur as shown below :

Dhanus—Guru, Vrischika—Kuja, Thula—Sukra, Kanya—Budha, Simha—Ravi, Kataka—Chandra, Mithuna—Budha, Vrishabha—Sukra, and Mesha—Kuja.

How to find out the Ruling Dasa

A Navamsa or Nakshatra *pada* contains 3° 20′ or 200 minutes of arc. Find out the unexpired portion of Nakshatra *pada* of the Moon at the time of birth ; reduce it to minutes and multiply the figure by the period of the ruling Dasa and divide the result by 200. The quotient is years. Multiply the remainder by 12 and divide again by 200. You get months. The fraction, if any, should be multiplied by 30 and divided by 200 to get days.

To illustrate: Birth in the 3rd quarter of Makha. The ruling Dasa is that of Kanya—Budha and the Dasa period is 9 years.

The longitude of the Moon is	4^s	8°	45′
The period already gained by the Moon in the 3rd *pada*	0^s	2°	5′
∴ The unexpired arc, *i.e.*, yet to be covered	0^s	1°	15′

Hence, balance of Budha Dasa at the time of birth 75 × 9/200 yrs.
= 3 yrs. 4 mths., 15 days.

(To be continued)

A CATECHISM OF ASTROLOGY

DR. B. V. RAMAN
Vol. I and Vol. II. Rs. 9.00
per volume. U.S. Dols. 3.50 each.

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Bangalore-560 020, INDIA

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BOOKS ON REVIEW

Our Literary Editor

Christian Astrology. By W. Lilly. (Regulus Publishing Company Ltd., 98, Ashbourne Parade, Hangar Lane, Ealing, London W 5 3 QS, Pp. 904, Deluxe Leather Edition. £ 165.00.)

A significant event in the history of Western Astrology is the republication of this volume which leads one back to the 17th century Astrology in Europe. A masterpiece in every sense Lilly's volume represents the European traditions in the Astrology of his days. He quotes various contemporaries as well as past writers on astrology in Europe and shows us areas where he is in agreement as well as those he is not.

Appearing as it does nearly two centuries after it last saw the day of light, the volume is a treat to the practising astrologer as well as to the academician. The title itself is a daring defence of astrology rebutting the condemnation of the science by certain sections of the Christians as being the devil's.

Nowhere is the work rendered mystical by obscurities but astrology is handled as a down-to-earth science in a practical and easy manner. Except for a brief reference to natural remedies for witchcraft, no mumbo-jumbo is found in these pages.

In the convocational lines Lilly appeals to the student of astrology to be grateful to God for this heavenly knowledge. A student ought to be humble before Providence and bear in mind the greater his learning in the subject, the greater is the need to cultivate personal piety and purity so as to ensure better judgement of a chart. Beware of pride and self-conceit he calls out to the student. Conversing with the heavens is astrology and for one who does it, courtesy, humaneness, concern for the poor and absence of avarice are essential. "Let no worldly wealth procure an erroneous judgement from thee, or such as many dishonour the Art, or this Science" he extols to the student. The epistle reads like a code of ethics that every modern profession has today.

Lilly divides his work into 3 parts or books. The First Book carries details of the signs, planets, their states and so on as found in the introductory pages of almost all classical works in Sanskrit. The order of contents leaves one wondering if Lilly was inspired to write this on the mode of Sanskrit works of which he must have been aware of somehow or other.

The Second Book is all about Horary Astrology dealing with the 12 houses and significations coming under them.

Book Three gives some astronomical details by way of Tables of Ascensions for different latitudes, rectification of nativities, aspects, Regiomontanus division of houses, and judgement in the natal chart.

Published in 1647, it was the first major and comprehensive text-book on astrology to be published in English. The publishers are to be congratulated for their hard work and labour in restoring this masterpiece of Western Astrology to all lovers of this ancient science in a beautifully brought out edition.

Lilly lists out over 200 works which he studied and which he brought to bear on his work. Except a few, most of the works he catalogues were in Latin and to Lilly must go the credit for having opened up to posterity a view of European Astrology as it existed *ante* 17th century.

This volume incidentally was the first work on Astrology to be written in English. Priced at an exhorbitant £ 165.00 and £ 35.00 for the Delux Leather and the hard back editions respectively, the title nettles the curiosity of the

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student of Hindu Astrology but has little to offer by way of anything new or different on the subject as presented by classical writers in India.

Story of an Epoch. By Swami Shraddhananda. (Sri Ramakrishna Math, 16, Ramakrishna Math, Road Mylapore, Madras.–600004, Pp. 298+VIII. Rs. 25–00.)

Swami Virajananda was the sixth President of the Ramakrishna Math and Mission from 1938 to 1951 when he passed away at the age of 78. The Swamiji's remarkable contributions to the Ramakrishna order consist in his compilation, editing and publication of Swami Vivekananda's 8 volume *Complete Works,* the four-volume *Biography* of Vivekananda and revivification of *Prabuddha Bharata* during his stint at Mayavati. It was during his presidency that the Mission as a whole expanded phenomenally.

The Swami was first exposed to Ramakrishnism by the reputed trio 'M', Ramachand Dutta and Manmohan Mitra. He was given the first initiation by the Holy Mother and the Sanyas' final vow by Swami Vivekananda himself of whose *Shishyas* he was the last. Thus an epoch ended with his life.

The present book arose out of the author's Bengali work on the same subject, to meet public demand. In the course of 16 chapters, the author unfolds a saga of the Ramakrishna Mission. Besides Virajananda's life, the book provides a historical survey of the birth and expansion of the Ramakrishna Mission from 1890 to 1952. *En route* we get a glimpse of the glittering personalities of the order. We see the Swami as serene of temperament and joyfully simple as a child who radiated spiritual influence and attracted thousands to the order. He literally walked in the footsteps of Swami Vivekananda. This faithfully recorded work is beautifully printed and produced and ends with an appendix on *Renunciation* by Virajananda himself. An invaluable document on the order and an inspiration for readers in general.

Indian Horary Astrology. By V. A. K. Ayer (Taraporevala, 210, Dr. D. N. Road, Bombay 1986. 50 Pp. Rs. 47–00.)

After a long time we have a new book on astrology by this author whose name is familiar to readers of *A.M.* Actually, the present work is an exposition in the characteristic manner of the author, of Prithuyasas's *Shatpanchasika.*

Mr. Ayer gives the Sanskrit text in *Devanagari* and follows it up with a clear and terse translation, which he supplements with notes quoting parallel passages and occasionally differing from the views of traditional commentators. *En route* he clears certain brain-twisters.

At the end of each chapter—there are seven of them—he appends model questions of the kind we normally encounter these days—from overseas jaunts, success in elections to maladroit sex exploits—and links them to appropriate verses for the answer, thus helping the student in self-study.

Speaking of the original, it enjoys pre-eminence in the realm of Horary Astrology not merely by virtue of chronology, but authenticity and adaptability to our times as pointed out above, and many of its verses have passed into history, having been quoted or echoed by classical writers and commentators. Being Varahamihira's son, it can justifiably be presumed that the text might have been taught by the father to the son, at least its nucleus. This faith gains strength by the fact that the great Bhattotpala has written a lucid Sanskrit commentary to this text also in which he adores Prithuyasas as Acharya! This in the face of the fact that he himself has authored one on the same subject.

The great advantage of this work is that, being short, it can be learnt in full by rote and with the aid of this edition, one can embark on prediction successfully. The book is well produced, but the price appears to be on the high side.

**Mahayogas.* By D. V. Subba Rao. (Sri Venkateswara Jyotisha Grandh Mala, Hyderabad, 1985. Pp. 358. Rs. 35–00.)

Mr. Subba Rao is well known as a prolific writer to students of astrology; his writings

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appear in almost all journals devoted to the science. He has authored a number of books on astrology besides others on *Ramayana* and *Bhagavad Gita*, mostly in Telugu.

The present work in English is a compendium on what are technically known as *yogas*, formed by special combinations of planets in a nativity.

Although classical works do contain them, students need to know their special application and specific results with illustrations. These they will get here aplenty.

At the outset the author provides the rules of the game, as it were; parameters for assessing the success/failure and then percentage.

Thus, discussing the *Panchamahapurusha Yogas*, he makes it clear that they are all too common and pin points how and when they fulfil their promise remarkably and when they fail.

All the others—*Chaandra, Nabhasa* and miscellaneous *yogas*—are treated, citing classical authors, following the exposition with his own experience. *Yogas* formed by the *chaya grahas* Rahu-Ketu are a speciality. *Kalasarpa Yoga*, for instance, is explained in great detail: Where it succeeds and fails. Other *yogas* formed by them like *Chandala, Paisacha* are also treated. Many less known *yogas* find place.

Dr. B. V. RAMAN provides an appreciative foreword. In all, the book is a necessary adjunct to successful prediction and should find place on the shelf of students of the science.

Problems of Indian Economic Development. By Dr. K. N. Prasad. (Sterling Publishers Private Ltd. New Delhi-16. Pp. 624+xxii. Rs. 200.00).

It is long since one came across such a frank and critical espousal of our developmental economics during the past plan periods in all their ramifications—social, political, economical and ethical aspects. This work is a companion to the author's earlier work on Economic Development in the Third World. The author now the Vice-Chanceller of Patna University who has had 34 years of experience in teaching in subjects to university students and guiding many in their doctoral theses and widely travelled is eminently qualified to do the job and he has done it remarkably well without fear or favour and without mincing matters.

The 23 chapters of the book—most of which had earlier appeared in different journals or read as papers but thoroughly revised and re-written—are divided into four parts: National Dimensions, Regional Dimensions, Bihar Economics, case study and Epilogue.

The entire approach to the problem is multi-disciplinary and it comprises social, economic and political tensions, role of the middle class, intellectuals, elites, etc. Classical theories are put to the test in this context. The book is in addition packed with statistics culled from official and other reliable sources. The last part is a summation of the findings which he calls a drama after Myrdal. One hopes the author follows this book up with another on post-Indira economic policies. The Reader's guide in the biginning exhaustive bibliography notes and a good index add to the value of the work which should find a place in the shelf of any student who wants to be well informed of the state of our country. Printing and get-up match the contents.

*Lahiri's Indian Ephemeris of Planets' Position for 1987.** (N. K. Lahiri, Astro Research Bureau, 17, Brindavan Mullick, 1st Lane, Calcutta-9. Pp. 88. Rs. 14.00 $ 3 or £ 1.50).

In its 49th year of publication, the ephemeris for 1987 is as usual replete with all the astronomical information an astrologer requires. However, where necessary, some revised values of astronomical constants have been adopted. The position of True Rahu has been given.

The Nirayana daily positions of the Sun, the Moon and other planets are given for 0h GMT or 5h 30m Indian Standard Time. Sidereal Time is for 12h noon local mean time for 82° 30′ east longitude. The *tithi, nakshatra*, timings of sunset, sunrise, dates of the National Calendar, eclipses, combustion of planets, their retrogression, heliocentric positions of planets at intervals of 8 days, eclipse details and a host of other relevant information is provided.

The printing is good. The price shows a hike of Rs. 2/- over that in the past years but no serious student of Astrology can grudge it for the information he is furnished with.

———

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE.*—Ed., A.M.]*

Q. 1. Rasi: *Aries—Ascendant and Mandi; Leo—the Moon and Ketu; Virgo—Saturn; Capricorn—Mercury; Aquarius—Jupiter, the Sun and Rahu; and Pisces—Venus and Mars. (a) Does Venus as 7th lord in the 12th with Lagna lord also there deny marriage or only delay it? (b) What results do the Moon and Ketu in the 5th give?* *L. Ramachandran, Cochin.*

Ans. (*a*) It does not deny; Venus in the 12th gives *sayana sukha*, more so in the company of Lagna lord. In the nature of things it may be a fast love life. (*b*) Imagination and *gnana*.

Q. 2. Rasi: *Leo—Ascendant; Libra—Gulika; Capricorn—the Sun, the Moon, Mars, Jupiter, Mercury, Saturn, Ketu and Venus; and Cancer—Rahu.* Navamsa: *Scorpio—Ascendant; Capricorn—the Moon; Aquarius—Rahu and Gulika; Pisces—Mars; Aries—Saturn; Cancer—the Sun and Venus; and Leo—Mercury, Jupiter and Ketu. How can the results of 8 planets in one sign in the 6th be deciphered? What would they be?*

C. V. Sankaran, Sirumangai.

Ans. Leaving aside Rahu, 7 planets occupy one *Rasi*, giving rise to *Gola Yoga*, an adverse one; but in the 6th house, it is the reverse: It makes one truthful, just, virtuous, bold, rich, famous according to Yavana.

Q. 3. Rasi: *Sagittarius—Ascendant; Aries—Ketu; Taurus—the Moon; Virgo—Mercury, Jupiter, Mars and the Sun; Libra—Rahu; and Scorpio—Saturn and Venus.* Navamsa: *Aries—Ascendant; Gemini—Mars and Mercury; Cancer—Jupiter; Leo—the Sun, Virgo—Venus and Ketu; Sagittarius—Saturn; Aquarius—the Moon; and Pisces—Rahu.* (a) *Ketu is in the 5th, Venus and Saturn are in the 12th and 7th lord Mercury is with Mars and the Sun.* Karaka *Venus is debilitated in Navamsa with Ketu. Will these planetary positions deprive the native of conjugal life?* (b) *Does Ketu in the 5th cause chronic headaches?* *R. Ramesh, Secunderabad.*

Ans. (*a*) Four planets in a single Rasi causes imbalance in the system. The Lagna and the 4th lord Jupiter and 5th lord Mars are combust indicating comparative weakness in the matter of *sukha* (happiness). Add to it Venus' *papakartari* or proximity to malefics. All these add up to the guess that marriage may be delayed. (*b*) Yes; Aries also denotes the head.

Q. 4. Rasi: *Libra—Ascendant, the Sun, Mercury and Venus; Sagittarius—Mars; Aquarius—Jupiter and Mandi; Pisces—Rahu; Taurus—the Moon; and Virgo—Saturn and Ketu.* Navamsa: *Gemini—Ascendant; Cancer—Rahu; Virgo—the Moon; Libra—Jupiter; Sagittarius—Venus; Capricorn—Saturn, the Sun and*

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Ketu ; Pisces—Mercury and Mandi ; and Taurus—Mars. (a) *Does the chart indicate travel overseas for academic pursuits as 9th lord Mercury joins Lagna lord Venus in the first house in a movable sign ?.* (b) *What kind of a spouse does 7th lord Mars in the 3rd give ?*

Ans. (*a*) Since the 4th lord Saturn occupies the 9th from the 4th, chances of study overseas are bright. Mars' aspect to the 9th from the Lagna indicates health problems overseas. (*b*) Aries and Mars are the significators. From Aries, its lord occupies its 9th which means he too may be overseas. He may be a technocrat, dynamic and have a good personality.

Q. 5. Rasi : *Taurus—Ascendant ; Gemini—the Moon ; Leo—the Sun and Mars; Virgo—Mercury, Venus and Jupiter ; Libra—Rahu ; Scorpio—Saturn ; and Aries—Ketu. Lords of the 9th house both from Lagna and Chandra Lagna are Saturn. The addition of their kalas gives 1+1=2. This is not divisible by 12. How does one calculate Dhana Lagna in this case ?*

D. T. Telharkar, Pune.

Ans. Straightaway you count 2 from the Moon when Cancer becomes Dhana Lagna.

Q. 6. Rasi : *Taurus—Ascendant with the Moon ; Virgo—Venus, the Sun and Mercury ; Libra—Rahu ; Capricorn—Mars ; Pisces—Jupiter ; and Aries—Saturn and Ketu. Saturn Bhukti, Saturn Dasa on till 28-4-1986.* (a) *Will the 4th lord the Sun in the 5th Lagna lord give own house since the Dasa is of yogakaraka Saturn, even if he is in the 12th ?* (b) *Does the 2nd lord in the 5th with exalted 5th lord indicate a big win in lotteriesr/affles ?*

L. R. Malik, Jullunder.

Ans. The 4th house, its lord and Venus are the significators for this issue. They are together in the 5th which augurs well for owning a house, provided Venus is free from combustion. Saturn's debilitation is cancelled by the aspect of Mars, its dispositor to it. Saturn, thus being *yogakaraka* in the house *sayana*, must help in this matter. (*b*) The 2nd lord exalted in the 5th backed by Lagna lord also there favours luck in the speculation/lottery/raffles.

Q. 7. What happens if (a) *the 6th house from Arudha Lagna is occupied by malefics ?* (b) *the 2nd house from Arudhalagna is occupied by the Moon Jupiter and yogakaraka Saturn ?* (c) *Counting from the Moon, the 5th house is occupied by Mars lord of Lagna, the Sun lord of the 5th and fully aspected by Jupiter from Lagna. Thus Lagna, 5th and 9th house influences concentrate on the 6th house. Does it not indicate a powerful Dhana Yoga ?* *B. Deokinandan, New Delhi.*

Ans. (*a*) Malefics in the 6th from Arudha Lagna cause *Raja Yoga*. (*b*) They make one rich. (*c*) Yes ; native becomes *rajah* or one like him.

Q. 8. What are the combinations for making one an electronic engineer, computer programmer and expert in similar advanced technology ?

S. Ratna Nayake, Colombo.

Ans. Among others, Uranus in the 6th house, well placed and aspected gives mathematical and scientific skill and inventions applied to practical problems. Rahu in the 10th is another indicator. These cover the items mentioned.

Q. 9. How to find out if a person will be endangered by serpent-bite ?

Ans. There are quite a few formulae ? but there is one which, in my experience, was found effective. Vaidyanatha in *Jataka Parijata* gives it in two places Chapter 6, Verse 64 and Chapter 12, Verse 42. (*a*) Rahu in Ascendant (*b*) strong 3rd lord in the company of Rahu's dispositor. Here is the chart of a native who was bitten by serpent but survived after treatment. Born on 19-11-1945 with Rahu in Lagna in Gemini ; Mars and Saturn in the 2nd ; Jupiter in the 4th ; Venus in the 5th; the Sun and Mercury in the 6th ; Ketu in the 7th ; and the Moon in the 8th. Note that Rahu occupies Lagna and Rahu's dispositor enjoys the company of 3rd lordthe Sun.

Q. 10. What are the astrological indications for impotence of the male ? *J. D'Silva, Panaji.*

Ans. There are quite a few combinations. Of them the following are known to be chief; (*1*) Combination between the Sun, Saturn and

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Mercury; (2) Mercury in Leo aspected by Mars; (3) Venus in Capricorn in Rasi or Amsa. (4) Mercury in debilitation.

Q. 11. Some women are unable to breast feed children. Can we find it from their horoscopes? Mrs. Kamala Bhaskar, Houston (U.S).

Ans. Saturn in the 4th house without strength is known to cause paucity of mother's milk.

Q. 12. Are there certain astrological norms for safe lending or borrowing?

S. N. Parasram, Trichy.

Ans. Yes; the days Tuesdays, Fridays, tithi Pratipad, New Moon, Full moon; stars Bharani, Krittika, Aslesha, Makha, Chitta, Visakha and Moola are contra for lending and, of course the 3rd, 5th and 7th star from one's own star. Thursdays, Saturdays, the 4th, 9th and 14th tithis, stars Anuradha, Uttarabhadra, Vyatipad yoga, the hour Gulika and daytime are favourable for discharging debts if the inten tion is not to borrow again.

Q. 13. How to find out from the hand whether one can succeed in the medical line--as doctor, pharamacist, etc.?

Dr. S. Kartikeyan, Pondicherry.

Ans. For success in medical career the following formations are helpful: long, square-tipped fingers, well-formed Mount of Mars and Mercury, a good line of Apollo, vertical lines on the Mount of Mercury are to be looked for.

Q. 14. On the top phalange of my right Jupiter (first) finger there is a clear and deep elliptical rekha? What is its significance?

S. R. Pantulu, Vijayawada.

Ans. In Indian system of palmistry, it is known by the name of Devi. If unbroken, it shows an intelligent person who is friendly towards all and be spiritually inclined.

Q. 15. My friend's name is Prakash. He wants to do business at New Delhi, Bombay, Calcutta. Which will be more suitable for him numerologically? *Indu Puri, New Delhi.*

Ans. Prakash = 8+2+1+2+1+3+5=22 =4

New Delhi = 5+5+6+5+4+3+5+1=34=7

Bombay = 2+7+4+2+1+1=17=8

Calcutta = 3+1+3+3+6+4+4+1=25=7

As No, 4 is interchangeable with 7, either New Delhi or Calcutta may be chosen.

Q. 16. Is there any authentic system or method by which planets are linked with alphabets? If so, will you kindly explain it?

P. Mulgaonkar, Akola.

Ans. Yavaneswara has mentioned such a system which goes by the name Akshara Kosa. In the Sanskrit language, the vowels belong to the Sun; and the vargas vayas, *i.e.*, etc., to Mars; vaya to Venus; vaya to Mercury; vaya to Jupiter; vaya to Saturn; vaya to the Moon. In prasna the name of the person involved is sought to be gleaned by the planet concerned. Yavana goes into further detail into investigating the other letters constituting the name. They are complicated.

Q. 17. Does the U.S. President Ronald Reagan's face reflect the present-day "Rambo" culture of U.S.? *Suresh Gupta, Simla.*

Ans. I am not sure but certain features tend to make one. His ears are rather long; they reach well below the nose. This indicates that he is a shrewd person who knows which side of the bread is buttered and whom to choose or fire. His nose is large and wide, which shows he is a good eater, but cannot digest. His eye brows are close, thick and the general facial expression are visible evidence of the "Rambo" in him—flexing the muscle of competitors. Off the centre mouth and angled smile say "I couldn't care less of the consequences!"

Q. 18. I have a large mole at the middle of the area below the nose and above the upper lip. What is its significance?

Mrs. Ramabai, Lucknow.

Ans. It indicates danger from water; difficulty in child-birth if women and misunderstanding with relative in the fifties.

Q. 19. What do sunken areas beneath the eyes have to say?

Ans. They are the symbols of disappointment in love or in marital relationship.

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MARITAL INFIDELITY

(Continued from page 267)

In the husband's horoscope he 7th house is occupied by Saturn, Mercury and Jupiter out of which Mercury and Saturn are in interplanetary war. The 7th lord is no doubt exalted in the 5th house but it occupies the 7th place from the Navamsa Ascendant. The Ascendant itself is occupied by debilitated Moon, which is he 9th lord. The 5th house is occupied by exalted Venus in exchange of house with Jupiter. Since Jupiter does not suffer much deformity it cannot be said that his wife is not capable of begetting a child.

His wife has got Rahu and Kandi in the Ascendant and Saturn, Mars are debilitated Venus in the 8th house Mangalya sthana). The Sun, the 7th lord, is debilitated in the 9th house. In the Navamsa chart the 12th place from the Navamsa Ascendant is occupied by Mars and Rahu.

In the case of widow (*Chart 9) the horoscope is somewhat alarming. She has got Rahu in the 2nd house, debilitated Ascendant lord, the weak Moon and Mars in the 3rd house. The Ascendant is occupied by Venus. Jupiter and Mercury are in very strong interplanetary war in the 4th house and Saturn is in the 5th house (Kodanda Sani). Mars, is totally combust—less than 1° behind the Sun. In her Navamsa chart Saturn and the Moon occupy the 2nd place from the Navamsa Ascendant mutually aspecting Venus in Sagittarius. All these clearly show that she will become a widow within 3 years of her marriage and she will re-marry a person out of sheer compulsion.

From the above analysis it can be seen that while matching horoscopes for marriage an astrologer should not confine himself either to Dasa koota or to other types of compatability check but he must also examine the character, the ideology and idiosyncracy and the outlook of both of them to find out whether there will be clash at any time, leading to any extra marital relations legally or illegally.

Astrology is an indicative science and it is not curative nor is it a palliative. It indicates as to what is likely to happen. By exercising one's free will, any possible catastrophe can always be avoided at all times.

*See page 267 for chart.

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ASTRONOMICAL NOTES (MARCH 1987)

AGASTYA

*Sayana Positions of planets at 5-30 a.m. (IST) on 1st March 1987

Grahas (Planets)		Sphuta (Long.)		Dhruva (R.A)		Vikshepa (Lat.)		Kranti (Declin.)	
		°	′	°	′	°	′	°	′
Ravi	☉	339	52	341	25	0 S	00	7 S	52
Chandra	☽	352	39	353	55	1 S	42	4 S	29
Kuja	♂	35	46	33	18	0 N	30	13 N	55
Budha	☿	337	15	337	35	3 N	40	5 S	27
Guru	♃	359	35	0	03	1 S	06	1 S	10
Sukra	♀	297	17	299	07	1 N	07	19 S	37
Sani	♄	260	25	259	41	1 N	32	21 S	34
Rahu	☊	13	22						

THE SUN

During this month the Sun moves forward from 18° Aquarius to 19° Pisces entering Pisces on 13th. The south declination of the Sun decreases from 7° 52′ till the Sun crosses the equator to the north on 21st. Then the north declination increases to 4° 15′ at the end.

THE MOON

Starting from 0° Pisces the Moon moves ahead, makes one complete circuit of the zodiac and ends at 19° Aries. The south declination of the Moon decreases from 4° 29′ till the Moon crosses the equator on 1st itself; then the north declination increases attaining a maximum of 28° 35′ on 8th; afterwards the north declination decreases until the Moon crosses the equator to the south on 16th, thereafter the south declination increases becoming a maximum at 28° 38′ on 22nd; after that the south declination decreases upto the crossing of the equator to the north on 29th; then the north declination increases to 17° 35′ at the end.

MARS

Starting from 14° Aries Mars moves forward, enters Taurus on 25th and ends at 5° there. The north declination of Mars increases from 13° 55′ to 20° 14′ at the end.

MERCURY

Continuing its retrograde motion from 15° Aquarius Mercury becomes direct at 8° there 12th. Then Mercury moves forward to 21° Aquarius. The south declination of Mercury increases from 5° 27′ till it attains a maximum value of 10° 52′ on 19th; then the south declination decreases to 8° 17′at the end.

JUPITER

Jupiter continues to move ahead in Pisces from 7° to 15° at the end. The south declination of Jupiter decreases from 1° 10′ till Jupiter crosses the equator to the north on 13th. Then the north declination increases to 1° 48′ at the end.

VENUS

Starting from 5° Sagittarius Venus moves forward, enters Capricorn on 22nd and ends at

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-3-1987 is 22° 13′ 57″.

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12° there. The south declination of Venus decreases from 19° 37′ to 10° 46′ at the end.

SATURN

Saturn continues its direct motion in Scorpio from 28° till it becomes retrograde there at 29° on 31st. Then it moves backward to the same 29° there at the end. The south declination of Saturn increases from 21° 34′ till it becomes a maximum at 21° 35′ on 16th; the south declination decreases to 21° 34′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 351° 08′ to 349° 30′ at the end.

Uranus moves forward from 244° 04′ to 244° 30′ at the end.

Neptune also moves ahead from 255° 20′ to 255° 45′ at the end.

Pluto continues to be retrograde from 197° 39′ to 197° 08′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted: Jupiter at 17h 35m on 1st; Mars at 14h 48m on 4th; Pluto at 28h 30m on 18th; Saturn at 28h 11m on 21st; Uranus at 13h 41m on 22nd; Neptune at 8h 41m on 23rd; Venus at 20h 04m on 26th; Mercury at 14h 30m on 27th; Jupiter at 14h 55m on 29th.

PLANETARY ASPECTS

THE SUN: Trine Pluto 1st; parallel Mercury 3rd; square the Moon 7th, 22nd; trine the Moon 10th, 20th; square Saturn 11th; opposition the Moon 15th; parallel the Moon 16th, 29th; square Uranus 17th; parallel Jupiter 23rd; parallel Pluto 24th; conjunction Jupiter 27th; square Neptune 29th; conjunction the Moon 29th.

MARS: Trine Neptune 3rd; parallel the Moon 4th, 13th; conjunction the Moon 4th; opposition Pluto 6th; square the Moon 12th, 26th; trine the Moon 14th, 24th; square Venus 18th, opposition the Moon 19th.

MERCURY: Parallel the Sun 3rd; square the Moon 6th, 20th; trine the Moon 8th, 18th; opposition the Moon 13th; parallel the Moon 17th, 27th; conjunction the Moon 27th; trine Pluto 28th.

JUPITER: Parallel the Moon 1st, 16th, 29th; conjunction the Moon 1st, 29th; square the Moon 8th, 22nd; trine the Moon 11th, 20th; opposition the Moon 16th; parallel the Sun 23rd; conjunction the Sun 27th; parallel Pluto 27th.

VENUS: Square the Moon 3rd, 19th; trine the Moon 6th, 17th; square Pluto 11th; opposition the Moon 12th; square Mars 18th; parallel the Moon 18th, 27th; conjunction the Moon 26th.

SATURN: Trine the Moon 3rd, 12th, 30th; opposition the Moon 7th; square the Sun 11th; square the Moon 15th, 28th; parallel the Moon 19th, 25th; conjunction the Moon 21st.

URANUS: Square the Moon 1st, 15th, 28th; trine the Moon 3rd, 13th, 30th; opposition the Moon 8th; square the Sun 17th; parallel the Moon 20th, 25th; conjunction the Moon 22nd.

NEPTUNE: Trine Mars 3rd; trine the Moon 4th, 14th, 31st; opposition the Moon 9th; square the Moon 16th, 29th; parallel the Moon 19th, 25th; conjunction the Moon 23rd; square the Sun 29th.

PLUTO: Trine Pluto 1st; parallel the Moon 1st, 15th, 29th; opposition the Moon 4th, 31st; opposition Mars 6th; trine the Moon 9th, 27th; square Venus 11th; square the Moon 11th, 25th; conjunction the Moon 18th; parallel the Sun 24th; parallel Jupiter 27th; trine Mercury 28th.

I. Poornima (Full Moon): Krishna Paksha (dark fortnight) begins at 18h 43m for all places on the earth.

Nirayana Longitudes of Planets: The Sun 332° 11′; the Moon 152° 11′; Mars 23° 30′; Mercury 308° 04′; Jupiter 340° 49′; Venus 292° 09′; Saturn 238° 44′; Rahu 350° 22′; Uranus 244° 23′; Neptune 255° 36′; Pluto 197° 27′.

Cusps (Mid-points) of Houses for New Delhi: The 1st 155′ 51′; the 2nd 185° 53′; the 3rd 215° 55′; the 4th 245° 57′; the 5th 275° 55′; the

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FARMERS' GUIDE FOR MARCH 1987

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. Till 10h 28m good for fixing pumpsets, for digging or deepening wells, for buying oxen or sheep, for borrowing, for writing accounts. After 10h 28m good for manuring, for ploughing, for sowing, for erecting sheds.

2. Upto 9h 43m good for manuring, for ploughing, for sowing, for buying and storing wheat, paddy, corn, etc., for erecting sheds. After 9h 43m good for harvesting, for testing instruments, for fixing pumpsets, for deepening wells.

3. Only routine work.

4. After 10h 09m good for buying oxen or sheep, for storing corn, wheat, paddy, etc., for testing instruments, for writing accounts, for deepening wells.

5. Upto 11h 21m good for digging or deepening wells, for storing wheat, paddy, corn, etc., for buying buffaloes or sheep, for testing instruments.

6. Till 13h 20m good for borrowing, for writing accounts, for deepening wells.

7. Routine work only.

8. This day also only routine work.

9. After 9h 06m good for storing paddy, wheat, corn, etc., for testing instruments, for erecting sheds.

10. Good for manuring, for testing instruments.

11. Good for buying oxen or sheep, for manuring, for ploughing, for sowing, for harvesting, for erecting sheds.

12. Good for borrowing, for testing instruments, for deepening wells.

13. Routine work only.

14. After 7h 07m good for testing instruments, for deepening wells.

15. Till 18h 43m good for disposing off agricultural products, for buying or storing paddy, wheat, corn, etc., for sowing, for ploughing, for harvesting, for testing instruments.

16. Good for testing instruments.

17. After 9h 32m good for manuring, for borrowing, for testing instruments.

18. Upto 17h 24m good for buying buffaloes or sheep, for manuring, for sowing, for purchasing paddy, wheat, corn, etc., for fixing pumpsets.

19. After 16h 12m good for buying oxen or sheep, for sowing, for borrowing, for deepening wells, for borrowing, for purchasing wheat, paddy, corn, etc.

20. Upto 8h 21m good for sowing, for borrowing, for deepening wells. After 8h 21m good for fixing pumpsets, for harvesting.

21. Till 7h 21m good for disposing off agricultural products, for storing wheat, paddy, corn, etc., for testing instruments, for fixing pumpsets.

22. Till 10h 56m good for buying oxen or sheep, for disposing off agricultural products, for borrowing, for ploughing, for sowing, for purchasing paddy, corn, wheat, etc., for deepening wells.

23. Only routine work.

24. This day also routine work only.

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TRAVEL GUIDE FOR MARCH 1987

MIHIRA

[The following information is of a general hature. It should be used in the light of one's birth star. In urgent and emergent cases which admit of no delay, one can start on a journey at the *Abhijin Muhurtha, i.e.*, exactly at the moment the Sun is at the local meridian point. —Ed., *A.M.*]

Important Note : In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that Marana and Prabalarishta yogas are to be avoided. Those days are marked with a star.

1. After 10h 28m fairly good for travel avoiding north and west.
2. Good for travel avoiding north-east, east and south-east.
3. Postpone journey.
*4. Marana Yoga. Postpone travel.
*5. Nakshatra inauspicious for journey.
*6. First unsuitable Nakshatra then Marana Yoga. Postpone travel.
7. Tithi inauspicious for journey.
8. This day also tithi not good for travel.
9. Nakshatra inauspicious. Avoidjourney.
10. Fairly good for travel avoiding upto 11h 35m north and sea voyage and after 11h 35m avoiding east and north.
11. Good for journey avoiding upto 13h 51m east and north and after 13h 51m till 27h 08m avoiding north and west.
12. Nakshatra not good. Avoid travel.
*13. Bad Nakshatra and Marana Yoga. Postpone journey.
14. This day also inauspicious Nakshatra. Avoid travel.
15. Tithi not suitable for journey.
16. After 18h 42m good for travel avoiding north-west, east and south-west.
17. Till 9h 32m fairly good for journey avoiding north, south-west and north-west.
18. Nakshatra not suitable for travel.
19. This day also due to inauspicious Nakshatra ; avoid journey.
20. After 8h. 21m. good for travel avoiding upto 14h 43m west and sea voyage and after 14h 42m avoiding east, north and west.
21. Till 7h 21m fairly good for journey avoiding east and north.
22. Between 6h 08m and 10h 56m fairly good for travel avoiding north and west.
23. Tithi not suitable for journey.
24. After 6h 27m fairly good for travel avoiding south, east and north.
*25. Till 22h 24m good for journey avoiding south, west and north.
26. Good for travel avoiding north-west, south-west and south.
27. Till 21h 25m good for journey avoiding north-east, north-west and west.
28. Tithi not suitable for travel.
29. This day also tithi inauspicious for journey.
30. After 17h 22m good for travel avoiding east, north and west.
31. Upto 19h 31m fairly good for journey avoiding south-east, north-east and north.

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HOW IS THIS MONTH (MARCH 1987) FOR YOU?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. It you do not know your Janma Rasi write to *Utpala* c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope.—Ed., *A.M.*]

MAJOR TRANSITS

The Sun transits Aquarius till 13th and then enters Pisces Mars transits Aries till 25th and then enters Taurus. Retrograde Mercury in Aquarius at the beginning resumes direct motion on 15th and continues his progress there. Jupiter and Saturn continue their progress in Pisces and Scorpio respectively. Venus transits Capricorn till 22nd and then enters Aquarius. Rahu and Ketu contiuue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (Aries)

General—The Sun in the favourable 11th till 13th transits thereafter the unfavourable 12th with check, Mars in the 1st and the 2nd, Jupiter in the 12th and Saturn in the 8th are all inimical; of these Jupiter is under check. Mercury in the favourable 11th yields to *vedha*. Venus in the adverse 10th till 22nd transits the favourable 11th afterwards. The evils predominate during the month. Separation from relatives and misunderstandings with business partners are likely. You are advised not to resort to unorthodox methods to achieve success. Krittika is better than Aswini and Bharani.

Health and Domestic.—Health troubles in one form or another will be present almost throughout. Colic and anal troubles may crop up. Chronic patients should take extra care to avoid an aggravation of their ailments. It will be hard to save domestic peace and harmony unless you exercise great tact and patience in the domestic field.

Finance and Specalation.—Financial worries will pester you throughout. Sources of outside help may also dry up. All recently started activities will have a setback. You are advised to refrain from speculative transactions, especially during the second half.

Real Property, Services, Profession, etc.—Real estate matters are not likely to be satisfactory. Thc agricultural crops are likely to be damaged by pests. Disputes are likely to arise on property matters. Where services, businesses and professions are concerned a number of difficulties will be present. You should be patient.

Women.—Love affairs, courtships and romances should be avoided completely. Social and club activities should be reduced to the minimum. Employed girls shoufd be extremely careful.

Students.—In spite of the adverse transits of many planets Vidyakaraka will assist you to maintain your progress in studies provided you exercise your free will and decide to con-

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centrate on studies. Association with the opposite sex is not recommended during this month.

	Fortunate dates	Inauspicious dates
Personal and domestic	1–10–17	3–12–21
Money dealings and enterprises	2–11–18	5–14–22
Journeys	4–13–24	6–16–23
Real property matters and educational activities	9–15–25	7–19–26
Children and speculation	10–17–27	8–21–28
Services	11–18–29	12–22–30
Partnership	11–17–31	5–16–26
Insurance	4–17–29	5–16–28
Profession and business	1–13–25	5–16–30

Chandrashtama occurs from 2-09 a.m. on 20th to 5-41 a.m. on 22nd.

2. VRISHABHA (Taurus)

General.—The Sun transits the favourable 10th and 11th yielding to *vedha* from 13th. Mars in the 12th and *janma* and Saturn in the 7th are both unfavourable. Of these Mars is under check till 25th. Mercury in the favourable 10th yields to *vedha* till 13th. Jupiter is fully favourable when transiting the 11th. Venus in the favourable 11th till 22nd with *vedha* transits thereafter the unfavorable 10th. The favourable influences are more in evidence during the month. Relief from certain commitments and success in business enterprises are indicated. You should curb your tendency to deviate from ideals and Dharma. Krittika is better than Rohini and Mrigasira.

Health and Domestic.—You will have reasonably good health practically throughout. The chronic sufferers are likely to have temporary relief. Children's good performance in schools and colleges will bring in much happiness to you. The domestic life will be, more or less, peaceful and harmonious.

Finance and Speculation.—Financial affairs will be quite satisfactory. The old dues which you had practically written off are likely to be recovered in full. All your expenses will be on approved lines. Speculative transactions are likely to yield moderate profits.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the karaka for properties, real property matters are likely to prove quite satisfactory. You may even acquire new properties during the month. All your labour problems are likely to be resolved satisfactorily. Services will find the month very fruitful. Businesses and professions will find the month quite profitable.

Women.—The fair sex will find the month quite good. Happy marriages are likely during the first half for unmarried girls. Social contacts you make now will be of great assistance to you in building up your career. Employed girls are likely to be transferred to places of their choice.

Students.—You could make good progress in studies. Medical students are particularly favoured. You will come out successful in the final examinations conducted by the Institute of Chartered Accountants. Those interested in fine arts will find the month helpful.

	Fortunate dates	Inauspicious dates
Personal and domestic	11–18–31	12–22–30
Money dealings and enterprises	10–17–29	8–21–28
Journeys	9–15–27	7–19–26
Real property matters and educational activities	4–13–25	6–16–23
Children and speculation	2–11–24	5–14–22
Services	1–10–20	3–12–21
Partnership	4–11–20	7–16–22

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Insurance	10–15–25	1–19–28
Profession and business	9–15–24	8–16–30

Chandrasthama occurs from 5–41 a.m. on 22nd to 8–28 a.m. on 24th .

3. MITHUNA (Gemini)

General.—The Sun in the adverse 9th till 13th with check transits thereafter the favourable 10th. Mars in the favourable 11th till 25th transits the unfavourable 12th afterwards. Mercury in the 9th and Jupiter in the 10th are both unfavourable ; of these Mercury is under check till 22nd and Jupiter throughout. Venus in the 8th and the 9th and Saturn in the 6th are both favourable ; Venus yields to *vedha* for three days from 22nd to 25th and Saturn throughout. The favourable influences have an upper hand during the month. Your authority and influence will rule high. Your enemies will be defeated. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—Minor ailments are likely to upset you a little during the first half. Chronic sufferers could expect some temporary relief during the second half. Children's health may cause some mild concern but they will regain normal health very soon. Domestic bliss and harmony of a high order will be vouchsafed to you practically throughout.

Finance and Speculation.—Your financial affairs will not be unsatisfactory. You are likely to start new ventures which are likely to prove satisfactory in course of time. You are advised not to stand surety for anybody. Speculative transactions are likely to yield good dividends practically throughout the month.

Real Property, Services, Profession, etc.—All real property transactions will be quite satisfactory. Yield and rentals will be at good levels. Labour front is likely to be restive and you are advised to resort to compromise talks instead of legal remedies. Services, businesses and professions will find the month satisfactory.

Women.—Film artistes are likely to be offered lucrative contracts which could take them to the top in the world of celluloid. You will be the most sought-after person in social gatherings. Employed girls will find the month quite satisfactory.

Students.—You should avoid listlessness and make up your mind to concentrate on studies. Fellowship with travel grants for research studies in foreign countries are likely to be offered to you. You will have an enjoyable and memorable picnic in the company of the opposite sex during the second half.

	Fortunate dates	Inauspicious dates
Personal and domestic	1–10–15	3–12–26
Money dealings and enterprises	1–10–17	7–16–28
Journeys	1–11–18	8–19–30
Real property matters and educational activities	2–11–20	5–12–22
Children and speculation	2–13–27	5–14–23
Services	2–13–29	5–19–30
Partnership	2–15–31	3–16–28
Insurance	4–13–20	3–16–30
Profession and business	4–15–31	7–21–30

Chandrashtama occurs from 8–28 a.m. on 24th to 00–42 a.m. on 26th.

4. KATAKA (Cancer)

General.—The Sun in the adverse 8th and 9th is under check till 25th. Mars in the favourable 10th and 11th yields to *vedha* from the 25th. Mercury in the 8th and Jupiter in 9th are both favourable but the latter half yields to *vedha* till 25th. Venus in the unfavourable 2nd till 22nd transits the favourable 8th afterwards. Saturn in the 5th is none too good. The month will have both good and bad effects, the latter being slightly more in evidence. Those in public life should be particularly careful in their utterances. You are likely to undertake long and tedious

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journeys without any benefits accruing to you. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic—Dysentery and diarrhoea may manifest but prompt medical assistance will help you make quick recovery. Chronic patients should take extra care to keep their illness under control. Domestic life will be anything but peaceful during the first three weeks. This condition may improve during the last week.

Finance and Speculation.—Financial affairs will be more or less satisfactory. You will be able to settle your past commitments on favourable terms. There is a distinct possibility of some of the old dues being realised. Speculative transactions are likely to yield moderate profits.

Real Property, Services, Profession, etc.—All decisions on major property deals are better postponed to more favourable periods. The expenditure on landed properties is likely to increase. Services, businesses and professions will not find the month satisfactory.

Women.—The month cannot be said to be quite satisfactory for the fair sex. You should cut down your social activities. Domestic expenses will rise unduly high but you will be able to manage the situation satisfactorily. Employed girls are likely to be given memos asking them to explain their bad performance in official work.

Students.—You will make good progress in studies. You will be successful in tests and interviews. You will get acquainted with scholars of fame and reputation and such contacts will help you in your career.

	Fortunate dates	Inauspicious dates
Personal and domestic	2- 9-15	7-14-22
Money dealings and enterprises	4-10-17	2-12-19
Journeys	9-13-20	5-14-21
Real property matters and educational activities	10-15-24	6-16-26
Children and speculation	11-17-25	6-16-28
Services	11-17-29	6-16-30
Partnership	11-17-31	8-19-28
Insurance	10-15-25	7-22-30
Profession and business	4-13-25	6-16-28

Chandrashtama occurs from beginning to 4-25 a.m. on 1st and again from 10-42 a.m. on 26th to 01-51 p.m. on 28th.

5. SIMHA (Leo)

General.—The Sun in the 7th and the 8th, Mercury in the 7th, Jupiter in the 8th, Venus in the 6th and the 7th and Saturn in the 4th are all adverse. Of these the Sun and Jupiter are under check throughout and Mercury, till 22nd. Mars in the unfavourable 9th till 25th transits the favourable 10th later. From the *Gochara* point of view the situation appears quite gloomy for the native, one should however, remember that the planets show only the trends. It is upto the native to exercise his free-will. After all destiny is the effect of past Karma which itself is due to free-will. Furthermore the natal chart may have compensating factors. The native is advised not to be perturbed by the severely adverse *Gochara* transits. Poorvaphalguni is better than Uttaraphalguni and Makha.

Health and Domestic.—Health problems will be there. Prompt medical attention will alleviate health problems. Stomach ulcers must be promptly attended to before they pass on from the acute to chronic stage. You should keep your fingers crossed in the domestic field.

Finance and Speculation.—This is an altogether unsatisfactory month for finance. You will have to exercise all your managerial skills to have your financial affairs under very strict control. Speculative transactions should be avoided completely.

Real Property, Services, Profession, etc.—The planetary transits do not generate any optimism at all in the field of real estate. Agricultural crops are likely to be destroyed by pests.

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March 1987]

You may have to face very severe labour problems. This is a thoroughly unsatisfactory month for services, businesses and professions.

Women.—The month is very discouraging. You should refrain totally from love affairs, courtships and romances. Social contacts are not likely to be of much assistance to you. Employed girls will find the month unsatisfactory.

Students.—If sufficient self-restraint is practised and patience shown now to counteract the adverse influences of the planets you will have laid the foundation to obtain full benefits from the good planetary effects that are bound to come your way in the coming months. You are advised to avoid sports in view of your proneness to physical injuries.

	Fortunate dates	Inauspicious dates
Personal and domestic	4–11–17	6–14–22
Money dealings and enterprises	9–13–18	6–16–23
Journeys	10–15–20	6–19–26
Real property matters and educational activities	4–13–24	3–12–22
Children and speculation	4–15–25	3–14–28
Services	9–17–27	3–21–30
Partnership	2–18–31	8–19–26
Insurance	9–17–31	8–19–30
Profession and business	4–15–27	2–12–22

Chandrashthama occurs from 4–25 a.m. on 1st to 9–11 a.m. on 3rd and again from 01–51 p.m. on 28th to 06–51 p.m. on 30th.

6. KANYA (Virgo)

General.—The Sun in the favourable 6th till 13th transits thereafter the unfavourable 7th with check. Mercury in the 6th, Jupiter in the 7th and Saturn in the 3rd are all favourable. Of these, Jupiter yields to *vedha*. Mars in the adverse 8th and 9th comes under check till 25th. Venus in the favourable 5th till 22nd transits the unfavourable 6th afterwards. The favourable influences predominate during the month. Uttaraphalguni is better than Hasta and Chitta.

Health and Domestic.—You will have good health throughout. Chronic sufferers could look forward to having considerable relief during the month. One of your sons is likely to land an excellent job in a reputed industry during the first half. Children's success in examinations will make you quite happy. You will have domestic peace and harmony practically throughout.

Finance and Speculation.—Your financial affairs will be, on the whole, satisfactory. Gains can be made in most deals. You are likely to start new ventures which will yield good dividends in time to come. Amounts due are likely to be realised. Speculative transactions are likely to yield very good dividends.

Real Property, Services, Profession, etc.—Notwithstanding the severely adverse position of the *karaka* for properties, real estate matters will prove satisfactory. Yield and rentals will be at good levels. The labour problems which were pestering you will be resolved to the satisfaction of all concerned. The services could look forward with confidence to congenial working conditions. The month will be quite profiitable to businesses, professions and industry.

Women.—The period will be quite satisfactory for the fair sex. A few may become mothers for the first time. You are likely to enjoy long awaited luxuries. Employed girls could look forward to being transferred to places of their choice. Romances and love affairs are likely to blossom into happy wedding.

Students.—The month is very good for students. You will shine extremely well in the field of sports, games and athletics and the chances of your inclusion in the state or national level teams are quite rosy. The chances of success for those who have appeared for the superior service competition examinations held by the Central Government are extremely bright.

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	Fortunate dates	Inauspicious dates
Personal and domestic	1–10–17	4–12–21
Money dealings and enterprises	2–11–18	4–14–23
Journeys	2–11–17	3–16–26
Real property matters and educational activities	2–15–24	5–19–31
Children and speculation	2–17–25	5–19–30
Services	2–18–29	5–17–30
Partnership	2–18–29	7–19–30
Insurance	9–17–25	7–19–28
Profession and business	9–15–29	3–19–30

Chandrashtama occurs from 09–11 a.m. on 3rd to 05–45 p.m. on 5th and again from 06–51 p.m. on 30th till the end.

7. THULA (Libra)

General.—The Sun in the unfavourable 5th till 13th with check transits thereafter the favourable 6th with *vedha*. Mars in the 7th and the 8th, Mercury in the 5th, Jupiter in the 6th and Saturn in the 2nd are all adverse ; of these Mars and Mercury are under check till 25th and Jupiter throughout. Venus in the 4th and the 5th is fully favourable. The planets are quite unfavourable for the month. The month leans very much on the evil. There is likely to be a set-back in your undertakings. As you are prone to accidents and physical injuries during the month, you should be very careful in your movements. Quarrels are likely to arise on flimsy grounds and you should guard yourself against provocation at other's bidding. Visakha is better than Chitta and Swati.

Health and Domestic.—Surgical operation for the removal of cataract in your left eye is likely during the month. Chronic patients should be prepared for an aggravation of their ailments and they will, therefore, do well to take prophylactic care in advance. Domestic life will, however, be peaceful and harmonious.

Finance and Speculation.—While there may be a cut in the regular income, expenditure will increase considerably. Losses may occur in certain enterprises through deceitful friends. Speculative transactions should be completely avoided.

Real Property, Sevrices, Profession, etc.—Damage to agricultural crops by pests is likely. You may also experience difficulties in realisIng your rents from tenants. Services are likely to have penal transfers. The professions and busineses are not likely to find the month satisfactory.

Women.—The emphasis is on expenditure which, if not controlled, is likely to cause much embarrassment, As functional health is likely to be affected, you should be particularly careful in this regard. Employed girls are likely to find the period trying.

Students.—You are likely to drift away from studies. Relations with friends and teachers may tend to become unpleasant. You should watch your words and manners most carefully.

	Fortunate dates	Inauspicious dates
Personal and domestic	1–18–31	3–14–21
Money dealings and enterprises	2–17–29	5–16–22
Journeys	4–12–27	6–19–23
Real property matters and educational activities	9–15–25	7–21–26
Children and speculation	9–12–29	8–16–29
Services	9–15–31	8–16–30
Partnership	1–13–24	6–21–30
Insurance	1–13–25	5–19–28
Profession and business	2–18–25	5–19–30

Chandrashtama occurs from 5–45 p.m. on 5th to 5–16 a.m. on 8th.

8. VRISCHIKA (Scorpio)

General.—The Sun in the adverse 4th and 5th is under check throughout. Mars in the

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favourable 6th till 25th transits thereafter the unfavourable 7th. Mercury in the favourable 4th has yielded to *vedha* till 22nd. Jupiter in the favourable 5th yields to *vedha*. Venus in the favourable 3rd and 4th yields to *vedha* till 22nd. Saturn in *janma* is not satisfactory. The general results are of a mixed nature. The good effects will be more in evidence. The first half will be more satisfactory than the second in many a respect. Of the three stars Anuradha fares the best, Jyeshta comes next and Visakha last.

Health and Domestic.—Weakness and general debility may be present in a mild form during the second half. The period is likely to be encouraging for the chronic patients. Domestic life will be, more or less, peaceful and harmonious throughout.

Finance and Speculation.—The financial affairs will be, more or less, satisfactory during the month. You will have considerable relief from your past financial commitments. Speculative transactions will yield good dividends throughout.

Real Property, Services, Profession, etc.—The conditions pertaining to real properties will be, generally, satisfactory. The income from land will increase. Yield and rentals will be more than average. Services will find the month quite satisfactory. Businesses and professions will find the month fruitful.

Women.—Love affairs and romances are likely to blossom into happy wedding during the first half. New contacts will enliven social life. Employed girls are likely to be promoted out of turn.

Students.—Those pursuing medical courses are particularly favoured. You will be successful in tests and interviews. Those who have appeared before the Service Selection Boards have good chances of being selected for admission to the Officers Training School.

	Fortunate dates	Inauspicious dates
Personal and domestic	1–11–17	3–12–19
Money dealings and enterprises	1–13–18	5–14–21
Journeys	1–15–20	6–16–22
Real property matters and educational activities	2–11–18	6–19–23
Children and speculation	2–17–24	6–21–28
Services	2–17–25	6–19–30
Partnership	2–18–27	3–12–28
Insurance	2–20–29	5–19–30
Profession and business	2–20–31	7–21–30

Chandrashtama occurs from 05–16 a.m. on 8th to 01–32 p.m. on 10th.

9. DHANUS (Sagittarius)

General.—The Sun in the favourable 3rd till 13th transits thereafter the unfavourable 4th with check. Mars in the unfavourable 5th till 25th with check transits the favourable 6th afterwards. Mercury in the 3rd, Jupiter in the 4th and Saturn in the 12th are all adverse; of these Mercury is under check throughout and Jupiter till 25th. Venus in the 2nd and the 3rd is fully favourable. The unfavourable influences will sway the nature of life for the native during the month. Attacks from opponents, losses by theft, deceits by so-called friends and worried mind are all likely. Stoicism and patience should be your watchwords during the month. Your natal chart is likely to have some compensating features to help you out of a bad *Gochara* situation. Poorvashadha is better than Moola and Uttarashadha.

Health and Domestic.—You are likely to have health troubles in some form or the other throughout. Chronic patients should be extremely careful and adopt adequate prophylactic measures to avoid further troubles. You will be blessed with a very happy and peaceful home life.

Finance and Speculation.—The financial position will be wholly unfavourable. Expenditure will exceed income by a large margin. Medical bills are likely to be big. You should not stand surety for any body. Pressure from creditors will be somewhat

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severe. Speculative transactions should be completely avoided.

Real Property, Services, Profession, etc.—This is not a favourable month for real property transactions. There is likely to be a gradual reduction in yield and rentals while expenditure on properties may rise to unexpected levels. The services are likely to have a trying time. Professions and businesses are likely to experience troubled conditions.

Women.—Love affairs, romances and courtships are likely to lead to disappointment and consequent unhappiness and sorrow. Social workers are likely to find the month quite difficult. This is not a good period for employed girls.

Students.—Conflicts with friends and teachers are likely. You should avoid listlessness. Financial worries will cause you considerable mental agitation. Social contacts with the opposite sex are not recommended during the month.

	Fortunate dates	Inauspicious dates
Personal and domestic	9–15–20	3–12–19
Money dealings and enterprises	9–17–24	5–14–21
Journeys	9–18–25	6–16–30
Real property matters and educational activities	1–15–31	6–16–28
Children and speculation	1–17–29	6–16–26
Services	1–18–27	7–12–23
Partnership	1–20–31	7–12–26
Insurance	3–15–20	8–19–30
Profession and business	6–17–29	8–16–30

Chandrashtama occurs from 01–32 p.m. on 10th to 05–14 a.m. on 13th.

10. MAKARA (Capricorn)

General.—The Sun in the adverse 2nd till 13th with check transits thereafter the favourable 3rd with *vedha*. Mars in the 4th and 5th, and Jupiter in the 3rd are both unfavourable; Mars is under check till 25th and Jupiter throughout. Mercury in the 2nd, Venus in the 1st and the 2nd and Saturn in the 11th are all fully favourable. In a month of mixed results the good effects will be more in evidence. Your merits will be recognised with consequent gain. All your thoughts and actions should be absolutely above board. Your enemies are likely to go all out to besmirch your reputation for integrity. Your enemies will not, however, be successful. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic.—Health problems are likely to be there but these will not be of a serious nature. Chronic patients should take good care of their health. The children's health is likely to cause some mild concern. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—The month will prove satisfactory for finance in spite of the adverse posture of the Dhanakaraka. You are likely to get relief from your past financial commitments. Speculative transactions are likely to yield very good dividends throughout.

Real Property, Services, Profession, etc.—Real property matters are not likely to be satisfactory. You are advised to postpone decisions on major property deals to more favourable periods. The labour problems will be resolved to the satisfaction of all concerned. Services, businesses and professions are likely to find the month satisfactory.

Women.—Your popularity will be very high in the social world. You are advised to go slow on love affairs, romances and courtships. Employed girls will have to exercise care and tact in dealing with the superiors.

Students.—You will make excellent progress in studies. Your merit ia the field of sports will be recognised by the selection boards and you are likely to be included in national level teams.

	Fortunate dates	Inauspicious dates
Personal and domestic	1–19–17	3–12–21

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Money dealings and enterprises	2–10–18	3–14–22
Journeys	4–11–24	3–16–23
Real property matters and educational activities	9–13–25	3–19–26
Children and speculation	10–17–27	5–14–23
Services	10–17–29	5–16–26
Partnership	10–17–31	5–16–30
Insurance	4–13–27	8–21–28
Profession and business	1–10–24	3–19–28

Chandrashtama occurs from 05–14 a.m. on 13th to 02–13 p.m. on 15th.

11. KUMBHA (Aquarius)

General.—The Sun in the 1st and the 2nd, Mercury in the 1st and Saturn in the 10th are all unfavourable. Of these the Sun is under check throughout and Mercury, till 13th. Mars in the favourable 3rd till 25th with *vedha* till 22nd transits thereafter the unfavourable 4th. Jupiter in the favourable 2nd yields to *vedha* till 22nd. Venus in the 12th and the 1st is fully favourable. The month has more favourable influences than unfavourable ones. You will be successful in your undertakings. Gains and rewards are likely. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic.—You will have reasonably good health practically throughout. Chronic patients could look forward to having temporary relief during the month. Your eldest son is likely to land a good job in a reputed industry or business house. Domestic peace and harmony of a high order are vouchsafed to you.

Finance and Speculation.—The month will be satisfactory for all financial matters. You are likely to get income from unexpected sources. You will be able to settle your past financial commitments on favourable terms. Speculative transactions are not recommended during the month.

Real Property, Services, Profession, etc.—This is a good month for all real property matters. You are likely to acquire properties. Labour front is likely to cause worries. The services will find the month quite satisfactory. Businesses and professions will find the month quite profitable.

Women.—The film artistes are particularly favoured. Love affairs and romances are likely to have a logical ending, in happy marriage. Outside actlvities will bring in much success and happiness. Employed girls are likely to be transferred to places of their choice on promotion.

Students.—The chances of your coming out with flying colours and being selected for commission in the country's defence forces are quite bright. Those inclined towards fine arts will find the month quite satisfying.

	Fortunate dates	Inauspicious dates
Personal and domestic	9–13–20	7–21–30
Money dealings and enterprises	9–13–24	7–19–28
Journeys	9–13–25	3–12–22
Real property matters and educational activities	4–11–27	3–12–23
Children and speculation	2–11–29	5–14–26
Services	1– 9–31	5–16–23
Partnership	9–13–31	7–19–30
Insurance	2–20–29	7–16–28
Profession and business	2–20–31	3–21–30

Chandrashtama occurs from 02–13 p.m. on 15th to 09–13 p.m. on 17th.

12. MEENA (Pisces)

General.—The Sun in the 12th and 1st, Mercury in the 12th, Jupiter in *janma* and Saturn in the 9th are all unfavourable; of these the Sun is under check throughout, Mercury till 22nd and Jupiter throughout. Venus in the 11th and 12th is fully favourable. Mars in the adverse

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2nd till 25th transits thereafter the favourable 3rd with *vedha*. The month will produce mixed results, the evil influences being very much more in evidence than the good ones. Unhappiness in conjugal life is likely and you should avoid situations leading to it. You are likely to get involved in criminal proceedings if you do not observe the laws of the land both in spirit and letter. You should not associate yourself with wrong persons with a view to make a fast buck in an unorthodox way. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic.—Ill-health will pester you and your children practically throughout. Chronic patients should take adequate prophylactic measures with a view to avoid an exacerbation in their ailments. The planetary tendencies to separate you from your wife should be resisted by avoiding acrimonious words with her.

Finance aud Speculation.—The month will not be satisfactory for financial matters. There is likely to be severe pressure from creditors, but thanks to the good venusian influence friends will come to your rescue and save you from a financial disaster. Speculation should be avoided completely.

Real Property, Services, Profession, etc.—The real property transactions will not be satisfactory. There will be considerable difficulty for you to realise the rents due from your tenants. The services, businesses and professions will have to keep their fingers closed.

Women.—The month will be quite trying for employed girls. Courtships are best avoided during the month. You should take care of your functional health.

Students.—In view of your proneness to physical injuries you are advised to refrain from sports, games and athletics. In view of the possibility of your being misunderstood as arrogant you should practise humility and watch your words and manners.

	Fortunate dates	Inauspicious dates
Personal and domestic	1–10–17	3–12–18
Money dealings and enterprises	2–11–24	3–12–22
Journeys	4–13–25	3–16–30
Real property matters and educational activities	9–15–27	6–19–30
Children and speculation	4–15–29	6–19–28
Services	4–15–31	7–14–23
Partnership	4–15–27	7–14–26
Insurance	1–17–29	12–22–30
Profession and business	1–17–31	3–14–23

Chandrashtama occurs from 09–13 p.m. on 17th to 02–09 a.m. on 20th.

ASTRONOMICAL NOTES

(Continued from page 300)

6th 305° 53′; the 7th 335° 51′; the 8th 5° 53′; the 9th 35° 55′; the 10th 65° 57′; the 11th 95° 55′; the 12th 125° 53′.

II. Amavasya (New Moon): Sukla Paksha (bright fortnight) commences at 18h 16m on 29th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 346° 04′; the Moon 346° 04″; Mars 32° 57′; Mercury 318° 27′; Jupiter 344° 12′; Venus 308° 47′; Saturn 238° 56′; Rahu 349′ 37′; Uranus 244° 30′; Neptune 255° 44′; Pluto 197° 10′.

Cusps (Mid-points) of Houses for New Delhi: The 1st 97° 44′; the 2nd 124° 58′; the 3rd 152° 12′; the 4th 179° 26′; the 5th 212° 12′; the 6th 244° 58′; the 7th 277° 44′; the 8th 304° 58′; the 9th 332° 12′; the 10th 359° 26′; the 11th 32° 12′; the 12th 64° 58′.

FARMERS' GUIDE FOR MARCH 1987

(Continued from page 301)

25. Good for testing instruments, for harvesting, for sowing, for buying paddy, wheat, corn, etc., for erecting sheds, for digging or deepening wells.

26. Good for disposing off agricultural products, for sowing, for buying paddy, corn, wheat, etc., for erecting sheds.

27. Good for planting plants and shrubs, for erecting sheds.

28. Only routine work.

29. Good for testing instruments.

30. Good for testing instruments.

31. Good for fixing pumpsets, for sowing.

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DAILY GUIDE FOR MARCH 1987

MIHIRA

[The ending moments of tithis and nakshatras are accurately given. The timings are accordtng to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity—Ed., A.M.]

1. *Sun.*—Dwiteeya (2nd tithi) upto 26h 20m, then Triteeya (3rd tithi). Poorvabhadrapada and Siddha Yoga till 10h 28m, then Uttarabhadrapada and Amruta Yoga. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for fixing pumpsets, for digging or deepening wells, for *Navagraha Santi*.

2. *Mon.*—Triteeya (3rd tithi) till 25h 16m, then Chaturthi (4th tithi). Uttarabhadrapada upto 9h 43m, then Revati. Siddha Yoga whole day. Good for driving new vehicles, for gardening, for taking medicines, for storing foodstuffs, for wearing new garments.

3. *Tues.*—Chaturthi (4th tithi) upto 24h 57m, then Panchami (5th tithi). Revati till 9h 28m, then Aswini. Siddha Yoga whole day. After 9h 28m good for surgical operations.

4. *Wed.*—Panchami (5th tithi) till 25h 25m, then Shashti (6th tithi). Aswini and Marana Yoga upto 10h 09m, then Bharani and Siddha Yoga. After 10h 09m good for borrowing, for testing instruments, for deepening wells, for writing accounts.

5. *Thurs.*—Shashti (6th tithi) upto 26h 25m, then Saptami (7th tithi). Bharani and Siddha Yoga till 11h 21m, then Krittika and Marana Yoga. Upto 11h 21m good for buying cows and dogs, for patients to take first bath after recovery from illness, for storing foodstuffs, for testing instruments, for borrowing, for writing accounts.

6. *Fri.*—Saptami (7th tithi) till 28h 23m, then Ashtami (8th tithi). Krittika and Siddha Yoga upto 13h 20m then Rohini and Marana Yoga. Till 13h 20m good for borrowing, for deepening wells, for dealing with members of other sex.

7. *Sat.*—Ashtami (8th tithi) whole day. Rohini and Amruta Yoga till 15h 50m, then Mrigasira and Siddha Yoga. Routine work only.

8. *Sun.*—Ashtami (8th tithi) upto 6h 38m, then Navami (9th tithi). Mrigasira till 18h 41m, then Aridra. Siddha Yoga whole day. Only routine work.

9. *Mon.*—Navami (9th tithi) till 9h 06m, then Dasami (10th tithi). Aridra and Siddha Yoga upto 21h 39m, then Punarvasu and Amruta Yoga. After 9h 06m good for storing foodstuffs, for testing instruments, for erecting sheds, for deepening wells.

10. *Tues.*—Dasami (10th tithi) upto 11h 35m, then Ekadasi (11th tithi). Punarvasu till 25h 01m, then Pushya. Siddha Yoga whole day. Good for patients to take first bath after recovery from illness, for manuring garden, for testing instruments.

11. *Wed.*—Ekadasi (11th tithi) till 13h 51m, then Dwadasi (12th tithi). Pushya upto 27h 08m, then Aslesha. Siddha Yoga whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for gardening, for taking medicines, for wearing new garments and ornaments, for testing instruments, for appointing staff.

12. *Thurs.*—Dwadasi (12th tithi) upto 15h 47m, then Trayodasi (13th tithi). Aslesha till 29h 18m, then Makha. Siddha Yoga whole day. Good for borrowing, for testing instruments, for digging or deepening wells.

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13. *Fri.*—Trayodasi (13th tithi) till 17h 16m, then Chaturdasi. Makha and Marana Yoga whole day. Routine work only.

14. *Sat.*—Chaturdasi (14th tithi) upto 18h 14m, then Poornima (Full Moon). Makha and Amruta Yoga till 7h 07m, then Poorvaphalguni and Siddha Yoga. Good for testing instruments.

15. *Sun.*—Poornima (Full Moon) till 18h 43m, then Prathama (1st tithi). Poorvaphalguni and Siddha Yoga upto 8h 31m, then Uttaraphalguni and Amruta Yoga. After 8h 31m good for wearing new clothes, for driving new vehicles, for testing instruments.

16. *Mon.*—Prathama (1st tithi) upto 18h. 42m, then Dwiteeya (2nd tithi). Uttaraphalguni till 9h 11m, then Hasta. Siddha Yoga whole day. Good for testing instruments.

17. *Tues.*—Dwiteeya (2nd tithi) till 18h 16m, then Triteeya (3rd tithi). Hasta upto 9h 32m, then Chitta. Siddha Yoga whole day. Good for patients to take first bath after recovery from illness, for testing instruments.

18. *Wed.*—Triteeya (3rd tithi) upto 17h 24m, then Chaturthi (4th tithi). Chitta till 9h 29m, then Swati. Siddha Yoga whole day. Upto 17h 24m good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for taking medicines, for wearing new garments for appointing staff, for fixing pumpsets.

19. *Thurs.*—Chaturthi (4th tithi) upto 16h 22m, then Panchami (5th tithi). Swati and Amruta Yoga till 9h 05m, then Visakha and Siddha Yoga. After 16h 22m good for buying cows or dogs, for borrowing, for wearing new garments, for deepening wells.

20. *Fri.*—Panchami (5th tithi) till 14h 42m, then Shashti (6th tithi). Visakha upto 8h 21m, then Anuradha. Siddha Yoga whole day. After 8h 21m good for buying cows or dogs, for gardening, for wearing new garments or ornaments, for fixing pumpsets, for dealing with members of the other sex.

21. *Sat,*—Shashti (6th tithi) upto 12h 55m, then Saptami (7th tithi). Anuradha till 7h 21m, then Jyeshta. Siddha Yoga whole day. After 7h 21m good for testing instruments, for surgical operations, for fixing pumpsets, for deepening wells.

22. *Sun.*—Saptami (7th tithi) till 10h 56m, then Ashtami (8th tithi). Jyeshta and Marana Yoga upto 6h 08m, then Moola and Amruta Yoga till 28h 43m; afterwards Poorvashadha and Siddha Yoga. After 6h 08m and before 10h 56m good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for digging or deepening wells.

23. *Mon.*—Ashtami (8th tithi) upto 8h 45m, then Navami (9th tithi). Poorvashadha till 27h 10m, then Uttarashadha. Siddha Yoga whole day. Only routine work.

24. *Tues.*—Navami (9th tithi) till 6h 27m, then Dasami (10th tithi) upto 28h 06m, afterwards Ekadasi (11th tithi). Uttarashadha and Prabalarishta Yoga till 25h 33m, then Sravana and Siddha Yoga. Routine work only.

25. *Wed.*—Ekadasi (11th tithi) upto 25h 45m, then Dwadasi (12th tithi). Sravana and Siddha Yoga till 23h 56m, then Dhanishta and Prabalarishta Yoga. Good for travel, for driving new vehicles, for testing instruments, for buying foodstuffs, for appointing staff, for erecting sheds, for digging or deepening wells.

26. *Thurs.*—Dwadasi till 23h 29m, then Trayodasi (13th tithi). Dhanishta and Siddha Yoga upto 22h 24m, then Satabhisha and Marana Yoga. Good for driving new vehicles, for taking medicines, for wearing new garments, for erecting sheds.

27. *Fri.*—Trayodasi (13th tithi) upto 21h 25m, then Chuturdasi (14th tithi). Satabhisha till 21h 03m, then Poorvabhadra. Siddha Yoga whole day. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for taking medicines, for erecting sheds, for dealing with members of the opposite sex.

28. *Sat.*—Chaturdasi (14th tithi) upto 19h 39m, then Amavasya (New Moon). Poorvabhadrapada and Marana Yoga till 20h 02m, then Uttarabhadrapada and Siddha Yoga. Routine work only.

29. *Sun.*—Amavasya (New Moon) till 18h 16m, then Prathama (1st tithi). Uttarabhadrapada upto 19h 19m, then Revati. Amruta Yoga whole day. Till 18h 16m good for testing instruments, for driving new vehicles.

30. *Mon.*—Prathama (1st tithi) upto 17h 22m, then Dwiteeya (2nd tithi). Revati till 19h 08m, then Aswini. Siddha Yoga whole day. Upto 17h 22m good for testing instruments.

31. *Tues.*—Dwiteeya (2nd tithi) till 17h 02m, then Treetiya (3rd tithi). Aswini upto 19h 31m, then Bharani. Siddha Yoga whole day. Good for patients to take first bath after recovery from illness, for borrowing, for testing instruments.

———

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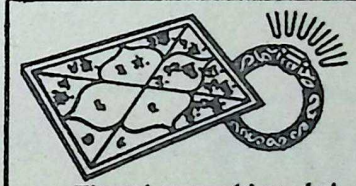

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THE
ASTROLOGICAL
MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना ॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 76 APRIL 1987 No. 4

PLANETS AND WORKING WOMEN

EVERY classical work on Astrology has an entirely separate section devoted to *Stree Jataka* or female horoscopy. Women were always thought to have distinctly separate roles in life from men. The fields of activity of the two sexes seldom overlapped. This was especially so amongst the more affluent classes as also the upper classes in the sense of *Varnas*.

Man was *the* breadwinner. He worked at home or outside. Intellectual, commercial or manual labour of the kind that could fetch returns was his prerogative. The woman's world was home, spelt in capital letters. She did work but it was confined to the homebase. Whether the work involved was physical like cooking, rearing the children, cleaning and other household chores or intellectual or rather mental like teaching the children their lessons or the three R's or cultivating literary, aesthetic or other allied interests was not material. Sometimes in the economically poorer sections, the areas of work of the two overlapped but it was mostly on one side. Perhaps depending upon whether the man was a farmer, potter, blacksmith, the woman also helped in the fields or in the occupation of her husband. But here her role was only in a secondary capacity. Woman was less ambitious then than her present-day sister. She derived great contentment in discharging her part of the family responsibility. **But frankly, it was not a question of exploitation of one sex by the other.** True, there were some cases but they were rare exceptions and few and far in between. **Woman was primarily the shock-absorber of the family** and whether it was recognised or not, **her qualities of endurance and tolerance gave a solid and sound foundation to the unit of the family.**

Yogas for success and attainment found in *Stree Jataka* were attributed in the majority of cases to the husband. This did not necessarily imply women had a secondary or subordiante

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status to man in society. All that it did suggest was the existing facts and conditions of those times, where, by and large, roles were **compartmentalized**.

In Chapter XVI of *Jataka Parijata* Vaidyanatha Dikshita says in *Stree Jatakadhyaya*

अर्थार्जने सहायः पुरुषाणामापदर्णवे पोतं।
यात्राकाले मन्त्री जातकमपहाय नास्त्यपरः॥

meaning "There is nothing in the world like a horoscope to help men in the acquisition of wealth, to save them like a boat in a sea of troubles and to serve them as a guide in their journeys".

The term horoscope or *jataka* in this context implies the female horoscope. All that this fifteenth century scholar was saying was **behind every successful man there is a woman or rather, a woman's horoscope**.

Two *slokas* later, he comes up with a seemingly contradictory statement स्त्रीणां जन्मफलं नृत्योग्यमुदितं यत्तत्पतौ meaning "Whatever effects may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband" which can startle many of us. Was he saying, women could not achieve anything? Was he saying, women could have no careers? Far from it. He was talking only about the majority of women. For a couple of *slokas* later, he talks of *yogas* that make women learned and great and wield power. Says he चन्द्रास्तगृहोपगः शुभकरो राज्यास्पदं यच्छति meaning "if the planet in the 7th *bhava* from the Moon be auspicious, the *yoga* will secure to her sovereign authority (a royal domain)" and later

चन्द्रे कर्कटकोदये च बलिभिः शुक्रज्ञजीवेन्दुभिः।
नानाशास्त्रकलारसज्ञचतुरा विख्याततेजस्विनी॥

that is, when the Moon occupies Cancer identical with the Ascendant and when all the benefics, Venus, Jupiter, Mercury and the Moon are powerful, the female born will be highly learned in many sciences and arts and will be famous for her spiritual powers.

Again, कामस्थैरथवा विलग्नभवनार्द्धमस्थितैः खेचरै प्रव्रज्यामुपयाति meaning when a male planet is in the 7th *bhava*, the female concerned will devote herself to asceticism corresponding to the planets, if any, in the 9th *bhava*.

These lines clearly underscore the fact that **women ruled and also shone as intellectuals in ancient India**. The difference, may be, lies in that their number was less compared to the number of women with careers today. But an honest appraisal of figures will show the percentage of working women then and now is about the same. It may seem like we have more women with vocations now, but actually it is because improved communications and media have been responsible for publicizing the fact of working women. Most of rural India has only housewives. It is only in the big cities, women work and their number is infinitesimally dismal compared to the total population of the country. If working women seem to have multiplied, so also has the population shot up leaving the percentage of such women quite low.

The justification of setting apart a separate chapter to female horoscopes was only to cover the exceptions amongst women. To most women today, as also then, final fulfilment lies in running a household than in pursuing a career. **Psychologically it is a pursuit that gives them emotional satisfaction.**

In *Stree Jataka* we are told that combinations applicable to women are to be scrutinized at the time of marriage. Contemporary requirements of horoscopic analysis for marriage now carry the additional burden of determining if the horoscope shows a working woman. Today many eligible men seem to prefer working girls for partners. With the cost of living spiralling up at an astronomical rate this is perfectly understandable.

What features indicate a career woman in a chart? What makes a woman continue her vocational life even after marriage?

<table>
<tr><td>Sun</td><td>Moon</td><td>Saturn
Mars
Jupiter</td><td></td></tr>
<tr><td>Mercury
Ketu</td><td colspan="2" rowspan="2">Chart I
19.3.1942 at 15-45
RASI
IST at 13°N. 77 E 35
GVIII-184</td><td>Lagna</td></tr>
<tr><td>Venus</td><td>Rahu</td></tr>
<tr><td></td><td></td><td></td><td></td></tr>
</table>

<table>
<tr><td>Lagna</td><td>Ketu</td><td>Moon
Mars</td><td></td></tr>
<tr><td></td><td colspan="2" rowspan="2">NAVAMSA</td><td>Jupiter</td></tr>
<tr><td>Mercury
Saturn</td><td>Venus
Sun</td></tr>
<tr><td></td><td></td><td>Rahu</td><td></td></tr>
</table>

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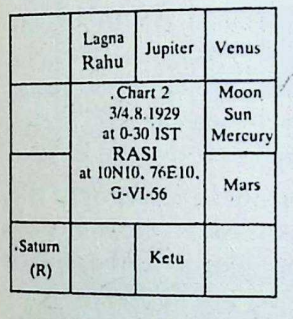
Ketu remained for 4 years 5 months 16 days at birth. Cases of girls giving up jobs after marriage are not of interest to us now.

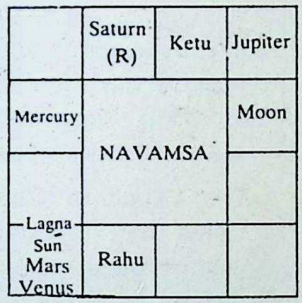
A powerful 10th house indicates a career. A working woman has to face more challenges than a man. This would necessitate a powerful Lagna or at least, a powerful Moon.

A study of a few charts of women whose careers have been remarkable can throw up some enlightening clues.

The native of Chart 1 is a medical doctor. The Ascendant is Cancer with its ruler Moon in the 10th house in a powerful *kendra*. The Lagna lord is exalted in *Navamsa* and *Dasamsa*. The native is also working for her doctoral degree. The Moon-sign is also strong with its dispositor being in *Vargottama* (occupying the same sign in *Rasi* and *Navamsa*). The 10th house has the Lagna lord in it while the 10th lord Mars is in the 11th (*upachaya*) with 9th lord Jupiter.

In Chart 2, of a medical officer, Aries rises with its ruler Mars in the 5th, a trine. The Moon occupies a *kendra* in his own sign in *vargottama*.





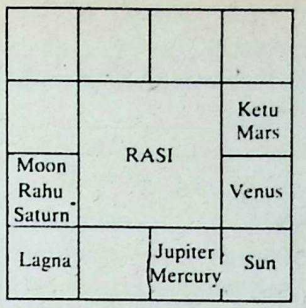
Balance of Jupiter Dasa remained for 3 years 7 months and 20 days at birth.

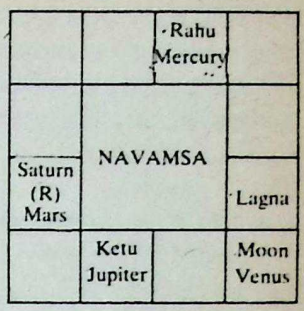
The 10th lord is in the 9th in a strong sign, Sagittarius, and the 10th house is aspected by as many as 3 planets.

Chart 3 is of an Italian actress with a fan-following all over the world. Born in the slums of a small town Naples, in Italy, she had an impoverished childhood and often went without food for many days.

Balance of Mars Dasa at birth 3 years 9 months and 2 days at birth.

The Lagna is a powerful sign Sagittarius with its ruler Jupiter in the 11th in an *upachaya* (house of elevation) with Mercury.





The Moon-sign or Chandra Lagna is Capricorn with the Moon there joining Saturn in *vargottama* and as his sign dispositor. The Moon is also aspected by Mars who gets *neechabhanga* (cancellation of debility) strength by reason of Jupiter (who exalts in Cancer) occupying a *kendra* from the Moon.

The 10th house has the 9th lord Sun and the 10th lord Mercury is in the 11th with Lagna lord Jupiter.

A typical case of the rags-to-riches story, the native is said to be an extremely hard working actress with a strong sense of perfection. Notable is the fact, the husband is an internationally reputed film director. Going by classical texts, the *yogas* (none of them have been identified here) in the chart apply to the husband. What draws the native also into the orb of influence of these *yogas* is a strong Ascendant *cum* Moon sign.

We may note here, in passing, that Mars aspects the Lagna lord Jupiter and the Moon. The Lagna lord is himself in Chitta, a constellation ruled by Mars. Perhaps the martian connection is essential for the individuality of a native to fight through and find an independent niche for itself in this world.

Going back to Charts 1 and 2 the martian influence will not be missed. Chart 1 has the Moon in a martian sign and the 10th lord is Mars. The 10th lord from the Moon, namely Saturn, joins Mars.

In Chart 2, the rising sign is Aries. The 10th house from the Moon-sign is also Aries. Can we therefore conclude that Mars influencing the Ascendant, the Moon or the 10th house

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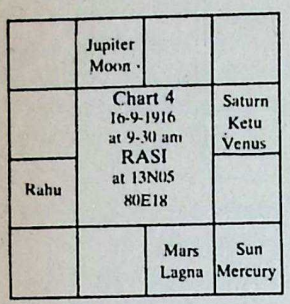
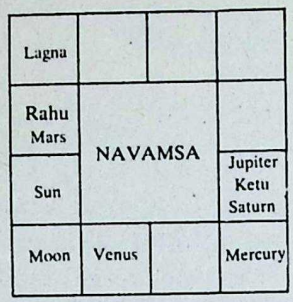
or their respective lords in any manner whatsoever indicates a career woman?

Chart 4 has a balance of 5 years 10 months 9 days of Sun Dasa at birth.





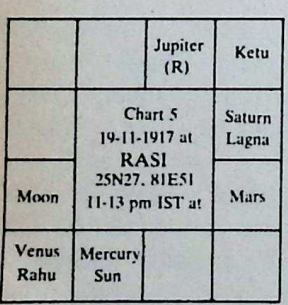
Let us take the case (Chart 4) of a South Indian singer, internationally famous. She is known for her docility. Her own daughter says of her 'Mother was never cut out to be independent' The native's music is so spell-binding that once even Mahatma Gandhi was moved to tears by her rendering of *bhajans*. Her concerts have fetched fabulous amounts all of which have been given away in charity.

Libra, the Ascendant, is occupied by Mars and aspected 10th lord Moon and Jupiter. The Lagna lord Venus is in the 10th. Chandra Lagna lord Mars aspects it, so also Saturn. The 10th house has Lagna lord Venus, yogakaraka Saturn and Ketu.

Mars influences the Lagna, the Moon as well as the 10th lord.

She is the perfect anti-thesis of today's liberated woman. Yet she has been more successful in her career than any of her more liberated, assertive contemporaries.

We would be surely doing injustice to the wonderful womenfolk our country has produced if we do not take a look into the Chart (Chart 5) of our late prime minister Mrs. Indira Gandhi who eclipsed all the men around her with her political tactics.



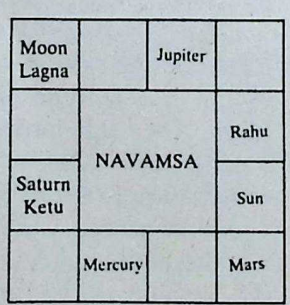
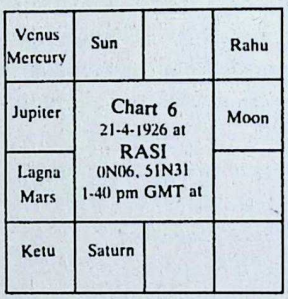
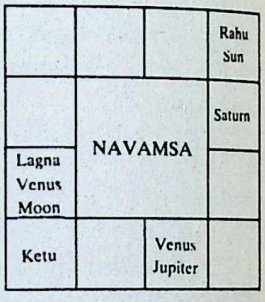


Chart 5 has a balance of 1 year, 3 months, 25 days of Sun Dasa.

The Lagna is aspected by Lagna lord Moon and the Moon-sign is aspected by its sign-dispositor Saturn. The 10th lord Moon is in the 2nd in exchange of signs with 2nd lord Sun. The 10th house is Aries, a martian sign. There are a host of strong points in this chart to explain the great heights of political success the native achieved in her career but that is not our concern. We are concentrating only on those factors that give enduring careers, irrespective of the quality and nature of success accompanying them.

Yet another example of an outstanding career woman with an impeccable record for excellent discharge of duty is of Queen Elizabeth, the II, (Chart 6).





The Lagna in Chart 6 is Capricorn. It is occupied by an exalted Mars in *parivartana* (exchange of signs) with Lagna lord Saturn in the 11th. The Moon aspects Lagna from his own sign rendering himself strong by a reciprocal aspect from exalted *yogakaraka* Mars. The 10th lord Venus is exalted with 9th lord Mercury. Looking at the picture from Chandra Lagna, the 10th house Aries has an exalted Sun with its ruler Mars aspecting it in exaltation.

In all these cases we notice *Stree Jataka* rules relating to marriage, children, husband and widowhood apply. But rules beyond the ken of *Stree Jataka* also work on these charts. Astrological rules, even if some of them were

(Continued on page 328)

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THE EDITOR'S LECTURES

ADDRESSING the medical doctors at the Seventh Anniversary of the Free Surgical Project organized by Dr. P. R. Satyanarayana Setty, an eminent Physician and Surgeon, at the Rotary Club of Bangalore South, on 31-12-1986, DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE, said that one of the greatest gifts of the Vedic seers to us and to the world was the point of view that envisaged spiritual knowledge along with scientific knowledge as of one organic whole with no gulf or conflict between them. The Vedas solved the problem of the right relation between religion and science for the whole world.

There was a large and distinguished gathering of eminent medical men, surgeons and Rotarians.

Highlighting the drawbacks of modern medicine, DR. RAMAN said that it had created illness, and because of over-emphasis even on ordinary ailments, a morbid attitude towards life and a general obsession with ill-heath was being developed. DR. RAMAN observed that "doctors treat diseases, but do not appear to be interested in their patients".

Left to Right: **Mrs. Rajeswari Raman, Dr. Sathyanarayana Shetty, Dr. B.V. Raman and Mr. Uday Shankar.**

Deploring the present trend of too much emphasis on so-called "scientific temper". DR. RAMAN averred that rise in alcoholism, violent crimes, accidents, suicides, terrorism, disregard for ethical principles, even in the highest quarters, were all symptoms of social ill-health and products of the age of science — science devoid of spirituality and human values; and sarcastically remarked, to the surprise of the doctors, that — what he called the staggering increase in heart diseases, cancer, diabetes — aptly called the diseases of civilisation because they were closely related to stressful attitudes, rich diet, drug abuse, sedantry living and environmental pollution "bespeaks of the blessings of science and too much emphasis on the so-called scientific temper".

Referring to the high ideals the ancient Hindus had set for the practice of medicine and their significant attainments in preventive and curative medicines, DR. RAMAN commended to educated Indians and especially the medicos, to read the great classics of Charaka, Sushruta, Dhanvantari, etc., so that they could appreciate how deep they (the ancients) had gone into human health and how relevant most of their findings they were to the modern times.

Paying a tribute to Dr. Satyanarayana Setty for his zeal of identifying himself with the sufferings of his patients, DR. RAMAN said Dr. Setty believed that relieving human suffering was God's worship. Dr. Setty's service-oriented project was a feather in the cap of medical profession.

Before delivering his address as Chief Guest, DR. RAMAN presented awards to the surgeons for their eminence and distinguished services.

Presenting merit award to her pupil Dr. Seetalakshmi as the best Yoga student, Mrs. Rajeswari Raman appreciated the humanitarian service rendered by Dr. Setty and said that a happy blending of medical treatment and

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Yoga techniques could go a long way in enabling one to overcome his physical and mental problems and secure health and peace of mind. Mrs. Raman also presented awards to the students of Asaktha Poshaka Sabha.

Mr. Udaya Shankar, Rotary District Governor, presided.

MAN AND THE COSMOS

In his annual special address to a packed house at the Indian Institute of World Culture on 1st January 1987, DR. B. V. RAMAN covered the entire gamut of Modern Astronomy and said that many of the astronomical theories should not be accepted on their face value.

Mr. Ashoke Nath Banerji, Governor of Karnataka, presided.

Talking of quasars, pulsars, etc., DR. RAMAN observed that according to modern or western astronomers themselves, theoretical studies of stellar correlation indicated that massive stars would become Black Holes when they collapsed. But the astronomers did not know how massive a star should be to create a Black Hole!

DR. RAMAN humourously remarked: "While mathematicians produce equations describing the properties of Black Holes, these objects, it seems, still remain just part of scientific imagination."

Continuing his hour-long lecture DR. RAMAN observed that astronomers appeared to be in a dilemma. Their theory pointed that something existed but that this something was invisible and undetectable. Could it be claimed, queried DR. RAMAN, that the object really existed? Black Holes could be a figment of imagination.

Dealing with the big-bang theory so fashionable today with the "majority of astronomers", DR. RAMAN said it could offer no satisfactory explanation of the origin of the universe. Assuming for the sake of argument that the theory is correct, one question, the most important question, 'where did the original atom come from?' still remained unanswered.

Dismissing Western astronomical theories as vague and their blind acceptance by the Indian astronomers as aping the West, DR. RAMAN explained in detail how the universe came into existence and how its end would come according to ancient sages and how the theories of *Pralaya* and *Maha Pralaya* were more scientific and rational. DR. RAMAN concluded: "The ancient Hindu approach was holistic. One fundamental force or energy, consciousness or *Chaitanya* or God or Iswara embraced the entire Cosmos. The Universe was the projection of the Lord or the Lord Himself.

Mr. Banerji explained in his presidential remarks that Hindu astronomy had made rapid strides and that a careful study and understanding the *Shad Darsanas* would enable one to appreciate the truth of the dictum 'as above, so below'

Mr. Kundaji, Secretary of the Institute, proposed a vote of thanks.

On 31st January DR. B.V. RAMAN delivered a special lecture on Astrology at the National Institute of Mental Health and Neuro Sciences (NIMHANS).

Dr. Naryan Reddy, Neuro Surgeon and Psychiatrist and Director of the Institute, presided.

On 16th January DR. RAMAN participated in a Panchanga Conference at Bombay, organised under the auspices of the Department of Culture and Science, by the Calendar Reform Committee.

Brief reports will appear in the next issues.

CORRECTION

A.M. January 1987: Page 78 — Under *Skin Disease including Dropsy* delete para *"Atamakaraka* in Pisces —— .. diseases (12.5)". Instead insert "Atmakaraka in Gemini or Virgo in Navamsa leads to frequent suffering from skin diseases with itching (1.2.4, 1.2.7). Atmakaraka in Cancer Navamsa results in dirty form of leprosy or Watery diseases (1.2.5)".

A.M. February 1987: Page 179 line 14 from below: Read "When the 4th or the 8th from Venus is in a male horoscope ..." and not as printed.

The error is regretted.

—Editor.

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NEWS AND VIEWS

EKALAVYA

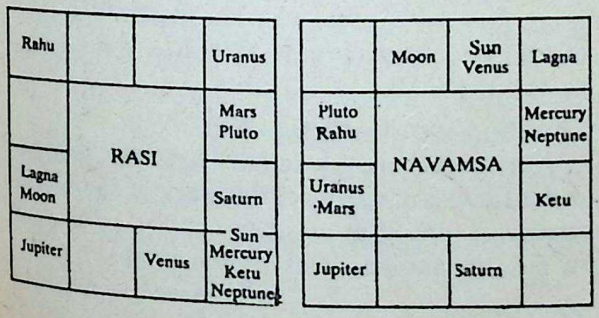
Horoscope of China.

What is cooking in China? The recent student agitation clamouring for an open door policy and a greater measure of financial democracy and the consequent change in leadership of the party; its military postures on the borders of our country poohpoohing the Macmohan Line; its shaking hands with Pakistan in the nuclear field — all show that something epochal is happening behind the bamboo curtain.

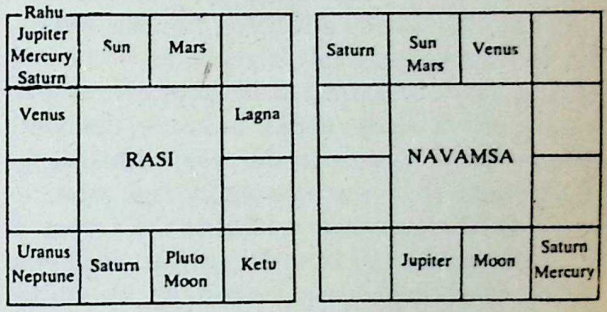
To the student of mundane astrology, an examination of the relative charts will prove rewarding both from experience in the past and projection in the future. Was it not Jawaharlal Nehru who said of China that she could not care less for people?

Communist China came into being on Oct. 1, 1949 at Peking now Beijing ; was proclaimed a Republic by Mao Tse Tung at 3.15 p.m. local time (39° N 55′ 116° E 23′).

For the benefit of beginners, the method of charting the mundane map is given here. Standard Time of China is 8 hrs faster than GMT and therefore 2.30 faster than of IST. The difference between China's ST and Peking's LT is 14 mts. (viz. 116° 23′ divided by 15 gives 7 hrs and 46 mts. and 8 hrs i.e. 7 hrs 46 mts. giving 14 mts.). Communist China ST of birth is therefore 3.29 pm CST and the corresponding IST will be 12.59 p.m. Its Nirayana Chart is given below:



The solar ingress into Aries this year will be at hrs 9-22 a.m. IST on April 14, 1987. The Lagna rising at Beijing at that time and the chart are given below:



In the natal chart, the more striking features are the *Lagna,* 6th, 9th and 12th houses which have their own stories to tell.

The first house stands for the nation as a whole and, the Moon, its population; the latter's occupation of Lagna says that it is a real people's Republic which wields collective power. The 6th house shows the working class, left-wing organisations and the services. Uranus there shows its revolutionary character and power in the physical sense, here nuclear capability. The 7th is the house of foreign affairs and the combination of the incendiary Mars and big thinking Pluto there shows its bloated ambitions and belligerence. The 9th is the house of philosophy, ideology, religion, Taoism etc. The presence of Neptune there shows its tantalising social philosophy. The Sun there shows its state orientation and Mercury, the intellectual ingredient, in which the press and communications like the radio and television play an important role.

Saturn the Lagna lord in 8th, is indicative that its population is its strength, and financial accommodation from outside is slow in coming.

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Jupiter in the 12th shows denominations religion occupying the back seat.

Readers will remember the Cultural revolution of China in 1966; it was when Jupiter transited the 7th house, Cancer, titillating Mars and Pluto which gave birth to the famous *logos,* let a hundred flowers bloom!

The present year's solar ingress has an important bearing on the country's future. Cancer rises at Peking highlighting Mars and Pluto on the role of foreign affairs and war, treaty etc. An excess of energy is released and there is justification for containing or channelling it properly lest it should spark trouble outside, to the disadvantage of neighbours.

This fear is heightened because of the solar eclipse of a few days earlier in Pisces, the house, of education, press, media near the original planet Rahu all of which do not presage good.

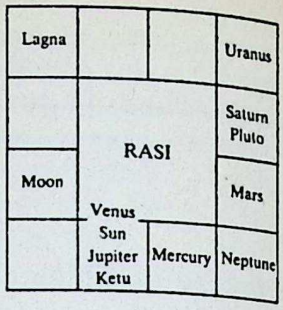
What is even more epochal is the eclipse of September which falls in Virgo, the 9th house which may bring about a further ideological revolution.

Let us wait and watch the Dragon's movement during the year ahead especially as Uranus and Neptune transit the 12th house of the original chart which is ominous hinting at secret and dangerous postures.

Nymphomania

Medically, nymphomania is described as a condition in women, of un-normal — note, *not abnormal* and uncontrolled sex desire. One who is found to be so is called nymphomaniac. To the student of astrology, as much as students of medicine and sociology, this phenomenon is of much professional interest and as such it is worth knowing the planetary formulation thereof from known and self-confessed cases, of which one is lent by a kindly friend. Birth date and place are known, but not the time which has been elected by this scribe from known facts of life with dates. It is given alongside.

The person is good looking, answering Pisces Lagna. In matters of this kind, the western system is quite specific as I shall demonstrate now, of course on the basis of converted Nirayana figures and positions, but using western rules for interpretation of extra-saturnine planets, following the rules of the game.



Love-life is seen as chequered and chaotic, by the occupation of the 7th by Neptune. It indicates difficulties in marriage — divorce — caused by confusion in values, emotional of course; often defying social responsibilities and is therefore one psychologically and physically unreliable.

Facts: her sex needs are normal in quantum but there is craving for variety in men, in total indifference to age, social status when the takes a fancy for, incest not excluding. Love affairs *are* very sudden and an early affair at 16 brought about scandal — Pluto in the 5th afflicted by Saturn's company through sexual excesses.

She suffers from insomnia for which she has to take an overdose of sleeping pills. Lagna is the house of sleep *(Uttara-Kalamrita)* and Neptune's opposition to it causes it. The Moon is *karaka* for sleep and Mars' aspect disturbs the peace of sleep. She had an operation for appendicitis; reason, Mars occupies the 6th. She has had plenty of travel, indicated by the cluster of planets in the 9th; she has been an air-hostess *vide* Rahu in the 3rd. She had a car accident which affected her legs, see Mars aspecting the 12th. She owns no property — fourth house is vitiated by malefic Uranus and Mars, *karaka* occupies the 6th. She had embezzled lots of money — see Mars in the 6th. Mercury in the 6th shows secretive habits. Uranus in the 4th made her opt out of control by family and bring about her own chaotic family life. One can go on adding proofs. Scholars will be able to see them all.

Creation or Evolution?

Just as we are locked in a battle between science and astrology on this part of the world, science is locked in another battle — now with religion in another part of the world.

(Continued on page 327)

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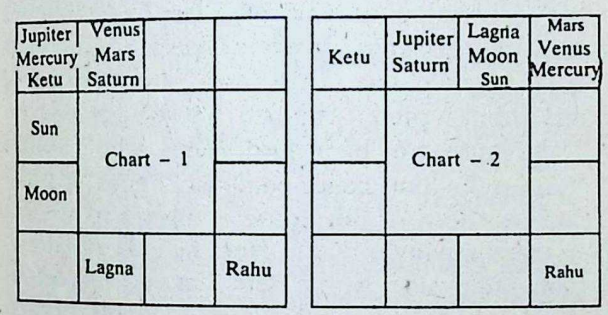
ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

Rahu and Intuitive Power

"RAHU and Ketu are only imaginary planets and are called shadowy planets. Rahu, in the *puranas*, due to his intuitive power came to the camp of the *devas* at the time of the churning of the ocean and sneakily partook of the nectar. Hypocrisy, diplomacy, shrewdness all, therefore, come under Rahu. The 5th house is the house of intelligence. The occupation of the 5th by Rahu gives the native the power of intuition. Its aspect from the 11th house also gives the same result. According to *Bhavartha Ratnakara* translated by DR. B. V. RAMAN if Rahu is in the 5th the native will know the inner meaning of things. He is able to probe into the minds of others and can easily understand their mental currents.



"Chart 1 is of a boy of 16 years, adept at palm-reading. He has not read many books but whatever he says by looking at the palm comes out to be remarkably correct. Rahu is in the 11th. Of course Jupiter and Mercury made the native devoted to God.

"Chart 2 is of a doctor who, thanks to Rahu in the 5th, makes correct diagnosis of disease.

"Rahu in the 5th is an asset to astrologers and doctors" writes reader S. S. Gola of Calcutta.

Kalatrashanda Yoga (November 1986) Not an Infrequent Yoga

"It is said that if the 7th lord joins the 6th lord and Venus, *Shanda Yoga* occurs. No house is specified. The essence is the union of the 3 planets according to the case given. But according to DR. B. V. RAMAN in *300 Important Combinations*, the 7th lord must be in the 6th house with Venus. He does not mention the 6th lord but only the meeting place of the 7th lord and Venus in the 6th. This combination is rare, DR. B. V. RAMAN says. But the definition is rare, the reader from Tanuku does not seem so infrequent because Mercury and Venus as the 6th and 7th lords can meet quite often, both being fast moving planets" writes reader A. N. Jivani of P.O. Belur Math. He wonders if the chart he furnishes below has the eunuch yoga.

Born 11-7-1964 (Friday/Saturday) at 3-45 a.m. at 20 N 47, 70 E 42.

Rasi: Taurus — Ascendant, Mars and Venus; Gemini — Rahu and the Sun; Cancer — Mercury and the Moon; Sagittarius — Ketu; Aquarius — Saturn (R); and Aries — Jupiter (R).

The yoga occurs in this chart too. The 6th and 7th lords, Venus and Mars, join in Lagna *kendra*. But there is a difference in this chart and the November 1986 chart. Venus there as 7th lord joins impotent Mercury in Lagna. Venus Dasa was running and the native had to pass through a conjugal crisis. Venus as 2nd and 7th lord is no benefic. Further, he occupies an inimical sign with Ketu, eunuch Mercury (apart from his 6th lordship) and the Sun.

In this month's chart also, Venus Dasa will run during the youth of the native. But Venus as Lagna lord is a first rate benefic. He occupies his own sign and joins the passionate Mars. Mars as 7th lord joins Venus who is primarily Lagna lord and only secondarily, 6th lord. His Dasa has to be satisfactory in terms of conjugal life. His 6th lordship may show as a delayed marriage.

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Not applicable to spouse

Reader Trivedi of Nadiad draws a line between *Napumsaka Yogas* and *Shanda Yogas*.

Writes he "*Napumsaka Yogas*, are applicable to the *native, not to the spouse*. A native incapacitated for sex-act is called *napumsaka* or *shanda*. We should exclude all cases of partial or temporary impotence in males caused by nervous or psychological disturbance and frigidity in females due to nervous fear of conception and child-bearing which are amen able to medical and psychological treatment.

The combinations given in astrological works for *Napumsaka* and *Shanda Yogas* are for irremediable congenital anatomical defects such as absence of sex-organs, infertile sex-organs in matured persons, hypertrophied organ receiving no stimulus and castrated organs (as in eunuchs). Hermaphrodites are a rare category in humans and have both testes and ovaries co-existing. They are bi-sexual and some cases are corrected by treatment of hormones and surgery, not all. They are to be classed as *shandas*.

"*Here are some Napumsaka* or *Shanda Yogas* given in various astrological works. Whether these *yogas* become defunct under any other co-existing *yogas*, they are silent.

1. Saturn and Venus together in 8th or 10th house with no benefic aspect on them, or Venus in 10th and Saturn in Lagna or 5th.

2. Saturn in a watery sign in 6th or 12th house.

3. Lord of 7th house combust or debilitated or with a malefic in 6th or 8th house and an afflicted planet in the 7th house.

4. A weak planet in the 7th house and its lord debilitated.

5. Lord of the Ascendant weak and aspected by a debilitated planet and lord of the 7th house in the 6th house or debilitated.

6. Lord of 7th house combust in the 6th or the 8th house or in a house owned by a combust planet.

7. Lagna, Moon and Venus, all getting odd signs in Navamsa.

8. Mutual aspects between, (*Brihat Jataka*)
(a) Moon in even sign and the Sun in odd sign.
(b) Saturn in even sign and Mercury in odd sign.
(c) Sun in even sign and Mars in odd sign.

9. Mars in even sign aspecting Moon and Ascendant in odd sign.

10. Moon in even sign and Mercury in odd sign, both aspected by Mars. (Combinations under 'Mutual aspects' imply *Jaimini* method.)

'Any of the above combinations, if found in a chart, proclaims the nation as *napumsaka* or *shanda*, and not the spouse.

"For the spouse, a combination known as *Kalatra Shanda Yoga* is given. If lord of the 7th house gets the company of the lord of 6th house and Venus, the spouse of the native is a *shanda*, or incapacitated for performance of sex.

"The planets should be together (aspects are not allowed in any house, any sign, direct or retrograde, strong or weak, combust or otherwise, friends or foes, natural benefics or malefics, friendly or enemy for the Lagna lord, receiving a good or bad aspect. Such a wholesale and unqualified dictum has not received the approval of DR. RAMAN, who has placed before us tried and tested *yogas* only.

"Venus lord of 7th (and 2nd), occupies Lagna along with Mercury lord of 6th (and 3rd), Sun lord of 5th and Ketu. The Sun though exalted gets debilitation in Navamsa. The Lagna and its lord Mars do not receive any aspect. Seturn is 8th from Lagna. Mars is 8th from Saturn, Lagna is 8th from Jupiter. The 7th house occupied by Rahu is aspected by its lord Venus, who is within 7° from the Sun, hence combust. Venus, *Karaka* and also lord of 7th house is always ill at ease in the company of Ketu. Here he is in an uncongenial fiery sign, with a fiery Sun, *neecha* (debilitated) in Navamsa. Ketu and Venus occupy Kritttika, a fiery star, Lagna, Sun and retrograde Mercury occupy Bharani, a very malefic star of Venus. Lagna lord Mars occupies Aridra of Rahu. Saturn, lord of 7th from Moon, occupies Jyeshta, a malefic star of Mercury in a poisonous sign Scorpio indicating genitals, in the 5th, from Moon and 6th from his dispositor Mars. The Lagna and the 2nd house are the 7th and the 8th houses of the spouse. Here Venus is lord of Lagna and the 8th house for the spouse heavily afflicted by Sun and Ketu in 7th from partner's Lagna. Saturn afflicts Taurus, partner's genitals. Since her 4th and 12th houses are strong, another

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partner is a must for her.

Hard to Establish

"One correctly cast chart is enough to refute a rule but a thousand charts cannot sufficiently establish a rule. Here I am not trying to refute the *Kalatra Shanda Yoga*, but my efforts are aimed at finding out the main factor which makes the *yoga* operative, and the absence of which makes the yoga inoperative.

"The *Yoga*, for fructification, has selected there planets, Venus as Karaka for sex, lord of 6th house as destroyer of sex, being the lord of 12th house from the 7th house indicating sex,and lord of 7th house. These three should stay together for the *Yoga*, to function. The Yoga *is believed to be formed even by two planets when lord of 6th is also lord of 7th house for Leo Ascendant, when lord of 7th is Venus or Venus is lord of 6th house.*

"Our texts have classed Mercury and Saturn as *napumsaka* or *shanda*, and both together in the 7th house make a native de-sexed. Being lords of Lagna or of 7th house and happily placed they do not produce such effects. But, Ketu is proclaimed a eunuch by texts and also a fiery malefic.

"I would like to re-write (or improve upon) the rule thus: If lord of the 7th house joins lord of the 6th house along with Venus and Ketu, the spouse is incapacitated for sex-act (permanently and completely). The above finding may be tested by learned readers and may be improved upon, and their views may be put before the readers. Ketu alone may not produce such effects with lord of 7th and Venus. Ketu makes the spouse *shanda*, even without the support of the lord of 6th house.

"A dictum says that if Venus occupies the 6th, 8th or 12th house with 2nd or 3rd lord, the native will be a *napumsaka*. Apparently, *Napumsaka Yogas* are applicable to male charts only.

"The following chart contains this *yoga*. The native was born on 21-3-1906. His first wife died before coming to the husband's house. Second marriage took place immediately after by which he is the father of seven children.

"Ascendant — Aries and Mars; Jupiter in Taurus; Ketu and Moon in Capricorn; Saturn in Aquarius; Sun, Venus and Mercury in Pisces. *Kalatra Shanda Yoga* too is present. Both *yogas* failed to make either the native or his wife a eunuch."

NEWS AND VIEWS

(Continued from page 324)

In America there is a hot controversy whether one has to accept the theory of evolution or creation of life by God. The field of battlers is the academic field.

As a result of this clash of opinion, a law has been enacted in the State of Luisiana **that both theories should receive balanced treatment in class rooms, that evolution should be taught as a theory and not as a fact;** students and teachers should not be taken exception to or punished for rejecting the theory in favour of the creation theory.

At the time of writing, this issue has gone to the Supreme Court of America for decision. Ironically. however,whatever the outcome, opinion is not going to change,being primeval. Arguments for and against the scientific theory in general have been illuminating, for, science is being cut to size.

It is admitted even by the tallest in that community that science is not and never can be a compendium of certain knowledge, the word scientific fact can at best be confined to a high degree of evidence so as to admit of provisional assent, as the result is subject to constant revision.

The cardinal postulate of science makes it mandatory for scientists to observe and estimate empirical phenomena and assess them by invariant laws of nature without appeal to the supernatural, all the same, reason should not become a casualty in the process.

Scientists aver that the compound word creation — science constitutes a figure of speech known as oxymoran,or self contradiction, creation theory mirrors the view of minority Biblical fundamentalists and to accept it is to give a fillip to a dangerous movement that will extend beyond science and hence should be prevented from permeating secular life.

The third view belongs to the moderates and is a sensible via media. It holds that scientific

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reasoning and religious beliefs are only different modes of thought, both are needed to society. Let them follow their separate course, then only rationality and commonsense can survive in the world. Even science must have a philosophy.

Pheromones

The word pheromone was coined by two scientists: Adolf Butenaut and Peter Carlson in 1959 to denote the chemical substance in the human or living bodies that attract others of the species. If a male is drawn to or by a female it is on account of the release of the chemical substance in the body through odour.

Prof. Wilson of Harvard found experimentally that ants are guided in their activities by a chemical from its Dufour gland and the same constitutes its language. Alarm substances too are found in another gland, Today it is known that more than 90% of signals among social insects are chemical in nature.

It all began with a theory propounded by one Lorenz years back in a lecture on ethology. This sign stimulus is like the right access code for a computer programme! Will it become a weapon of war in unscrupulous hands?

From my log-book: Humour

Humour is the spice of life. What makes one a humourist? I had copied a verse from some source I don't remember which, I share with readers with the hope they test the validity of the statement contained in it on a large scale and evolve a suitable formula for the faculty, whether in writing or speech.

सज्ञे हास्यपरः कुजोथसबलेनाकींक्षितौ वित्कुजौ
ज्ञतीनां खलुहासये त्परजनान् तद्भच्छनेर्भेपि तौ।
षष्ठाष्ठान्त्य विधुश्च पश्यति सितं चे ल्लोकविस्मापिता
वाकस्मूर्तिमिथ आर सोम्य शशीनश्चावीर्यवाग्हम्युतः॥

Mercury and Mars together make one a humourist. When the above are aspected by Saturn, one will delight friends and relatives with his wit. So will he when Mercury and Saturn occupy Saturn's house. When Venus is aspected by the Moon from 6, 8, 12 the person will amaze others astonishingly with his eloquence and wit of delivery. When however Mars, Mercury and the Moon combine or aspect among themselves the person will lack good delivery or sight.

Jasus!

Reading a western book, I found a formula for one becoming a *jasus* or detective, which too I am passing on to readers for verification. It says, the chart must have a good fifth house and its lord well disposed. A conjunction between Mercury and Pluto, without affliction, is known to help detective and investigative power, as much of the work is concerned with secret information.

Tail Piece

The contract

A young student offered to break 3 coconuts to Lord Ganesha in return for passing him in the examination. Unfortunately the boy failed. Next year again while appearing for the examination the boy repeated the same offer and passed.

The boy however failed to fulfil his promise to his Lord. When Ganesha reminded him about it, the boy replied: "Lord, you remember my last year's offer which you didn't fulfil. Please therefore set it off against this year's offer. Our contract is now squared!" The Lord was stumped!

PLANETS AND WORKING WOMEN
(Continued from page 320

earmarked for women only, apply equally well to both sexes. No matter what the changes wrought by the times in social life and conditions, astrological dicta apply with an amazing universality. Although the oldest of applied sciences Astrology is also the most modern in application. It is a holistic science aimed to help man (and woman) make his life happier and find fulfilment. Women and men both stand to benefit immensely from a careful pursuit of Astrology.
— Gayatri Devi Vasudev *Written 2.2.1987.*

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WORKBOOK ON HOROSCOPE-READING—I

H. R. SHANKAR, B.A.

THE purpose of horoscope-reading is to unfold what the future holds. Scientific temper tells us that one can predict with certainty only when the outcome is a foregone conclusion; not otherwise. For an outcome to be irrevocable, it is imperative that all the determinant factors be constant. Any variable factor involved would necessarily and correspondingly modify the outcome. Accordingly, we obtain two distinct categories of predictions from a study of horoscope. One is irrecovable, the outcome of which cannot change under any condition. The other kind covers logical inferences on the outcome, based on the extent of data-knowledge discernible from the horoscope. For instance, a prediction on longevity, when correctly worked out, is deterministic as it involves no variable determinants and is beyond manipulation by any outer agency other than past karma. Suicide, on the other hand, is a logical inference based on the kind of emotional stress and its intensity revealed in the horoscope. Left alone, the indicated suicidal tendency would assert itself so emphatically that it ultimately manifests in suicide. In such an instance, a timely and purposeful interference by initiating action to defuse the tension and restore the buoyancy of mind could successfully restrict the suicidal tendency from touching the flashpoint and hold it till it starts subsiding. The person having overcome that moment of intense stress would survive to live the balance of life span as pre-determined by destiny. In predicting a suicide, no fatalism is involved. It is a timely counsel that he keeps cool when the moment of confrontation with the issue arrives at the particular time; in a way it is a counsel much more scientific and purposeful than any modern psychiatric counselling.

Nadi works make a fine specimen of the kind of excellence that can be attained in horoscope-reading. Herein we have prediction of both categories: what is destined and irrevocable: and the trends indicated that are subject to modification through concerted efforts. In predicting what is a deterministic happening, it delves deep into the corresponding activity in past life of which the predicted happening is the outcome. The prediction is clear and specific as to the nature of event and its time of occurrence. It simply has to happen. On the other hand in such instances where variable determinants are involved, the *Nadi* prediction outlines alternate outcomes depending upon the kind of activity one could possibly initiate. In the form of remedial measures, it advises how best to manipulate the situation to one's advantage. Such a mastery and excellence in horoscope-reading could only be achieved by geniuses of the calibre of *Nadi* authors. Our intellectual capabilities are not sufficient even to make use of such advice meaningfully, let alone matching our efforts to such excellence.

The meaning and implication of astrological dicta should be translated in terms of modern values and style of living before drawing conclusions from these premises.

Our knowledge of astrology, at its best, can only indicate in a way what will take place in future, as succinctly put by the wise Masters. Wisdom therefore lies in our realisation that the discipline of astrology as being presently practised has its own limitations. This places constraint on arriving at predictions with cer-

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tainty. Horoscope-reading can reveal the flow-pattern of life, other things being equal. Bringing into play one's own experience and intelligence, series of interferences could be drawn based on the knowledge of terrain and environment in which the person is born and the composition of his inner forces as revealed in the horoscope. The indications so arrived at would generally come true, unless there happens to be interference from outer factors not considered while drawing these inferences. Utility of horoscope-reading lies in knowing well in advance the trend set by destiny and initiate timely and purposeful action to direct the same in desired manner to one's advantage. Only a genius and ignoramus can claim infallibility of astrological prediction. Bearing in mind the scope and limitation of predictive astrology as a discipline, let us look into the gamut of horoscope-reading in practice.

Each system of interpretation and delineation is complete in itself and should be practised as such. At best alternate methods could be used to countercheck the results obtained, but certainly not in combination as it is likely to distort the answer than improve the performance. .....Interchange of techniques belonging to one system with those of the other, with a view to improve and sharpen the performance is bound to result in a hybrid system and its erratic working.

We have a wide range of systems and methods of interpreting a horoscope. Each of the predictive techniques we have inherited from our ancient sages and scholars is a product of experience and wisdom. Therefore, no system or method could justifiably be viewed as superior or condemned as faulty. If a technique in actual practice is throwing up erratic answers, we have to look elsewhere for the reason. One abvious reason is that some of the tried and tested techniques in vogue happen to be period-oriented. They were evolved to cope with specific tasks of that time and have now become obsolete. Similarly, over a period we have acquired knowledge only on the operative aspect of these techniques; but have remained ignorant of the scope and limitation of each of them. With the result, we often use a square peg in a round hole. Discretion in selection of predictive tools to be employed in interpreting a horoscope is a pre-requisite to obtain correct answers.

The criterion in selection of predictive method and technique from the wide and varied range at our disposal should be that the tool should be appropriate to the job on hand. Each tool is designed to cope with a specific task in the process of unfolding different aspects of life. The tool should also be compatible to the pattern of work-bench on which it is employed. The work-bench in this context is the horoscope format. For instance, if you have the horoscope cast in the Tropical Zodiac mould, such of those predictive tools based on Nakshatra-lordship just would not work. These are specifically designed to suit Nakshatra division of the Zodiac which in turn warrants the "Fixed Zodiac" horoscope. The Tropical Zodiac concept has, no doubt, the authority of Modern Astronomy and Spherical mathematics in support of its validity. But it is not a question of comparison between the two. Here the issue is of compatibility of concepts. Similarly, however alluring it might be to induct extra-saturnine planets into discussion under Parasara school of interpretation, there is no way of accommodating operative periods of Dasa and Bhukti for Pluto, Uranus, etc., under Vimshottari in a meaningful manner. It is of relevance that predictive techniques belonging to different schools be segregated and not interchanged, in order to get the best results.

It is really not necessary that we employ all the predic tive tools in our kit every time we

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take a horoscope for interpretation. A few selected ones appropriate to the nature of task would suffice to perform the job proficiently. However, more the number of methods we are adept with the wider would be the choice in picking the most appropriate tool that performs best. Care however needs to be exercised to ensure the techniques so selected for the job are compatible with one another. By adhering to few simple guidelines the pitfalls in the path of prediction-making could be avoided. These are:

1. We have two distinctly different Zodiac formats: 1) Tropical *(Sayana)* and 2) Sidereal *(Nirayana)* horoscopes. Western school of interpretation is oriented to suit the *Sayana* diagram while the Hindu methods are specifically evolved calibrated to Nakshatra division of the Fixed Zodiac. Since our study of the horoscope would be under Hindu predictive methods, we confine ourselves to Sidereal *(Nirayana)* diagram and not induct the concepts and techniques of the Western School, however advanced they appear to be. For the same reason the significance of extra-saturnine planets are not considered in judgement of horoscope, lest the conflicting concepts create confused thinking.

2. Each system of interpretation and delineation is complete in itself and should be practised as such. At best, alternate methods could be used to countercheck the results obtained, but certainly not in combination as it is likely to distort the answer than improve the performance. We should bear in mind that the discipline of astrology is diagnostic. It does not expound any Fundamental Theory, for which we will have to turn to the Vedas and Upanishads which expound basic theories on the origin of the Universe. Theory of Karma, Evolution of Soul and such other abstract concepts. Much as the systems differ in the medical stream such as Allopathy, Ayurveda, Unani, Homeopathy etc., and prescriptions under one would not be compatible with those of the others, so also we have different schools in predictive astrology like Parasari, Jaimini, Tajaka, Western, Burmese, etc. Interchange of techniques belonging to one system with that of other, with a view to improve and sharpen the performance is bound to result in a hybrid system and its erratic working.

3. There are general-purpose rules which are valid under all systems and methods of delineation, like *Karakatwa* of planets and Bhavas. So also significations of signs. This will provide a bird's eye-view of the horoscope and would be very useful in drawing the broad outline of life. Before entering into detailed study of different aspects of life, it is most desirable that we obtain the general pattern of life with the guidance of *Karakatwa* of planets and their placement in different Bhavas.

In predicting what is a deterministic happening, the *Nadi* delves deep into the corresponding activity in past life of which the predicted happening is the outcome. The prediction is clear and specific as to the nature of the event and its time of occurrence. .....On the other hand in such instances where variable determinants are involved, the Nadi prediction outlines alternate outcomes depending upon the activity one could possibly initiate. In the form of remedial measures, it advises how best to manipulate the situation to one's advantage.

4. The interrelation between the basic horoscope *(Janma Kundali)* and Bhava horoscope is very subtle. A proper understanding and appreciation of this interrelationship is most essential in any study of horoscope. Man is a combination of two distinct and yet inseparable entities namely the physical body and the inner soul. Growth and decay of the physical body

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is governed by biological processes, which in turn are regulated by environmental conditions. The soul is a force in itself, the composition of which is governed by past karma. Activities of life are a product of the combination of these two entities. The horoscope in order to depict complete man needs to reveal the environment as well as soul-force. Everything concerning *Prakriti i.e.*, environment is to be studied and ascertained from the basic chart *i.e., Janma Kundali*. The basic chart accordingly is common to all births all over the surface of the earth at any given time, much as the environment would be. The Bhava horoscope that depicts the soul would be distinctly different for each of these births. Everything concerning the composition of destiny needs to be inferred from the disposition of planets in the Bhava Horoscope and transit of planets with reference to these placements. Prediction in essence is an intelligent inference as to how the forces as depicted in the Bhava chart manifest under the environmental conditions as revealed in Basic chart. It is a logical deduction.

5. Astrological symbols provide the propositions from which the inference is drawn. These symbols convey different meanings under different context. This can be better conveyed by example of things we are generally familiar with. The colour *red* at oncce conveys, in the context of traffic signals, a directive to 'Stop' whereas, in the context of Hindu rituals and beliefs it conveys a sense of "auspiciousness". In the context of an electrical circuit it means positive flow of current. Or take the symbol of the *Swastika* which is understood as the sign of peace and prosperity under Hindu religion. But in the context of politics, it is a symbol of German Nazi terrorism that is most hated by the Jews. Similarly, the symbol of the Sun in astrology holds different connotations. It is used to depict a egoistic person or to signify father. It may, in a different context, refer to the government and government officials or heart problem under the discussion of health aspect. When the planet Jupiter is associated with "loss" in a horoscope, one may interpret as loss of wealth, while the another may consider loss of son or reputation. Actually, it may indicate a problem with the liver also. Each one of the inferences happen to be apparently logical and yet could be miles away from the truth. Harein comes the experience in combination with learning which we loosely refer to as intuition. Except a methodical in-depth study of all the aspects involved, there is nothing else to supplant intuition. Thorough grinding in understanding the *Karakatwa* of planets and the nature of human activities covered under each Bhava would stand in good stead in horoscope-reading. There is scope for innovation and updating by deleting functions that are no longer valid the present times and incorporating new concepts and social values.

6. The meaning and implication of astrological dicta should be translated in terms of modern values and style of living, before drawing conclusions from these premises. Cattle-wealth, kingship, elephants and palanquins, harem of wives and children-as-wealth are the kind of results that are no longer valid and will have to be meaningfully equated with modern concepts.

In reading a physical map of a country, we at once visualise the mountains, rivers and lakes, deserts and forests, or plain table land merely from the play of symbols and colours depicted in the map. This we do almost effortlessly and with clarity because of familiarity with the symbols, their import and more than that because of our conditioning of the mind in this direction. This is much more relevant when it comes to horoscope-reading. It is most essential that we absorb the meaning of symbols as envisaged and implied by the ancient sages who conceived them. By adhering to the simple guidelines and with methodical approach to the task, horoscope-reading becomes as easy as reading a map in the geographical class.

Nuances in interpretation of symbols in a horoscope can be better appreciated when we take up for study side by side two births on the same day but at different places and time. Except for a change in the Ascendant, the

(Continued on page 338).

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IMPORTANCE OF SUB-SUB PERIOD—IV

K. N. RAO, I.A.A.S.

SOMEWHERE Bertrand Russel had spoken about how when some people wanted to know how many teeth a horse had in its mouth they had approached Aristotle who had hazarded a guess but a rustic illiterate person had counted teeth in the mouths of many horses and had arrived at an average scientifically and empirically.

In any verification of a principle of astrology the rigid scientific principle of empirical verification of such a principle must be done before it is used fruitfully as a tool of prediction.

This verification is done in two ways:

(a) Extensive Verification:

Take a principle and apply it extensively to series of horoscopes to establish a research. For instance the fundamental research of my team-mates on how Saturn and Jupiter become instrumental in marriages (June 1986) has been attacked in a Hindi astrological journal by a friend of mine with argument "gale nahi utarta hai" (it does not go down his throat how Saturn, a malefic, can be instrumental in marriages). My friend never took up hundred horoscopes to verify the validity of this research but applied one test — *gale nahi utarta hai:*

I have taken Saturn-Jupiter to establish how children cannot be born unless Saturn and Jupiter have aspected before the birth of a child, the

(a) Fifth house or the fifth lord or

(b) The ninth house or ninth lord

(c) Treating Saturn and Jupiter as giving results from the previous sign as well.

Then I extended it to the third house and third lord for the birth of brothers and sisters.

Look at the near-infallible results you get from this. After this there was no occasion for anyone to attack Saturn-Jupiter becoming instrumental in marriages. But it still has been attacked in the most unscientific manner.

On the other hand many critics of astrology in the top elitist circle known to me have started respecting me and my team-mates for offering scientific proof for the validity of astrological principle.

The criticism has come from astrologers or lovers of astrology who have been more anxious to express their opinions breezily than scientifically.

Intensive Verification:

Given a horoscope and a Dasa balance the horoscope must be subjected intensively to, at least, two-fold verification:

(a) Whether events of past are properly reflected in the sub-sub-periods or not;

(b) More important and very difficult is to see whether the events of past are reflected in different divisional horoscopes or not.

Now there have been two attacks indirectly on me for emphasising the use of divisional horoscopes. I am a small man who for his guidance has to depend on the great rishi, Parasara. These "wisen men" who found divisional horoscopes after "forty years" experience useless have attacked not me but Parasara. This is what another originator of a *"paddhati"* had done when he attacked rishis and dismissed the ashtakavarga as useless.

It may not be possible for an astrologer like me to understand Parasara in a life-time. Yet all the astounding results I have achieved are from Parasara and all my failures are from my lack of understanding of Parasara.

Sub-sub-periods are to be made use of because Parasara wants it to be made use of. If one can, one should go deeper into *sookshma* and *prana dasa* because Parashara has given it in his text.

* Part III of the article has appeared in *A.M.*, March 1987.

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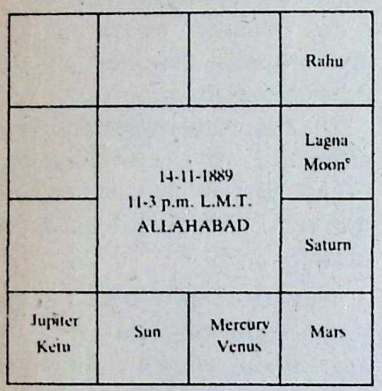
Examples

Let me illustrate what I want to say. Someone gave me the following horoscope of Pt. Nehru with the following degree of Moon. To accept or reject it as a correct horoscope I applied the following method of verification.



Father's death (6.2.1931)

His father, Motilal Nehru, died on 6.2.1931 when Jawaharlal was running the major period of Sun (8.11.1930 to 8.11.1936). Sun represents father but for confirmation it should be seen thus:

(a) First in the birth horoscope Sun is in Scorpio and in the preceding house (Libra) are posited Mercury and Venus. *Sun's Dasa, if it comes at a time in a native's life when it is critical for his father, can prove fatal for his father.*

(b) The sub-period too was of the Sun on 6.2.1931.

(c) Now the test of the correctness of the Dasa-balance is the sub-sub-period. *Here the sub-sub-period was that of Mercury, 3rd lord from Lagna. The third house represents the* ayu *(longevity) of parents.*

(d) From the Sun the lord of the 8th house is Mercury. Upto this it appears all right.

Dwadasamsa

The Dwadasamsa Lagna of Pt. Nehru is Aries (Mesha) and Sun in Scorpio is in the 8th house of Dwadasamsa and Mercury, again the 3rd lord here, is in the second house.

Wife's death

Kamala Nehru died on 28th February 1936 when Nehru was running the major period of Sun, the sub-period of Venus and the sub-sub-period of Moon. Now in

The birth horoscope

(a) Sun is the 2nd lord, the house of the longevity of the wife.

(b) Venus is the natural darakaraka.

(c) Moon aspects the 7th house.

Navamsa

(a) Sun is the 7th lord of Navamsa Lagna.

(b) Venus in the 11h house in Navamsa horoscope is aspected by Jupiter in the 7th house.

(c) Moon is the 6th lord of Navamsa (the house of disease) with Venus in the 11th house aspected by Jupiter from the 7th house.

Prime Minister of India (15.8.1947)

He headed the interim government and became the first Prime Minister of India when India became free on 15th August 1947. Nehru was then running Mars-Rahu-Saturn.

Now Mars is his 10th lord and yogakaraka. The historical controversy that Mahatma Gandhi committed a blunder by encouraging Nehru and supporting him for the post of the Prime Ministership of India against Sardar Patel, can be settled partially by having a look at only the horoscope of Nehru as Sardar Patel had no horoscope.

I am aware that by saying that Patel had no horoscope I will be creating a controversy, as, many astrologers had discussed "threadbare" the horoscope of Patel and made predictions for which they claimed great credit. The truth is that Patel did not know any details about his birth and when asked had "decided" (because he was always decisive unlike Nehru who was always vacillating) when he was born. This fact has been brought out very clearly by D. P. Mishra in his book "Living An Era".

At any rate Nehru had run into the best period of his life on the eve of the Indian independence. The sub-period he was running then was of Rahu aspected by Jupiter. I have seen as said by Mahadeva (or his son) in the *Jataka Tattwa* that Rahu or Ketu aspected by Jupiter acquires beneficence.

The sub-sub-period was of Saturn, the 7th lord. I have already said in the second part of this series that the 7th lord's period or that of a planet in the 7th house is a period for entering or that of a planet in the 7th house is a period for entering or entering public office

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by citing examples of Surama Raut and Sri L. K. Jha. In this case the period was favourable for occupying such a high position as that of the Prime Minister.

Dasamsa

(a) In Dasamsa Mars is in the 10th house.

(b) Rahu is in the 12th house (Libra aspected by Mercury).

(c) And Saturn aspects the 10th house from Lagna (Scorpio).

Death (27.5.1964).

(a) Nehru died in the Dasa of Rahu, in the 12th house.

(b) The sub-period was of Mercury, also the 12th lord, aspecting the 10th house from the 4th house, indicating termination of Karma.

c) The sub-sub-period was of Jupiter, the 6th lord in the 6th house (disease) aspecting the 10th house indicating how what earlier represented fight in his public life became in old age, disease, leading to termination of karma.

Navamsa

In Navamsa, Mercury is in the 2nd house and Jupiter, the 2nd lord, in the 7th house. Rahu, the major Dasa lord, is in Lagna.

Transits

I do not want to add to the length of the article by discussing the transits. But it will be seen all transits confirm what the major sub and sub-sub Dasa periods indicate.

The key to the timing of an event in astrology is to synchronise sub-sub-period with transits.

In the case of Nehru the events can be verified more easily as the historically documented events are good material for astrological research.

Let me illustrate the same principles by giving the example of the grandson of Pt. Nehru, Sanjay Gandhi.

But before I do that let me refer to an unnecessary controversy created by a letter-writer who had attacked Mr H. R. Shankar for showing Capricorn as the ascendant of Sanjay Gandhi. The letter-writer either shared have given what he thought was the ascedant of Sanjay Gandhi and explained, technically, why he said what he had said so breezily.

		Rahu	
	14-12-1946 9.27 a.m. DELHI		Sat (R)
Lagna			Moon
Mars	Sun Mercury Ketu	Jupiter Venus	

Sun		Mars Venus Jup.	Ketu
	NAVAMSA		Moon
Lagna			
Rahu	Sat		Merc.

I not merely worked on this but gave these predictions pri-

Ketu			Jupiter Venus
	DREKKANA		Sun
Lagna			
Moon Mars	Saturn Mercury		Rahu

			Ketu
Sat Merc.	DWADASAMSA		Jup. Venus
Lagna Mars			
Rahu Sun Moon			

vately to people — and all of them were fulfilled. I also remember that the late Mr. Keshav Menon had made a very good prediction on the same basis, without referring to Sanjay Gandhi by name, about his arrest in one of the issues of 1978 of THE ASTROLOGICAL MAGAZINE. Now the horoscope of Sanjay, with the Dasa-balance passed on to me was:

Some events in the life of Sanjay Gandhi along with divisional horoscope to prove both my points. Maharshi Parasara has given both sub-sub-periods and divisional horoscopes to be made use of and not to be dismissed as "useless" after "forty years experience".

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(1) Fathers' Death (September 1960)

Sanjay was running Venus-Saturn-Saturn.

In birth horoscope

(a) Venus is the lord of 7th from Saturn.

(b) Saturn is 3rd lord from Saturn. The 3rd house represents the *ayu* of parents.

(c) Saturn is also placed 9th from Sun.

In Dwasdasamsa

(a) Venus is in the 7th house and 8th from Sun.

(b) Saturn is in the 2nd house.

(c) Saturn is 3rd from Sun.

(1) Brother's Marriage (26.2.1968)

Sanjay's elder brother Rajiv was married in Sun-Moon-Venus.

(a) Sun is in the 11th house (elder brother)

(b) Moon is in Sun's house.

(c) Venus is 5th lord, 7th from 11th — the house of marriage of elder brother.

In Drekkana

(a) Sun is in the 7th house (Marriage).

(b) Moon is the lord of the 7th house.

(c) Venus, a natural Darakaraka, is aspected by the 7th Lord; Moon.

Elections

Sanjay Gandhi fought elections twice first time in March 1977 when he was running Moon-Jupiter-Sun.

Birth Horoscope

(a) Moon, the 7th lord is in the 8th and after his "vasectomy" reputation, had to appear in mass mind as Indian history's greatest kill-joy. Dull and stupid intelligence of the executors of family planning, made what should have been beneficial for India, a nightmarish memory and Sanjay appearing like Delhi's most dangerous agent.

(b) Jupiter is the 12th lord.

(c) Sun is the 8th lord. No wonder he lost.

I had made this prediction, privately to friends in Calcutta (my the then Accountant General Sri R. K. Ganguly I.A.A.S. quotes it even now as a remarkable prediction).

Dasamsa

(a) Moon is well-placed, aspecting 10th house.

(b) Jupiter is also well-placed but in 8th from Moon and aspected by Saturn from 12th house.

(c) Sun, the 12th lord, is aspected by 8th lord in the 8th house.

Elections of January 1980

This time Sanjay was running Moon-Mercury-Rahu.

Birth Horoscope

(a) Moon is 7th lord in 8th house.

(b) Mercury 6th lord (fight) in the 11th (gains) is aspecting the 12th house from Moon.

(c) Rahu in the 5th house is 10th from Moon and 7th from Mercury.

Dasamsa

(a) Moon aspects the 10th house.

(b) Mercury, exalted, is 10th from Moon.

(c) Rahu is in the 10th house, 7th from Moon and 10th from Mercury.

I had made this prediction too. He won.

Death

But Sanjay did not live long. I had made a prediction about vehicular accident to him but failed to point out specifically death resulting from this. His death occurred in Moon--Mercury-Saturn.

(a) Moon is 7th lord in 8th. Moon in such a position can be an *alpayu* combination.

(b) Mercury, the 6th lord, is the lord of accidents in the 8th lord and Ketu.

(c) Saturn, a *maraka* in the 7th house, is retrograde and is aspected by Mars (the lord of vehicles) from the 12th house. Who was responsible for Sanjay's death? Three clear inferences are drawable — and I will leave it at that.

Navamsa

(a) Moon is 7th lord in 7th house.

(b) Mercury, 6th lord is again aspected by the 8th lord.

(c) Saturn, a *maraka*, is again aspected by Mars (lord of vehicles again) and in turn aspects the 8th house.

(Continued on page 348)

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JUPITER AND FEMALE PROGENY

KSHEERODA CHANDRA MISRA

CLASSICAL authors do reasonably assert that the number of issues and their sex can be determined accurately by a meticulous examination of the 5th house, the 5th lord and the planets related to the aforesaid house or the lord thereof. The savants of Astrology have also predicted all about progeny with astounding accuracy, by application of the theories advocated by the classical writers.

But Rajanujacharya in his monumental *Bhavartha Ratnakara* has sounded a different tune. While dealing with Pisces Ascendant he says that one with exalted Jupiter in the 5th house begets more daughters and only a few sons.

Phaladeepika also sounds the same tune with a slight difference. It lays down that those with exalted Jupiter in the 5th house beget many daughters. It maintains perfect silence over sons by such natives.

Experience justifies the infallibility of this theory but rationality behind such a theory appears to be far-fetched.

This combination can only be applicable for persons having Pisces Ascendant. Jupiter is the owner of the 1st and the 10th houses for this Ascendant. Its lordship over the Ascendant makes it an unsullied benefic despite the *kendradhipatya dosha* (evil due to quadrangular lordship). In the worst case, even it cannot be indifferent as its indifference due to angular lordship is more or less made up due to its lorship over the Ascendant. Hence its position in the 5th house can produce a *Yoga par excellence* as an angular lord can be a first rate *yogakaraka* if it occupies a trine. The fact that the planet concerned in this case is Jupiter, the supermost benefic in the planetary kingdom, can only produce benign rays for the natives blessed with an exalted Jupiter in the 5th house. The exaltation of Jupiter can only enhance the benefic rays.

True, in almost all the cases persons with exalted Jupiter in the 5th house have enjoyed a prosperous and happy life from womb to tomb. But when you turn your eyes towards their children you find a different, rather a dark picture. Invariably they beget a number of daughters and one can very well imagine the sad plight of a father saddled with the responsibility of getting them married in Indian society.

Why does exalted Jupiter give a native a number of daughters? Astrological canons lay down that the house which is occupied by the Ascendant lord becomes prosperous. Pisces Ascendant is no exception. Hence the natives with exalted Jupiter in the 5th house can expect a better deal from the 5th house. True: Such natives are blessed with obedient, dutiful intelligent and prosperous issues. But the only drawback is the large number of female progeny they beget.

If we turn to the pages of *How to Judge a Horoscope* by DR. B. V. RAMAN we find that the occupation of the 5th house by the Ascendant lord cuts short the life of the first issue. Hence much cannot be made but here for solving the enigmatic problem that we are dealing with.

We cannot also bank upon the theory *karakobhavanasasaa* or the significator in the concerned house destroys the significances of the house concerned. True, Jupiter is the significator of progeny and his occupation of the *putra bhava* or the house of the children can very badly tell upon children. Having a number of daughters does not mean destruction of the significance of children. However if the validity of such an argument can be entertained then

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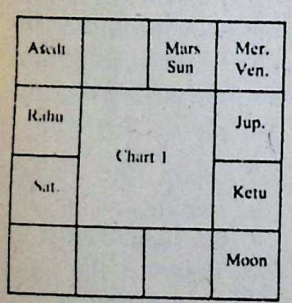
other problems are easily solved. The person begets a number of daughters due to the occupation by the *putra karaka* of *putra bhava*. As Jupiter is a first-rate benefic and more so for Pisces, his exalttion in the 5th house promises intelligent, obedient, dutiful and prosperous children but it denies happiness for the native and saddles him with responsibilities. The same thing can be viewed from another angle. Jupiter does not promise prosperity to the house occupied by it but the house aspected by Jupiter which signifies sons-in-law or daughters-in-law. The native begets a number of obedient and prosperous sons-in-law who look after him with devotion.

Anyway the fact remains that exalted Jupiter in the 5th house promises a number of daughters and a few sons to the natives. A few illustrated horoscopes are furnished below.

The native of Chart 1 is a lady who though born in a poor family has married well and income flows into her house from many corners. The husband, though not very well placed, is in a job where black money counts more than the pay. He is prepared to continue in service even without any remuneration. The couple reminds one of the love between Rama and Sita in the great epic. But they are not happy regarding their children. They have 7 daughters and only one son. All the daughters are excellent regarding their beauty and character. The youngest issue is the son.



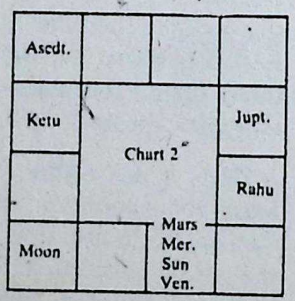


Chart 2 is of a landlord who plays a pivotal part in the local politics. He is respected by all. However he has not had much schooling. His house is virtually a gold mine and he lends money far and wide and local banks have failed to tell upon his business. He has a beautiful and faithful wife. But he is not at all happy regarding issues. He also has 7 daughters and only one son. But one of the daughters is dead. The last issue is the son.

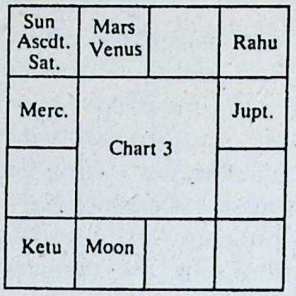


Chart 3 belongs to a man bedridden in his old age. He led a very prosperous life once. However he took to evil ways and virtually stabbed the back of his well-wishers who took pains to make him great. He has 11 daughters and two sons only. Most of the daughters are very well placed and a number of them are yet to be married.

We may conclude that exalted Jupiter in the 5th house may make one well-placed, can sharpen intelligence, can ensure name and fame for the native but cannot and does not ensure happiness from the children as it saddles one with the heavy responsibility of getting the daughters settled in life — 37.81.

WORKBOOK ON HOROSCOPE-READING

(Continued from page 332)

planets would be in similar signs in the horoscopes of both the births and yet, the manner in which the tendencies indicated would manifest would be different. Both the births are on Bhadra Krishna Trayodasi (Friday) in the year 1926 A.D. One is at Calcutta at 10.17 a.m. while the other is at Dacca at 4.00 a.m. Starting from scratch, one rose to hold a very high position in Government service and died of a heart attack while in the saddle. The other attained fame and popularity as a film artiste who also died of a heart attack at the peak of his career. — 2.87.

(to be continued)

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SUICIDE
AN ASTROLOGICAL STUDY — II*

CHANDRAKANT S. KOTHARE, M.A.

Role of the person in causing his or her own Death

1) Intentional attempt to die:

PERSON in this case makes a definite and well-calculated effort to kill himself, such as swallowing several sleeping pills, sleeping on rails, shooting himself pressing the muzzle of the gun at the head, jumping from a cliff kowing fully well that there would not be the slightest chance of survival.

In this category deaths that appear to be accidents but are in fact suicides would also come. In such cases only study of the past history of the person would reveal suicidal intentions. The surest way to find is of course the study of the horoscope of the person. It would give a definite indication of the suicidal tendency.

(2) Unconscious efforts to die:

In this case the person would not be conscious of his death wish, but deep in his psyche there is a wish to die. Many of the accident-prone horoscopes show this underlying wish to die. It is, therefore, absolutely necessary to examine closely whether there is a suicidal tendency when we examine a horoscope showing liability to accidents. The contact between the lord of the Ascendant and the 12th house would give you an idea whether there is a death wish in the person or not. A horoscope becomes accident prone when Ascendant, mid-point of the 6th house and both or one or other luminary gets afflicted by Uranus, Mars and/or Saturn. I have indicated earlier certain sensitive degrees. Near about these sensitive degrees there are certain violent stars, which bring about major accidents. The Sun oriental and severely afflicted by Uranus and/or Mars invariably causes accidents. Any major adverse aspect — including conjunction — between the Moon and Mars or Uranus makes the horoscope accident prone. The danger is almost certain if the Moon and Mars are together at M.C. When the 8th house, its lord or occupants get involved in an adverse pattern without any salvaging beneficial aspect, death invariably results in the accident.

3) Make believe attempt of suicide:

In this category attempts which are made for the benefit of certain persons with no wish on the part of the person attempting suicide to die would naturally come. The young man never intended to die. His attempt was staged, but he could have died. It then can hardly be termed as a suicide. It was then only an accident.

As far as the factors which predispose a person to commit suicide, suicidologists' findings are very interesting and an Astrologer should know all these to get better insight into the causative factors as revealed by the horoscope.

(i) Genetic factors are strictly not responsible for suicides: This finding of suicidologists is rather difficult to support from the astrological evidence I have examined. I have observed that in certain families the Moon, Mercury and Mars will always be involved in violent aspects. These aspects usually result in a high strung mentality. All students of astrology know that horoscopes belonging to members of one family will always show similar planetary patterns. The sign occupied by the luminary of the parents will be the Ascendant of the child or the child's Sun-sign

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or Moon-sign will be the same as those of the parents. If parents have certain adverse aspects between Saturn and Mars, then children will have also similar afflictions or if parents have Jupiter in *Kendra* (quadrant) then children will also have Jupiter in *Kendra*. These similarities are always observed in the horoscopes of the members of the same family. This being the position, characteristics like high strung mentality, excitability or depressive tendencies are many times seen in all or at least some members of the same family. These are the psychological characteristics which many times bring the person on the verge of committing suicide. I, therefore, feel that causative factors leading to commission of suicides could be acquired genetically. In fact I have selected one such horoscope for detailed examination where there is every ground to believe that the suicidal tendency was running in the family.

(ii) Ill-health is a singular factor that leads to suicide: This is very much true. I have seen in some horoscopes where long-drawn illness or terminal illness is indicated, there is a tendency to commit suicide. Especially old people when they suffer from long-drawn illness prefer to die than subject their bodies to further suffering. In the cases of such people the 12th lord or occupants of the 12th are always associated in the adverse pattern present in the horoscope. Such examples of voluntary death, because of the conviction that the body would not stand the torture due to illness are found in the horoscopes of Veer Savarkar and Vinoba Bhave. Both were great freedom fighters, both suffered untold sufferings for the cause of the nation, but when they realised that their bodies were incapable of withstanding illness, they voluntarily decided to die by refusing to take food and medicines.

Veer Savarkar's Ascendant was Sagittarius and the lord of the 12th Mars was in the cluster of Ketu, Neptune and Venus in the 5th house. Please note how the 5th house is involved in the suicidal tendency. The lord of the 12th and the lord of the 6th, Venus, are combined with Ketu. Lord of the 8th house, the Moon is, in the 3rd in Aquarius, a sign of Saturn and Saturn in turn is again in the cluster of planets — the Sun, Pluto and Mercury — in the 6th house in the sign Taurus. Saturn besides afflicting the Sun in the 6th is also aspecting the Moon in the 3rd. Thus you will see that Veer Savarkar's horoscope exhibits all the planetary patterns of suicides given earlier in this paper. Besides, the crucial degrees discussed earlier are also present in his horoscope. For instance his Ascendant is in Sagittarius 24°, Jupiter in 14° close to the sensitive degrees in the mutable sign Gemini. His presence in the 7th house in the sign of Mercury, who in turn is in the cluster of planets in the 6th house ruled by Venus and the lord of the 8th, the Moon, in the 3rd in the sign of Saturn and Saturn in the sign of Venus and Venus in the sign of Mars ruling the 12th house, brought Jupiter also in the total pattern, Uranus in Leo 27°, Saturn in Taurus 9° and Mercury in Taurus 29° are also close to the sensitive degrees in fixed signs. Mars, Venus and Ketu in 6°, 14° and 18° respectively of sign Aries are also in sensitive degrees. Neptune is in 1° of Aries.

In the case of Vinoba Bhave again Sagittarius is rising and the lord of the Ascendant is placed in the 8th, the lord of the 8th, the Moon, is placed in the 6th in sign Taurus along with Neptune, whereas 6th lord Venus is placed with 12th lord Mars and 10th lord Mercury in the 10th. Saturn and Uranus placed in the 11th in the sign of Venus are square the lord of the Ascendant in the 8th house. It must now be clear as to how the 12th lord is connected in the pattern. The degrees of the planets also tally very well with the sensitive degrees I have given. The Sun — Leo 26°, Ketu — Leo 20°, the Moon — Taurus 16°, Neptune — Taurus 25°, Saturn — Libra 12°, Jupiter — Cancer 9°, Mars — Virgo 6°, Venus — Virgo 8°, and Mercury — Virgo 15°.

(To be continued)

Rouse yourself by your Self,
Examine your self by your Self.
Thus self governed and mindful
You will live happily, O Bhikkhu.

— *Dhammapada*

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MEDICAL ASTROLOGY ACCORDING TO JAIMINI SYSTEM — II*

V. M. NATU

Windy Complaints, Paralysis, Rheumatism

SATURN and Rahu occupying or aspecting the 2nd or 7th house from Upapada, the sign being Virgo or Libra, the wife of the native will suffer from windy complaints or will be defective in limbs (1.4.21, 1.4.23).

If Saturn occupies or aspects the 3rd house from Lagna or from Atmakaraka, death comes through windy complaints (2.2.18).

Mental Diseases

Atmakaraka in Aquarius Navamsa — mental disturbances, insomnia (This is so as given by Dr. F AMAN *vide* article 129 of his book but at least Si .ra 1.2.12 does not mean this).

Saturn joining Karakamsa or the 5th from it makes a native nervous in nature (in an assembly) (1.2.109).

The 5th house governs the mind and so does Atmakaraka. The Moon and Rahu, associated with the 5th house from Lagna or from Atmakaraka, by conjunction or aspect, make one hypochondriac and gloomy.

Trouble or Danger from Different Things

Atmakaraka in Aries Navamsa — fear from cats, rats and similar animals (1.2.2) (Strength or weakness of Atmakaraka is important to predict gains, losses or danger from the things mentioned).

Atmakaraka in Taurus Navamsa — fear from bulls, horses and similar quadrupeds (1.2.3). Atmakaraka in Cancer Navamsa — danger from aquatic sources (1.2.5).

Atmakaraka in Leo Navamsa — fear from dogs and other canine animals (1.2.6).

Atmakaraka in Virgo Navamsa — danger from fire (1.2.7). Atmakaraka in Scorpio Navamsa — danger from aquatic sources, reptiles and scorpions, etc. (1.2.9).

Atmakaraka in Sagittarius Navamsa — danger from accidents due to fall from vehicles or from high places (1.2.10).

Atmakaraka in Capricorn Navamsa — danger from aquatic animals, wild animals, birds and evil spirits (1.2.11). (DR. B. V. RAMAN has mentioned 'trouble from women' also in article 129 of his book under this list, but at least Sutra 1.2.11 does not include this.)

Birth Peculiarities

Atmakaraka in Scorpio Navamsa — the native will not get mother's milk as it will dry up (1.2.9).

Karakamsa being associated with malefics alone — the native may be an illegitimate issue. However if Atmakaraka is himself a malefic no such result need be predicted (1.4.44 and 45).

In the chart for first menstruation of a woman, when there is a malefic in the 8th house and he is in the first Navamsa, the lady delivers a posthumous child. (This is given by Dr. P. S. Sastri in his lessons on Jaimini Astrology but it appears that it has no special connection with this system.)

Early Death of Husband or Wife

Widowhood is caused by the disposition of the Sun in a trine from Lagna in the Navamsa as also by Ketu and Mars occupying the 8th from Hora Lagna. If a malefic joins or aspects Upa-

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pada or if the 2nd from it has a malefic association, one will lose his partner early or take to asceticism (1.4.2). The Sun should not be considered a malefic for this purpose (1.4.3). Benefic association to Upapada or its 2nd house prevents the above bad results (1.4.4). A debilitated planet in the 2nd from Upapada brings about the death of the partner early (1.4.5). If the said 2nd house is occupied by Atmakaraka or its own lord, death of the partner will take place late in life (1.4.8). When Saturn and Rahu join or aspect the 2nd from Upapada, the wife will die early or will be deserted by the husband due to social scandals (1.4.12).

Death Peculiarities — Unnatural or Abnormal Deaths

When malefics are in the 3rd house from Lagna or from Atmakaraka, the person will have an unnatural death whereas benefics here denote natural death. Here also good aspects interposing among afflictions and bad aspects interposing among benefic dispositions will often change the nature of death (2.2.12, 13, 14).

When the 3rd house from Lagna or from Atmakaraka is conjoined with or aspected by the Sun death will be due to governmental displeasure by hanging, beheading, being thrown down from tops of forts or mountains or shot from the cannon (2.2.15). With Mars in similar position, the person dies by wounds, injuries, fires or weapons (2.2.17). With Saturn and Mandi together in a similar position, death comes by poisons, snake-bites, incarceration, drowning or by watery diseases like dropsy (2.2.19). (The effects of the Moon, Jupiter, Venus, Saturn and Ketu in a similar position have been described before.) When a number of planets are connected with the 3rd house, death will be caused by complications of various ailments (2.2.24). If the Moon joins or aspects the 3rd house along with other planets, death is certain to occur in the manner indicated in the above aphorisms. The native will be conscious or unconscious (another interpretation — with or without thoughts of Para Brahma, in his mind) according as the 3rd from Lagna or from Atmakaraka is occupied or aspected by Jupiter and Venus or by other planets (2.2.28, 29).

Dr. P. S. Sastri in his articles has given that with the Sun and Rahu in a similar position (*i.e.* in 3rd Lagna or from Atmakaraka) death is due to snake-bites but there is no relevant *sutra* for this in the list from (2.2.15 to 2.2.25), but *vide sutras* (1.2.23,24) death can take place by snake-bites if the Sun and Rahu are in Karakamsa but it is stated that with benefic aspect on them the result need not be predicted. Rahu and Gulika associated with the 4th or 5th house from Karakamsa result in suffering from poisonous bites (1.2.95).

Gulika in Karakamsa makes one administer poison to others or he himself will die by poison being given to him (If such a Gulika is however aspected by Mercury, the native will suffer from enlarged testicles as stated before) (1.2.29, 1.2.31). If the 8th house from Lagna or from Atmakaraka is with Saturn, one swallows poison. If Saturn is with the lord of the 8th from Karakamsa or if he is with the 8th lord of the Navamsa of the 7th from Atmakaraka, death is due to love affairs; in this combination if Saturn is debilitated, one takes poison and dies.

Malefics in the 3rd from the Navamsas of the Arudhas of the 1st and 7th give an unnatural death. The 5th from Lagnarudha or the 7th Arudha or their Navamsas are movable ones for an unnatural death. If the 8th from Lagna or Atmakaraka, and the 3rd from the Navamsas of the Arudhas of the 1st and the 7th are afflicted by malefics, there is unnatural death. If the 3rd houses from Lagna and the 7th Arudhas or their Navamsas have malefic association, death comes from stones or falling from a high place. If the 8th from Lagna or Atmakaraka, and the 3rd from Navamsas of the Arudhas of the 1st and the 7th are occupied by malefics, one is hanged or guillotined. Saturn and Rahu in the 3rd from the Arudhas of the 1st and the 7th or from their Navamsas indicate death of a violent nature.

If the 3rd and 8th houses from Lagna or from Atmakaraka have the Vargas of Libra predominantly placed, one is beaten to death;

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if it is Leo, one dies of the bite of reptiles. If the 3rd and 8th houses from Lagna or from Atmakaraka are in the Navamsas of Taurus and Scorpio, death is from poisonous creatures. If the 8th is aspected by Leo and Scorpio, death comes from mice and similar creatures.

The signs from the place where the lord of Karakamsa is located also have significance. The reference is to the 8th from the sign occupied by the lord of Karakamsa. If it is in Aries or Pisces, one has a natural death; Taurus — beaten to death by sticks; Gemini — death by poison; Cancer — colera or acute fever; Leo — death at the hands of enemy; Libra — leprosy; Sagittarius — lethal weapons causing fatal wounds; and Capricorn — voilent death. If the 8th from the sign occupied by the lord of Karakamsa has the Sun, there is danger from weapons, fire and enemies; the Moon — death by drowning; Mars — boils, poisonous eruptions; Mercury — falling from a height and the like; Jupiter — killed by a near one because of differences of opinion; Venus — venereal diseases; Saturn — poison; Rahu-Ketu — poison, snake-bite, imprisonment, missiles; Saturn and Rahu — bandits and sticks; Jupiter and Rahu — *abhichara* (black magic).

The nature of death is also to be interpreted from the Navamsa Rasi of the 7th from Lagna or from Atmakaraka. For example if it has the Sun, choking of the excretory system is the result. If the 8th from the Navamsa of the 7th from Atmakaraka is Sagittarius, one is put to death by a weapon. If it is Aquarius, death is by lightning. If the 11th from Navamsa of the 7th from Atmakaraka is Aquarius and if Atmakaraka is in an odd sign, death is at the hands of the enemies. The Navamsa of the 7th from Atmakaraka having many *vargas* of Saturn, Mars and Rahu brings death from the enemies. The same result follows if some or all of these malefics are together with the lord of the 8th (counted from the Navamsa of the 7th from Atmakaraka). Note the lord of the 8th from the Navamsa of the 7th (counted from Atmakaraka). If the sign occupied by this 8th lord is associated with the Sun or the Moon or Mars, one is killed by a near relative. If Saturn is there, death is from fire or quarrel. Note the 8th lord of the Navamsa sign of Atmakaraka or the 8th lord of the Navamsa of the 7th from Atmakaraka; if he is in the Karakamsa, death is from fire, disputes and the like. In all these combinations, the signs should not be the debilitation signs of the planets.

The nature of death is to be judged from the 8th from Lagna, the 3rd from Atmakaraka, the Navamsa Rasi of the 6th and the 6th from Karakamsa. If Atmakaraka is in any of these places, death is from a fall. If any of these places is Capricorn, death is due to the ailments of the digestive system; if it is Aquarius, it is from enemies; if it is Virgo, death is due to possession or black magic.

Kaulaka system of division

Jaimini has given the term *Kaulaka* which means 1/6th part of a sign. Each part has 5°. These follow the regular order of the signs from Aries to Pisces. Each sign has 6 *Kaulakas* in it. The first *Kaulakas* of the 12 signs from Aries onwards are — Aries, Libra, Aries, Libra and so on. The odd signs start from Aries *Kaulaka* and end with Virgo, the even signs start from *Libra* and end with Pisces. Predictions regarding health are also made with reference to these *Kaulakas*. If the *Kaulaka* of Atmakaraka is afflicted by malefics, one will suffer from diseases. If the Atmakaraka is in the afflicted 1st *Kaulaka*, there is disease of the forehead, 2nd *Kaulaka* — disease of the hair; 3rd — complaints concerning blood; 4th — eye trouble; 5th — injuries from the beasts of prey; 6th — diseases of the tongue. It will be seen that the division is the same as the Shashtamsa (1/6 part) chart of Parasari system, which divisional chart has bearing on health and diseases.

General Hints Regarding Applications

The results given with reference to Arudha Lagna can be applicable with reference to Karakamsa also (1.3.17). Dr. Sastri opines to extend the interpretation principles of the planetary

(Continued on page 359)

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Ancient Classical Writers of Jyotisha

KALYANAVARMA

K. R. KRISHNAMURTHY

JUST as Varahamihira's name flashes in our mind when we think of *'Brihat Jataka'*, likewise, Kalyana Varma's name is mirrored by *Saravali.* Kalyana Varma the distinguished author of the valuable work *Saravali* was born in the saka year 500 (578 A.D.). From this we can infer that he was 9 years old, during Varahamihira's death. As Brahma Guptha's date is known as Saka year 520 (598 A.D.), Kalyana Varma was an infant contemporary of Varahamihira and a youthful contemporary of Brahma Guptha.

At the end of his *vasana bashya* on *Brahma Sputa Siddhantha* of Brahma Guptha, the great commentator *Chathurvedi Prthuthaka* Sivami says

Sri Chapa Vamsa Tilaka Sri Vyagramukha
Nripa Saka Nripaalath
Panchasath Samyukth Thyhi Varsha Sathyhi
Brahma Sputa Siddhanthaha Sat Jana Ganitha
Gnyana Gola Vith Vithpreeth Yayhi
Trimsath Varshena Kritho Gishnu Sutha
Brahma Gupthena

So, Brahma Guptha son of Gishnu wrote *Brahma Sputa Siddhantha* during King Vyagramukha's time, in 550 Saka year (628 A.D.) when he was 30 years old. It also becomes clear from this sloka that Kalyana Varma should have been a contemporary of this King Vyagramukha of Chupa dynasty.

Prof. Sudhakara Dwivedi says that from a manuscript copied by one Madhusudana, from an ancient copy of *Saravali*, in possession of Lalaji Sarma, that he was able to see at the end of it, reference made about Kalyana Varma. From this he has said that Kalyana Varma belonged to Rewa territory of Gujarat. From a reference by W. W. Hunter, King Karna son of Vyagradeva ascended the throne in Saka 537 (615 A.D.). This refers to Imperial Gazetteer of India on Rewa. Kalyana Varma was then 37 years old. It is presumed that this Karna Deva, refers to Kalyàna Varma, who wrote *Saravali.*

At the beginning of his work *Saravali,* Kalyana Varma admits that he is just reflecting the views of those ancient writers like Atri, Parasara, Garga, Bharadwaja, Vasishta, Yavana, Sakthi, Goodagni etc., and enlarged such of the subjects briefly treated in *Brihat Jataka,* and condensed such subjects well elaborated by ancients. *Saravali* consists of 54 chapters rendered in 2538 *slokas* (verses).

Balabadra Misra (1592 A.D.) author of *Haayana Ratnam,* an Astrological work, quotes extensively from *Saravali.* Similarly Bhatotapala while explaining certain passages of *Brihat Jataka* quotes *Saravali* in support of his explanation. It can be seen that Mallinatha while commenting on Maagha's *Kavya. Sisupalavadha,* explaining certain astrological references in it, quotes from *Saravali* and *Brihat Jataka.*

For decades from the 7th century both *Saravali* and *Brihat Jataka* were widely consulted by Astrologers and the enlightened public. Kalyana Varma's example should have been followed by king Bhoja of Dhara in writing his famous works like *Raja Marthanda* and *Raja Mriganka Karana,* dealing with Astrology and Astronomy.

In his chapter on *Maha Purusha Yogas* Kalyana Varma admits that he has followed King Devakirthi's views in this respect. In his chapter on non-human births also he mentions having taken up the teachings of Kanakacharya for elucidation. Thus, Kalyàna Varma's treatise *Saravali,* contains the chosen opinions of ancient

(Continued on page 382)

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INDIAN GEMMOLOGY — II*

V. A. K. AYER

Sapphire

MYTHOLOGY has it that the variety known as *Mahaneela* arose from the eyes of the demon Bala, and, from the poison in the neck of Shiva (Neelakantha). Of its sources *Ratna Sastra* says:

सिंहळस्याकरोद्भूता महानीलास्तु ते स्मृताः ।
क्षीरमध्ये क्षिपेन्नीलं क्षीरं चेन्नीलतां व्रजेत् ॥

The variety got from the mines of Sri Lanka is known as *Mahaneela. When thrown in milk, the entire milk will become blue, for the time being. That is its test.*

Sapphire is also to be found on the banks of Ravana Ganga in Padmakara and also Kuru.

There are four varieties of Sapphire; white belonging to the brahmin variety; reddish of the kshatriya variety; yellowish of the *vaisya* and the black one *sudra* kind.

There is another way of differentiation — *Jalaneela* and *Indraneela.* This appears useful in practical life. The former appears rather white at the bosom and blue at the periphery. In weight too it will be light. The other one will be comparatively heavy, black at the centre and blue in the periphery. The latter variety is the better of the two.

The excellences of sapphire are five-fold. They are

गुरुत्वं स्निग्धकान्तित्वं सुरंगः पार्श्वरञ्जनम् ।
तृणग्राहित्वं इत्येते गुणाः पञ्च स्मृताः ॥

Higher specific gravity; brilliance; depth of colour, lovely colour, sides effulgent and power to attract grass.

The general tests are: weight, brilliance, consistency, softness and rays emerging from the centre.

दोषैस्त्यक्तो गुणैयुक्तः इन्द्रनीलो महामणिः ।
यस्य देहं भवेत्तस्य वित्तमायुर्बलं यशः ॥

One who wears *Indraneela* which is free from flaws and contains all good qualities, will enjoy long life, wealth and fame.

The flaws of sapphire are seven fold. They are:

(1) अभ्रकं This flaw is caused by a layer of mica. This will destroy wealth and longevity. (2) सशर्करं Sand particles inside. This will cause poverty. (3) त्रास an appearance breaking up inside. This threatens poisonous bites. (4) भिन्न Actual breaking. This will destroy wife and children. (5) मृतिकागर्भं Mud inside. This will cause skin disease. (6) अश्मगर्भं stone inside. This will cause loss of peace.

The test for genuine *neela* is the milk test earlier mentioned and the rubbing and boiling test prescribed for the ruby which is common.

Emerald

Mythology has it that Vasuki, king of serpents, was once fleeing with the bile of the *asura* king Bala, when Garuda intercepted him and wrested the tasteful viand from him. In the melee drops of the *asura's* bile spilled on the earth which happened to be, among others, Islamic countries. Emerald mines sprouted from them. That is why a synonym for the Sanskrit *Marakata* is *Garutmata. Harin-mani* is another name. True to it, *marakata* is a charm against snake-bite and poison. In North India, this green coloured gem is known as *Panna* today in commercial circles, possibly because it is obtained from the Panna mines.

It is noteworthy that poet Kalidasa describes mother Goddess as माता मरकतश्यामा, of the complexion of Marakata and the Tamil Alwars describe Lord Vishnu's body as a *Marakata* hill. Esoterically, this gem is said to be happy mix of *satva, rajas* and *tamo-guṇas,* indicating gift of equipoise in temperament. Don't we equate green with youth and cheer?

* Part I of the article has appeared in the *A.M.*, January 1987.

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The Nighantu mentions six varieties of emerald:

(1) *gaadham* (2) *ullasitam*, (3) *pesalam*, (4) *pittakam*, 5) *mugdham* and (6) *prithakam*.

Seven kinds of excellences are mentioned for emerald.

They are:

हरिद्वर्णं गुरु स्निग्धं स्फुटरश्मिचयं शुभम् ।
मसृणं भासुरं तार्क्ष्यं गात्रं सप्तगुणं स्मृतम् ॥

(1) Green colour, (2) weight, (3) consistency, (4) brilliance, (5) smoothness, (6) brightness, (7) antidote for poison and (8) good formation.

Its flaws are seven-fold. They are (1) *Rooksha* when it lacks shine. It causes diseases. (2) *Vispota* when bubbles are seen inside. This will cause injury through weapons (3) *Sapashana* when bits of stone particles are imbedded. This will destroy relatives. (4) *Malina* when it is of dull colour. This will cause deafness. (5) *Sarkaram*, when sand particles are imbedded. This will destroy children (6) *Jarata* when worn out in appearance. This causes danger through fire. (7) *Kalmasha* when a yellow tinge is mixed. This will cause death.

Eight shades of colour have been differentiated in the emerald, (1) colour of a peacock feather, (2) colour of blue jay feather, (3) colour of *ahic-kacha* or poison stone, (4) colour of algae, (5) bosom of firefly (6) feather of young parrot, (7) fresh green-grass and (8) *Sireesha* flower.

Artificial emeralds are made thus: equal parts of powders of *manjishta* (India madd), *tilaka* (a salt) and neela (indigo) are mixed and heated in a crucible to the addition of hail.

Sphatika

The *sphatika* is defined thus:

आकाशतल संलक्ष्यः उपलः स्फटिकः स्मृतः ।
मृणाल शङ्ख धवलः किञ्चिद्
वर्णान्तरान्वितः ॥

Stone like the clear sky is called *sphatika*. It will be of the colour of lotus root, the chank with slight variations.

One that is milky at the middle and bluish all around is known as *Rudhiraksha*, one of the 22 gems mentioned earlier. A mature stone of this type will be fascinating to look at and will bestow on its owner, wealth and servants. Good quality *sphatikas* are to be found in the Himalayas, Sri Lanka, Vindhyas and on the banks of the river Tapi. The fabulous *Chandrakanta* and *Sooryakanta* belong to this genre. Lord Siva is worshipped in an oval-shaped *spahtika* as Linga and the Sun in a spheroidal *sphatika*. Beads of *sphatika* are used in rosaries.

The *doshas* of rubies apply in full to *sphatika* too.

Pushparaga

An ideal *Pushparaga* gem is defined as follows:

हेमच्छायं शिरोवृत्तं ज्योतिरङ्गार निर्मलम् ।
कान्त्या मनोहरं स्निग्धं पुष्पराग़ं प्रशस्यते ॥

A piece that is golden hued, round at the top, clear and bright like live ember, fascinating to look and smooth, is praiseworthy.

In plain language it is described thus:

ईषप्रीतं पविच्छायं स्वच्छं कल्पमनोहरम् ।

It should be slightly yellowish, bright-like diamond, clear and lovely to look at. Indeed it is known as the poor man's diamond. Like the emerald, *pushparaga* too belongs to the *sphatika* genre. They call it opal in English. According to *Agastya Ratna Sastra* पुष्परागः पुष्टिवर्धनः it bestows prosperity.

The excellences of *pushparaga* are eight-fold.

पुष्परागं गुरु स्निग्धं स्वच्छंस्थूल समं मृदु ।
कर्णिकारप्रसूनाभं मसृणं शुभमष्टधा ॥

Weight, shine, transparence, bulk, evenness, softness, of the hew of *karnikara* flower, consistency of colour — these are its excellences.

Its defects too are eight-fold. They are:

निष्प्रभं कर्कशं रुक्षं पीतघाम 'नतोन्नतम् ।
कपिलं कलिलं पाण्डु पुष्परागं परित्यजेत् ॥

You should reject the following types: lacking lustre; rough; odd shaped; too yellowish; uneven facets; brown; muddy coloured; and pale.

It is claimed that Brahma carried away *pushparaga* from the peaks of Pariyatra and the reaches of Mandara-mountain and built out of them the capital city of Indra and his *sabha*.

Vaidurya

The gem *Vaidurya*, known as *Lapis lazuli* is described thus:

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सिताभ्रधूमसङ्काशं ईषत्कृष्णसितं तु यत् ।
वैडूर्यं नाम तत्प्रोक्तं रत्नवर्णपरीक्षकैः ॥

According to gemmologists, *Vaidurya* is a kind of *sphatika* which is of the colour of white cloud mixed with a tinge of black smoke. A good *vaidurya* to prove auspicious should have these characteristics:

वैडूर्यं श्यामा शुभ्राभं समं स्वच्छं शुभावहम् ।
भ्रमच्छुभोत्तरीयेण गर्भितं शुभमीरितम् ॥

It should be a mixture of black and white; even; clear. It would appear as though a white upper cloth whirls round inside.

Its defects are listed as follows:

श्यामं तोय समच्छायं चिपिटं लघु कर्कशम् ।
श्यामं गर्भोत्तरीयं च वैडूर्यं नैव शस्यते ॥
वैडूर्यं बिन्दुसंयुक्तं न धार्यं शुभलिप्सिभिः ॥

One should not wear a *vaidurya* that has the following defects: (1) that looks like blackish water; (2) flat-nosed; light of weight or of low specific gravity; (3) rugged; (4) as though a black upper cloth whirls inside; (5) a *bindu* of the form of *jamun* fruit or the horn of a calf-ling.

Gomedha

Gomedha gem is described by king Soma as follows:

मधुबिन्दुसमं वापि गोमूत्रौघ समप्रभम् ।
गोमेदकं समारख्यातं रत्नं सोममहीभजा ॥

It will be of the colour of honeydrop, or the flowing urine of the cow.

Its excellences are described thus:

सुस्वच्छ गोजलच्छायं स्वच्छं स्निग्धं घनं गुरु ।
निर्दळं मसृणं दीप्तं शस्तं गोमेदमष्टधा ॥

Its eight-fold praiseworthy characteristics are (1) transparent like clear cow's urine, spotless, shining, weighty, deep, unbroken, smooth and flaming.

One should reject the gem with any of the following defects:

वच्छायं लघु रुक्षाभं चिपिटं पटलान्वितम् ।
निष्प्रभं पीतकाचाभं गोमेदं न शुभावहम् ॥

That which is colourless, light in weight, rough to look, flat like beaten rice, a white patch inside; lustreless; looking like yellow glass bead — does not prove good.

According to *Bharadvaja Smriti, gomedha, pushparaga, vaidurya* and emerald belong to the *sphatika* family.

Coral

In Sanskrit, the coral is known as *Pravala* or *Vidruma.* Mythology has fanciful stories about the coral. One says coral sprouted from the blood spilled in the ocean when Indra cut the wings of mountains. Another has it that it came from the chunks of flesh from demon Madhu and Kaitabha whom Lord Vishnu slew. Still another has this to say: it sprang from the shell of the egg from which Aruna came when Vinata broke it.

On its geographical source it is said:

सेतौ सागर मध्ये तु जायते वल्लरीयुता ।
विद्रुमारख्या सुप्रोक्ता दुर्लभा रत्नरूपिणी ॥

Coral grows in underwater plant at Setu (Rameswaram). Devas consider it as a gem *par excellence* and difficult to get.

Explaining how it gets the present form etc. the ancient texts say:

पाषाणत्वं भजत्येषा प्रयत्नात् क्वचिता सती ।
प्रवाळं नाम तद्रक्तं वर्णाढ्यं मन्दकान्तिकम् ॥

The flower of that sea-plant is boiled in a specific manner when it solidifies like a stone and becomes blood red in colour. When scratched against the touchstone its colour becomes a trifle dull.

The excellences of a good coral are:

पक्वबिम्बफलच्छायं वृत्तमायतपांसुलम् ।
शुद्धमव्रणक मस्थूलं प्रवाळं सप्ताधा मतम् ॥

It is of the hue of a ripe *bimba* fruit. It should be spherical or cylindrical; free from dirt, clean or neat; free from scratches, and not thin. These are the seven characteristics of a good piece of coral.

When one notices the following defects, it should be rejected.

पाण्डरं धूसरं रूक्षं सव्रणं कोटरान्वितम् ।
निर्भरि शुद्धवर्णं च प्रवाळं नेष्यतेऽवृधा ॥

Paleness, dust-like colour, roughness, scratches, holes bored into it by insects, light of weight, white colour. These eight defects are undesirable.

For married women, wearing of coral has been recommended. Says *Agastya Samhita:*

तस्माद् प्रवाळं निर्दोषं कामिन्यश्च विशेषतः ।
धारयेयुः सुखायुष्य सुपुत्रारोग्य सिद्धये ॥

Therefore, married women should wear flawless coral which will bestow on them happiness or joy, longevity, good children and excellent health.

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Gems in Astrology

I have already mentioned use of gems in medicine. in *Ayurveda, bhasmas* (ash) of coral, pearl etc., are commonly used for curing chronic diseases. We shall now see the astrological uses of gems.

Sukraneetisara sets out plane tary gems thus:

रविः प्रियं रक्तवर्णं माणिक्यं त्विन्द्रगोपकृत् ।
रक्त पीत सित श्याम च्छविर्मुक्ता प्रिया विधोः ॥
सपीतरक्तरुग् भौमप्रियं विद्रुममुत्तमम् ।
मयूरचाषप त्राभा पाचि बुधहिता हरित् ॥
स्वर्णच्छविः पुष्परागः पीतवर्णी गुरुप्रियः ।
अत्यन्त विशदं वज्रं तारकाभं कवेः प्रियम् ॥
हितः शनेरिन्द्रनीली ह्यसितो घनमेघरुक् ।
गोमेदः प्रियकृद्राहोः ईषत्पीतारूण प्रभः ॥
ओत्वक्ष्याभः चलत्तन्तु वैडूर्यः केतुप्रीतिकृत् ॥

A ruby that is red like the insect *Indragopa* is liked by the Sun. The moon loves pearl of the colours red, yellow, white or blue variety. Mars loves best coral of yellowish red colour. Mercury loves emerald of the colour of peacock feather or blue jay. *Pushparaga* of the colour of gold or yellow is beloved of Jupiter. Diamond that is absolutely clear and shines like the star in the sky pleases Venus. Saturn is pleased by sapphire of the colour of thick cloud. Rahu loves *Gomedha* that is slightly yellowish-red in colour. Ketu is pleased by *Vaidurya* of the colour of cat's eye and in which a colouration like whirling white thread is seen.

The *rishis* have also given us the mode of setting the nine *ratnas* in rings to be worn by us to please the planets.

मध्ये भानोः सुमाणिक्यं पूर्वे वज्रं च भार्गवे ।
चन्द्रे मुक्ताऽनलदिशि कुजे याम्ये प्रवाळकम् ॥
नैर्ऋत्ये राहोः गोमेदं नीलं तु पश्चिमे शनेः ।
वायव्ये गुरोः पुष्पाख्यं कैतौ वैशूर्यमुत्तरे ॥
ईशान्ये ते मरकतं एवं स्याद् ग्रहमुद्रिका ।

The *Navagraha* ring should be in this manner. Ruby for Sun at the centre; east of it diamond for Venus; pearl for the Moon south-east, coral for Mars in the south; *Gomedha* for Rahu in south-west; sapphire for Saturn in the west; *pushparaga* for Jupiter in north-west; *vaidurya* in the north for Ketu and emerald for Mercury in the north-east.

Whatever the design — rhomboid, square, circle or egg shape, the relative directions should be maintained.

(Concluded)

IMPORTANCE OF SUB-SUB-PERIOD – IV

(Continued from page 336)

Conclusions

(1) Those who seek magic formulae for prediction in astrology live in a world of self-deception.

(2) What Parasara has prescribed has to be followed intelligently.

(3) Every horoscope must be verified properly.

(4) Events-based verification is what suited me.

(5) In these three years of my writing. I have given enough evidence of how I have been using sub-sub-periods to time

(Continued on page 370)

Statement about the ownership and other particulars about the newspapers THE ASROLOGICAL MAGAZINE to be published in the issue of every year after the last date of February.

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(4) B. Niranjan Babu, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore-560 020

I, B. Niranjan Babu, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Bangalore
Dated: 28-2-1987

B. NIRANJAN BABU
Signature of Publisher.

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DR. B. V. RAMAN'S AMAZING ACHIEVEMENTS IN FORECASTING WORLD EVENTS — II*

K. N. RAO, I.A.A.S.

Table 1. Some Instances of DR. B. V. RAMAN'S Predictions (Cont'd)

1. These are all documented predictions answering the rigidest tests of historical scrutiny.
2. Linked to the Hindu theory of cycle of births, a horoscope is the sum-total of karmas of past, allotted for the present incarnation of the native. Astrology is of Indian origin, as it could not have originated in any culture which does not believe in re-birth. Its roots lie in the Vedas, world's oldest books.
3. How planets influence human affairs is discussed in DR. B. V. RAMAN'S Planetary Influences on Human Affairs. From his own writings some instances have been given here.

Refer to the issue of A.M.	Prediction	Fulfilment (Persons)	When Predicted	Basis of Prediction	Remarks
11. June 1978	2. Split-up of Janata Party	Split in July 1979	One year and two months before	On the basis of the Moon in a horoscope whose Lagna was doubtful	In 1971, Dr. Raman had made predictions on the basis of wrong horoscope of political parties when accused of wrong predictions he called it an error of judgement gracefully
12. Jan, 1954	1. War in 1962 only, not before with China	Wars *(Indian)* in 1962 India-China War broke out	More than eight years	An extra ordinary piece of research Hindu New Year	An absolutely dazzling chain of predictions followed which no states man of the world could visualise or foresee
13. August 1964	2. War with Pakistan (1965)	War broke out in September 1965	One year three months before	Oath taking ceremony time of Lal Bahadur Shastri's Cabinet	Gave hints of many *impending disasters*
14. May 1971	3. War with Pakistan (1971) "Celestial warnings"	December 3, 1971	Seven months before	Planetary transits	"
15. Jan 1966	1. Devaluation of Indian currency: "Drastic economic measures"	Mixed (Indian) Sometime in the middle of 1966 Indian rupee was devalued	Few months before	Hindu New Year	How planets affect economy
16. April 1969	2. Mr. Jyoti Basu's Cabinet of 1969: West Bengal. Fairly long term — not less than four years	Lasted for more than four years Mr. Siddartha Sankar Ray (Congress) formed Govt. after 1973	Five years before	Time of Oath of the Cabinet	Muhurta (election) is so important
17. Jan. 1958	3. Train Accident	Ambala Train Accident of 1-1-1958	Two months before	Saturn-Mars in Scorpio, the 3rd from Virgo, India's Lagna	How planets cause accidents is illustrated

* Part I has appeared in the January 1987 issue of A.M.

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Refer to the issue of A.M. 1		Prediction (Persons) 2	Fulfilment Predicted 3	When Prediction 4	Basis of 5	Remakrs 6
18. April 1973	4.	Railway strike after Mars moves into eclipse - point on 10-4-1974	A terrible strike during Mr. L. N. Misra's time took place in 1974 April May, June.	Thirteen months before	A great piece of research on eclipses	Mars causing a railway strike Eclipse
19. March 1966	5.	Exit of Mr. T. T. Krishnamachari from the Central Cabinet	T.T.K. had to leave at the end of the year	Few months before	Oath-taking ceremony	Importance of Muhurta
			Recent Events			
20. Dec. 1974	1.	Growth of totalitarianism in Indian Democracy	Emergency of 1975 June	Actually many years before. Here eight months before he predicted it	A great piece of research. Jupiter in Pisces and Saturn in Cancer in the past — battles of Panipat and 1857 Mutiny	An atrologer foresees forces that shape history
21. Oct. 1977	2.	President Sanjiva Reddy's ailment "Saturnine movement not easy to identify his ailment"	Dr. R. K. Caroli, then President's physician, detected a shadow on Mr. Reddy's lungs. Operation was in USA	Few months before	Oath Reddy's	Importance of Muhurta
22. July 1979	3.	Mr. Jaya Prakash Narayan is also exposed to effects of Eclipse	J. P. died on 6-10-1979	Six months before	Ecilpse	Improtance of Eclipse
23. A speech in *A.M.* 2-4-1981	4.	Mrs. Gandhi' should be careful about her safety	A plane (Makalu) in which she was to fly was sabotaged 27-4-1981	Few days before	Perhaps Mrs. Indira Gandhi's horoscope	
24. "	5.	Communal Riots in Bihar	In May 1981 communal riots took place in Bihar	"	National horoscope possibly	
25. Jan. 1982	6.	Partisan decisions by the Supreme Court	No comments	No comments	Hindu New Year	
26. Jan. 1983	7.	Supreme Court will reverse earlier dicision	Guess	"	Hindu New Year	
raman pub 11b/d45 j22						
27. Jan. 1982	8.	"A minority leader will pass away"	Sheikh Abdullah died some months after	Some months before		
28. Jan. 1982	9.	Punjab Problem	Remains unsolved	Brilliant prediction based on deep research. Two years before	Saturn represents west and Libra north. So trouble in Punjab, also Kashmir Hindu New Year	See how planets and Rasis represent directions
29. Jan. 1983	10.	Punjab Problem	"	"	"	"
30. Jan. 1982	11.	Islamic Funda mentalism in Kashmir	No comments	No comments	With some special research on Kashmir added New Year	"

(Continued on page 360)

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VIEW POINT

PROF P.S. SASTRI, M.A., PH.D., D.Litt.

MOON—VENUS RELATIONS

SOME scholars aver the opposition of the Moon Venus in a chart affects married life adversely. Others have criticised this view. We, for our part endorse, the first contention. Before we give our arguments in support of this conclusion, let us see what our great authorities have said on the Moon-Venus relationship. Here we may remember that as per Satyakirti's formula the Moon is the enemy of Venus while the latter is neutral to the Moon, and that Yavaneswara treats them as mutual enemies.

We start by summarising the views of Kalyanavarma. The conjunction of the Moon and Venus makes one delight in flowers and perfumes and white clothes, skilled in performing his duties and obligations, favoured by relatives, and an expert in selling and buying (5.15.11). The native has a sense of perfection, is refined, and loves luxury. Males having this conjunction have an excellent family life. In the case of women, the husband may be cruel and treacherous, or foolish and unsuccessful. The conjunction is better for men.

The conjunction of these two in Lagna brings the native into contact with loose women. In the 4th, there is happiness through women. In the 7th there are many love affairs (S. 31.38-40). The conjunction as such makes one sinful, says *Jataka Parijata* (JP 8.3).

In this article we have taken note of only those results that have a bearing on marital or sex life; and the others are ignored. The placement of the Moon and Venus and their ownerships greatly modify the effects. Moreover the aspects we accept are those falling on houses 7,5,9,4,8,3 and 10 from the Moon or Venus. The Bhavas (houses) accepted are those of the equal house system where the rising degree is the first point, not the midpoint.

A favourable aspect between the Moon and Venus is very good for family life specially in a male chart. The aspect on the 7th from the Moon on Venus is generally undesirable. It brings sorrow through the feelings and emotions. Only those who out of conviction because ascetics, can escape such a consequence of this aspect. Such persons will have no ties of any kind. In other cases we notice an incompatibility between the husband and the wife; or the influence of the wife or partner acts adversely. In some cases marriage is denied or thwarted by money or by love affairs. In a few cases, the partner is viewed as a deity and then disastrous results follow. The conjunction of these two does not appear to differ much from their opposition, though there are exceptions.

The first chart is that of a lady who eloped with a family friend and got separated from her husband after begetting two sons. Here the conjunction has also the Sun and Mercury and receives the aspects of Saturn (lord of 6 and 7) and Mars (lord of 4 and 9). Incidentally Mars and Jupiter (lord of 5 and 8) are together in Lagna. The two conjunctions influenced adversely. As we will note later the conjunction or the placement of the Moon in Pisces makes one *stri-jitah*. Since this is a woman's chart, she is conquered by the male. Note also Rahu in the 7th.

Before we proceed further it is safer to note what our authorities say about the placement of the Moon in various signs and about the aspects of Venus on this. In Aries the Moon makes one passionate and unstable, says Kalyanavarma (23.1) and Varaha supports this (B.J. 16.1). In Taurus the native is *pramada priyah* — loved by women (B.J. 16.2) and he is passionate. In Gemini one tends to be a homo-sexual— Kibair yatiratan (B J 16.3). In Cancer one is easily controlled by women; and in Leo one tends to hate women (16.4,5; S 23.30); and the aspect of Venus

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on the Moon in Leo makes one controlled by women (S23.35). In Libra the native is *stri-jitah* — conquered by women (B. J. 16.7). The Moon in Scorpio gives loose morals (B. J. 16.8 ; S 23.51); and the aspect of Venus on this Moon deprives the wealth because of woman (S23.56). In Capricorn one gets fond of elderly women — jaranganasu niratah (B.J. 16.10). In Aquarius one has easy morals (S 23.72), and the aspect of Venus on this Moon intensifies this (B.J. 17.3). In Pisces the native is *stri-jitah* — conquered by woman (B.J. 16.12). All these results are not to be taken as they are. They get modified by the ownership and placement of the Moon and Venus, and by the aspects operating on them.

The second chart shows the conjunction in the 11th aspected by retrograde Mars from the 5th. This lady's life is one of frustration because she is said to be possessed.Houses 3,5,9 and 11 are afflicted. The lord of the 7th is afflicted by Mars and Saturn. Mars–Jupiter complex is an added factor.

The third chart has the conjunction in the 7th along with Saturn and Mercury. The 7th lord Mars is in mutual aspect with debilitated Saturn. This conjunction did not give the native an excellent family life because of Saturn, Mars and Uranus. His wife was an epileptic whom he deserted.

In the fourth chart the Moon as the lord of the 7th is with Venus besides Mercury and Ketu. The 7th has debilitated Jupiter aspecting it and also the conjunction which again is aspected by Mars. Mars aspecting Jupiter is another abetting factor. She was married in the sub-period of Jupiter in Jupiter and was separated in the next sub-period. The 5th chart has this conjunction in the 2nd along with Mars. She was separated, not divorced, and she is hoping justifiably for a reunion.

Now consider the opposition aspect of these two bodies. The sixth chart shows an exact opposition of Moon with Venus. Besides this, Mars opposing Jupiter is aspecting Venus (lord of 2 and 7). The 7th has retrograde and debilitated Saturn aspecting the 4th house, its lord being the Moon. She has been having very unhappy relations with her husband.

The seventh chart is interesting. The 7th lord Venus is with Saturn opposing the Moon in the 6th. The 7th lord is in Saturn's house. She divorced her husband on the ground that he was impotent.

We give one or two examples to show that even a square between the Moon and Venus is not always beneficial. The eighth chart is that of a Brahmin girl (from an orthodox family) marrying a goldsmith. The 7th lord Venus is with Mercury, Jupiter, Ketu and Uranus opposed to Mars and Rahu. The 4th lord Moon is in the 10th. The 10th aspect of Venus is like that of Saturn, and the 4th aspect of the Moon is like that of Mars. The better is Mars–Jupiter opposition. Even the conjunction of Jupiter and Venus cannot be a happy one for marriage. Mars also aspects the Moon and the 4th house. The ninth chart has Mars conjunct Venus in the 4th from the debilitated Moon. Venus (lord of 2) has exchanged signs with the 6th lord Saturn who opposes Jupiter (lord of 7 in 8). She was married in June 1970 and was deserted one year later by her husband. Venus in the 4th from the Moon does not appear to be a blessing for a happy married life.

There are many such instances. The research-oriented astrologers have to examine Moon-Venus relationships and reformulate modified versions of earlier opinions. Of all the worst appears to be the opposition. Next comes the square followed by the conjunction.

CHARTS

1. 1933.3.27. Ascdt Leo with Mars (R) 9.33 and Jupiter (R) 23.9; Capri Sat 20.38; Aquar Rahu 12.56; Pisces Merc (R) 5.5, Venus 6.58, Sun 13.26 and Moon 29.
2. 1956.9.30. Ascdt Virgo 19 with Merc (R) 6.39 and Sun 13.37; Libra Nep 6.2; Scor Sat (R) 5.48 and Rahu 7.10; Capri Mars (R) 20.38; Cancer Moon 16, Uranus 12.52 and Venus 29.54; Leo Jup (R) 24.16.
3. 1939.5.17. Ascdt Libra with Rahu 14.40; Capri Mars 4.29; Pisces Jup 8.7; Aries Sat 2.24, Venus 3.17, Moon 11.3, Merc 11.36 and Uran 21; Taurus Sun 2.43; Leo Nep 25.
4. 1949.8.26. Ascdt Capri 29 with Jup (R) 0.3; Aries Rahu 3; Gemini Uranus 3 and Mars 29.12; Leo Sun 11 and Sat 15.33; Virgo-Merc 6, Venus 16, Moon 17 and Nep 20.
5. 1953.10.4. Ascdt Cancer 10.40; Leo Moon 1.37, Venus 18.34 and Mars 18.46; Virgo Sun 17.2 and Nep 29.53; Libra Sat 4.31 and Merc 5.32; Capri Rahu 7.30; Gemini Jup 3.2 and Uran 29.35.

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FUTURE OF INDIA

T. P. Rao

It is intellectual bravado to predict in the field of mundane astrology, particularly when one considers oneself an ameteur. Successful fulfilment of past prediction alone tempt one to write further. One must remain alert to probable failures also. Under such circumstances only one pressed by a divine temptation can dare to attempt further, leaving the results to the mercy and judgement of the Almighty.

In this context when I look back at my past writings of December 1984 immediately after the assassination of Mrs. Indira Gandhi, I am persuaded to attempt further. While analysing the sub-period of Saturn it was anticipated to be a period of hectic political movement, underground political negotiations and secret plannings. By all reckonings the Punjab accord between the Akali-dal morcha dictator and the Prime Minister falls in this category, as many political stalwarts were taken aback by the declaration of the Punjab-accord. It was further stated that "while political turbulence and sudden unforeseen developments are not ruled out in this period ..... it will bring halt to political violence in the country." The first part of the above prediction was substantiated from the subsequent reactions of various political leaders of Punjab, particulary from the Akali-dal itself, the assassination of Sant Harchandsingh Longowal and further terrorist attacks in Punjab where supporters of Khalisthan left no stone upturned to maintain their reign of terror on the common masses; the second part of the prediction can be substantiated from various editorials, utterances of political leaders and heads of law-and-order-maintaining machinery on the law and order status of Punjab where they agree unanimously that the reign of terror in Punjab is over although it does not imply that the problem of terrorism has been finally cremated. The sub-period of Saturn in the major period of Ketu operated between July 1985 and July 1986 and it may be interesting to note that the early open declarations of control over terrorism of Punjab appeared in July 1986 only.

Venus has special significance for you in the Indian Independence chart .... In Ketu Dasa, Venus Bhukti the Assam Agitation was led by regional youths and ultimately resulted in the Assam accord. Throughout Venus Dasa, Youth will play a significant role in national politics, subject to the effect of various sub-periods.

It only substantiates what had been said earlier that "it will bid good-bye to divisive forces and strengthen the hands of the forces of integrity". Much of the heat radiated at the time of the Punjab-accord and later on, in connexion with the transfer of Chandigarh to Punjab in exchange of 70,000 sq. miles of land of Punjab to Haryana, has been let off since.

It was further predicted that "Polarisation in the party holding the government is an important probability" while the results of the general elections of Parliament in 1984 were still due. Whatever happened on the issue of a letter written by the then working President of the ruling party Congress (I) and subsequent ouster

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of some senior party leaders justifies the above anticipation.

The historical dicision to bring the state of Jammu and Kashmir under the President's rule for the first time since Independence under Article 356 of the Constitution directly against the sentiments of the local Opposition and Kashmiri leadership, warning to Punjab government to use special powers provided by Upper-House (Rajya Sabha) by Central Government in the matters of national security, and the talks of possible military aid to Zimbabwe in the event of danger to its life-line transport route to Beira post of Mozambique before the beginning of VIII summit at Harare — the capital of Zimbabwe — indicate a major policy shift of the Central Government — firm steps with predetermined objectives. It was not merely a co-incidence that Mars was rising at New Delhi in Sagittarius on 1.9.1986 when the Indian prime-minister declared open the VIII summit of the Non-Aligned Nations by the stroke of a hammer — it was an index of determination backing it.

The republic fabric of the Indian Constitution will be sailing in rough seas ... due to the major period of afflicted Mars. However, this too is to be remembered that Mars is Yogakaraka for Pisces Ascendant in the Indian Republic Chart. India will be able to conduct her 9th general elections in the sub-period of Venus on schedule.

The USA President's veto against economic sanctions on South Africa's racist regime by the Government of USA has been nullified by the Americal Senate and has compelled the Government to act on the policy of economic sanctions. Canada has detained the wheat loading to South Africa against its earlier concurrence in August 1986 and has undertaken a review of its earlier decision under present circumstances. Similarly various other European countries are thinking on the lines of economic sanctions on South Africa's racist regime.

On the same lines as earlier we will attempt to analyse the future possibilities further. The running time is covered under the rule period of Mercury in the major period of Ketu between July 1986 and July 1987. Mercury is a planet generally malefic towards the Indian Independence chart. The sub-period of Mercury being the last sub-period of Ketu Dasa, this is also known as a *Chidra Dasa*. As both the planets, Ketu, the major period lord, and Mercury, the sub-period lord, are malefically disposed towards the Indian Independence chart, the *Dasa Chidra* sub-period of Mercury will give its last bite before Ketu major period winds up finally. We have already suffered loss of retired General Vaidya — the hero of world-famous tank battles of the 1965 Indo-Pak war in Khemkaran sector of Rajasthan — by way of assassination by terrorists on 10th August 1986, massacre of Indian passengers of Pan Am Boeing 747 at Karachi airport on 6.9.1986, attempt on the life of the Indian prime-minister on 2.10.1986, at Rajghat, New Delhi, and a similar attempt on the life of Mr. J. F. Ribero — the Director General of Punjab Police on 3.10.1986 in which both the targets escaped unhurt. Similar incidents will recur and hence the time demands extreme caution and utmost vigilance. Since earlier sub-periods of Mercury in major periods of Saturn and Mercury were respectively connected with Mujahidin aggression on Kashmir in 1948, operation Hyderabad of 18.9.1948 and indo-Pak war of 1965, defence alertness is a must to meet any eventuality on the international borders.

Indian Independence (Chart 1) was obtained on 14/15-8-1947 midnight at *and* 28°N 38′ 77°E 12′ with a balance of 15 years, 11 months, 1 day of Saturn Dasa.

Planetary Strengths: Sun 6.14; Moon 7.84; Mars 6.99; Mercury 6.80; Jupiter 5.47; Venus 7.87; and Saturn 5.97.

House Strengths: I 9.09; II 8.33; III 8.45; IV 9.60; V 6.23; VI 7.95; VII 8.26; VIII 5.57; IX 6.60; X 7.01; XI 7.92; and XII 8.02.

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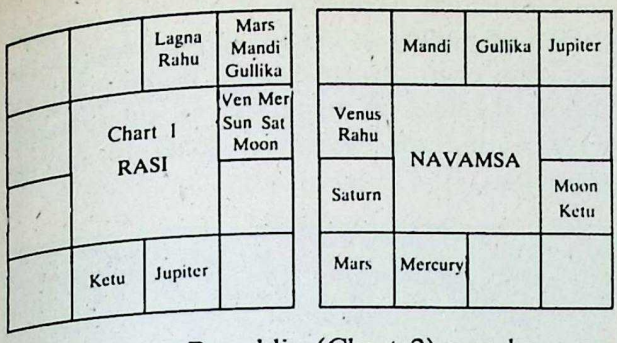
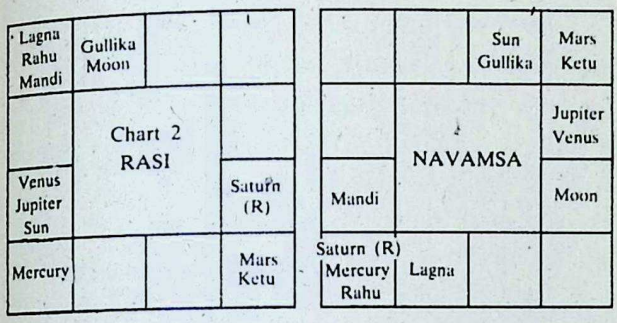


The Indian Republic (Chart 2) was born on 26-1-1950 at 10-18 a.m. (IST) at 28 N 38, 77 E 12 with a balance of 18 years, 11 months, 2 days of Venus Dasa.



Planetary Strengths: Sun 5.04; Moon 6.16; Mars 6.30; Mercury 9.13; Jupiter 6.61 Venus 7.36; Saturn 5.82.

House Strengths: I 7.38; II 7.49; III 8.06; IV 10.57; V 8.72; VI 6.94; VII 10.07; VIII 8.68; IX 6.87; X 6.92; XI 6.46; and XII 6.64.

From July 1987 onwards dawns the 20-year major period of natural benefic Venus who also happens to be the Ascendant and 6th lord for the Indian Independence chart. The major period of Venus is destined to give events of a mixed nature. Its conjunction with 2nd, 4th and 9th lords, Mercury, Sun and Saturn in 4th house of Bhava chart constitutes *Raja Yoga* while its disposition in relation to 5th lord constitutes *Sankha Yoga*. Owing to this *Raja Yoga*, it will bring general prosperity to the nation as a whole. But this major period will not be peaceful for the government in power because of its occupation of the 8th house in an insect sign Scorpio in the Dasamsa chart flanked by Saturn and the Sun and being aspected by Mars. However since Mars happens to be the sign-dispositor of Venus in Dasamsa chart and Sun happens to be *karaka* for Dasamsa Lagna, there is grace of Jupiterian aspect in Dasamsa chart on Venus and Venus by itself constitutes *Sankha Yoga*, the fatalities in the ocean of adversities will be minimum.

Venus has special significance for youth in the Indian Independence chart. In the first sub-period of Venus in the major period of Saturn, the general adult franchise rule was introduced for the first time in the first general elections of the Indian Republic. In the second sub-period of Venus in the major period of Mercury there was nation-wide students' unrest as a replica of global youth unrest. In the third sub-period of Venus in the major period of Ketu the Assam agitation was led by regional youths and ultimately resulted in the Assam accord. Therefore, throughout Venus Dasa, youth will play a significant role in national politics, subject to the effect of various sub-periods.

Continuing the line of approach discussed in September 1985 issue of THE ASTROLOGICAL MAGAZINE on page 732 on the 180-year planetary cycle, there may be yet another Punjab-accord overlapping the Punjab-accord of 1985 in the Bhukti of Venus in the Dasa of Venus as a cyclic reproduction of the treaty of Amritsar between Sir Charles Metcalf and Maharaja Ranjeet Singh in the year 1809 A.D. By this time the Punjab issue may clear up as a political problem of India and may only be remembered as a nightmare of the past. However it does not imply that the terrorist problem will disappear.

This period in the Indian Republic chart is coverd by the Bhukti of Saturn, Mercury, Ketu and part of Venus in the Dasa of Mars. The republic fabric of the Indian Constitution will be sailing in rough seas facing strong tarnishing winds internally due to major period of afflicted Mars. However this too is to be remembered that Mars is *yogakaraka* for Pisces Ascendant in the Indian Republic chart. India will be able to conduct her 9th general elections in the sub-period of Venus on schedule, thanks to the blessings of Venus.

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The next important sub-period in the Indian Independence chart is of Rahu in the major period of Venus, preceded by the beginning of major period of Rahu in the Indian Republic chart, its own sub-period operating between January 1992 and September 1994. Advancing on the lines of analysis presented in the article "Outlook for Indian Republic" on page 220 of February 1980 issue of THE ASTROLOGICAL MAGAZINE it may be safely said that there may be reversals in elected institutions.

Now we will analyse the sub-period of Rahu in the major period of Venus in the Indian Independent chart. The period operates between September 1994 and September 1997, for full three years. This will be a period of jubiliancy to defence forces leaving behind new milestones of self-confidence. As a corollary it also implies that this will be a period of crises for national security. Incidentally, the year 1995 is also linked with the planetary alignment of February 1982, being the 14th year after the alignment. This time-span of 14 years has a special significance in Indian history. When Sri Rama left for forest in the Ramayana era, there was a close conjunction of the majority of planets (*Ayodhya Kanda* 41, *Sarga* 12, *Sloka* 302). He killed Ravana in the 14th year after this planetary alignment and changed the course of human civilization. Similarly in the *Sabha Parva* of *Mahabharata* King Yudhishthira specifically asks sage Vyasa about the effects of then disturbing cosmic turbulences and sage Vyasa categorically replies that the result of these planetary abnormalities will be felt after 13 years in the shape of the destruction of the warrior class. The war of Mahabharata took place in the 14th year after this dialogue and the querent and his team emerged victorious after the destruction of the majority of the warrior class. This phenomenon repeated in the 20th century also. The eight-planet conjunction of February 1962 resulted in the national emergency of 1975, precisely in the 14th year. The nine-planet alignment of 1982 took place at the junction of the Roman months January and February. Accordingly the 14th year falls in 1995 A.D. It may not be surprising if this disturbance has something to do with reversals in the beginning of Rahu major Dasa in the Republic chart. It appears as if India will be deeply involved in some sort of international crisis during this period — only to emerge victorious.

The time span of 14 years has a special significance on Indian history. When Sri Rama left for forest-life in the Ramayana era, there was a close conjunction of the majority of planets .... He killed Ravana and changed the entire course of human civilization.... The nine-planet alignment of 1982 will have its 14th year in 1995 A.D. .... India will be deeply involved in some sort of international crisis during this period only to emerge victorious.

However the following sub-period of Jupiter in the major period of Venus may prove critical to India, due to the inherent nature of Jupiter sub-periods. This is specifically dangerous and may even prove fatal to leading political beacons and has something to do with turbulence connected with the neighbour-states such as Bangladesh/Pakistan etc. No one can remain unscathed in crises and India cannot be an exception to it. What matters is who survives the onslaughts and obviously it will be India. By one method of longevity computation, the period coincides with the life-term of present Pakistan.

The dawn of the major period of the Sun in July 2007 in the Indian Independence chart and the major period of Jupiter from January 2010 in the Indian Republic chart will see India off the rough seas, and their effects and gifts to Indian history will be considered at an appropriate time. These writings may be treated only as probabilities and guidelines and transit effects have been deliberately avoided. — 116.86.

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MAKING PEOPLE LIKE YOU

MAITREYI

DO you have problems making friends? Are you always nice and polite to others? Yet, do you feel left out in company? It yes, then you are working against the tide of your birth-sign. If you want to impress people, if you want to draw their attention and if you want to feel wanted, learn to reflect the plus points of your Lagna. Downplay the traits that your Lagna carries to shoo people away from you.

Aries

You are aggressive, loud-mouthed and over-bearing. So no wonder if people disperse away as soon as you turn up. Don't monopolize the conversation. Let others also air their views. Overlook their mistakes of social behaviour and avoid blunt fault finding. Dont' bludgeon people into accepting your view points. Try hard to be a good listener. Otherwise, people could think you are indifferent to what they are saying and feel hurt. You are excellent when it comes to ideas. You have plenty of them. Get the others talking first and then join in with your ideas. People will throng to you at any gathering.

Taurus

You like socializing but are not good at it. You have a tendency to ignore people right in front of you without meaning to do so. Pay extra attention to notice and say 'hello' to everyone in the circle. Rahu and Mars ruling a dominant part of your second house can make you rude, sarcastic and vitriolic. You can choose between talking to hurt under this Mars-Rahu influence or you can harness Jupiter's influence to be warm and affectionate in the choice of your words. You can also exude a feeling of security, if you, try, so that people feel comfortable confiding in you. You are also basically honest, you say what you see in plain terms. This can discourage people but not if you couch the truth in tactful language.

Gemini

You are typically mercurial when you converse. You start with one topic and just when you are catching the attention of the others, you change the subject so suddenly, your listeners are left frustrated and disappointed Strive to complete one subject before you embark on another. You also don't care much for common courtesies and touchy people could take offense at your brusque coming and going at parties. You tend to exaggerate too much so that although you begin with a large circle of listeners, you may suddenly find them leaving one by one, disillusioned with the lack of substance in what you say. To retain people around you read books and newspapers and gather authentic, reliable information.

Cancer

Home is your forte and you love talking about your husband or wife, babies, nappies, furnishings, bargain-sales and generally about intimate details which you should not reveal really! Naturally, after a certain stage, people tend to move away from you. Everyone has his own domestic problems and who would want company that bores them with talk about the kind of thing they are trying to escape from? You also tend to be distracted by children. So, even if you are discussing something serious, your sudden departure to trivia relating to kids, can be discouraging and humiliating to your conversation-partners. Avoid this kind of diversion if you do not want to lose listeners. You also have very rigid attitudes regarding personal relationships and so you do not relax much. Learn to laugh when in company. Not only

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will it help your blood pressure but also draw more people to you.

Leo

You are always watching out to see if you do not get the respect you deserve. Born under a royal sign, you expect far too much from others. Your ego stands sky-high and your main interest, is not so much the subject of conversation, as to see people give you due attention and keeping nodding servilely to whatever you say. Naturally, you find people are not exactly thrilled to have you in their midst. You are also always defensive and this can exasperate others. You are afraid of rebuffs, so are hesitant to express your views. Everyone is entitled to his opinions. So are you! Therefore speak out boldly whatever you have to say. Learn to digest others' opinions too without retreating into your private royal shell.

Virgo

You are an adept at talking about others. Gossip is your strength and weakness. While some people may like to hear you talk about those they do not like, most people are afraid you may talk about them too when they are not around. This fear keeps more people away from you than you like. You are therefore also a bad listener. People must listen to your talking and not the other way round. So next time, talk about things, events and happenings, not people. Use your eye for detail to pass on information to others. Cut down on social criticism. Since you are meticulous about details, pen friends suit you better. Therefore, try writing as a better means of communication and gaining more friends.

Libra

You put on airs and are condescending in attitude. You never say hello first. You always wait for the others to do it. People can easily mistake this kind of thing for arrogant indifference. So next time, there's company go out of your way to make others feel at home and comfortable. Your words are not chosen with care. You tend to be blunt but intelligent also. So cut down on the first and cultivate the second in more friendly language.

You can also be moody. People you were interested in yesterday may bore you today. This happens to many people but the trouble starts only if you show it. Make a point of being uniformly affectionate in what you say or your could be left standing all alone in a corner.

Scorpio

You are one-track minded. You carry a mine of information on just one subject. In every other field you are dumb. Naturally you can't expect people to remain around you for long if you go on haranguing on your pet subject. So cultivate versatile interests. You have a marvellous memory. Use it to stock information on a variety of subjects and watch your friendships multiply.

You also suffer from a tendency to withdraw into your shell. You would never like people to get too close to you. This feeling could show up in your abrupt departure from the scene or a sudden snubbing just when everyone is getting to feel great in terms of conversation. This could happen because you imagine the person coming too close to you would interfere with your own independence in some way or the other. Shake off this fear and carry on with confidence. You can certainly be your own master.

Sagittarius

You are warm, friendly, frank and people take to you instantly. You have a bearing that is informal, yet dignified at the same time. Your tone is not patronising. You are generally likeable.

But sometimes and that is rarely so, you get easily upset by the views of others. This is really childish for everyone is entitled to his opinion and once you learn to tolerate what others say, your popularity will shoot up. Your intelligence attracts many admirers to you. You can also be very persuasive and get people to do what you want.

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Capricorn

You put on airs. You think you occupy a special position in this world which others don't recognize. You have a feeling of a know-all and this can scare away people from you far too easily. You are very touchy and and to avoid an imaginary rebuff, you snub people. That is why you are left alone in a corner in meets, parties. Another reason that makes you stary aloof is you are always sermonizing, proselytizing and showing people they are wrong, you are right; you are holy, they are sinners. You also have a tendency to cultivate snobs. Now you should be knowing why people shy away from you. You are the exact antithesis of the Sagittarian.

Try getting more interested in others, try not to preach all the times and people will swarm around you. You can also surround yourself with people by praising whatever plus points they may have instead of giving them an inferiority complex.

Aquarius

You don't have many friends because you like your own company best. Basically you are a loner. You always downplay your achievements and you can be the most loyal of friends. Wanting to make people come to you is nowhere near anywhere of your ambitions. So there is no point really in trying to change the colour of your spots. But you cannot always avoid company. So, here is a tip for you. Be a good listener which you can easily be with your remarkable qualities of patience and inner equipoise.

Pisces

You are very secretive. People never know where you come from, where you go, what you do. You also like to exude an air of mystery around you. These traits can frighten people away. Be more articulate about your plans, intentions. Stop acting eerie and mysterious. Remember you are like everyone else.

You enjoy the good things of life but hate to share them even with friends who have really helped you in the past. Learn to be more grateful and show it in word and deed. You have a flair for exciting, endless conversation and this can keep many glued to their seats whenever you are. If you add a little sharing to this trait, your popularity can reach the skies.

MEDICAL ASTROLOGY ACCORDING TO JAIMINI SYSTEM

(Continued from page 343)

positions given with reference to Arudha Lagna, Karakamsa and Upapada to Janmalagna also assuming the aspects as per Jaimini. All the results given with reference to the 2nd house from Upapada are to be predicted by the 7th from Upapada, the Darakarakamsa and by the lords of those houses *vide* (1.4.23). Dr. RAMAN *vide* article 133 of his book considers the combinations with reference to Upapada itself and in addition also considers the same with reference to the 2nd and 7th houses and their lords from Upapada as well as Darakaraka. These points should be kept in view in applying the principles detailed above.

Reference to Sutras has been given for those from Adhyayas 1 and 2. Where the reference has not been given the same must be from Adhyayas 3 and 4. However, as I could not get the translation of these chapters made by Mr. S. K. Kar, I have not been able to quote the exact aphorism references but the details have been given as they are available in the references below.

References

1. *Jaimini Sutras* — Translation of first two Adhyayas by Mr. V. G. Navathe in *Jataka Shiromani* Vol. I (In Marathi).

2. *Jaimini Sutras* — Translation of first two Adhyayas by Prof. B. Suryanarain Rao.

3. *Studies in Jaimini Astrology* by DR. B. V. RAMAN.

4. *Lessons in Jaimini Astrology* — 18 lessons by Dr. P. S. Shastri — *A.M.* 1.82 to *A.M.* 12.83. — 97.85.

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1	2	3	4	5	6
31. Jan. 1982	12. Restrictions on Press	Dr. Jagannath Misra passed the Bihar Press Bill which created a national controversy	Many months before	Hindu New Year 3rd house	Well-known area of mundane astrology
32. Jan 1982	13. Re-shuffle of the Central Cabinet	Mr. Kedar Pandey, Mr. Sitaram Kesri and Mr. V. C. Shukia were dropped. A sensation was created	Many months before	Hindu New Year	Research
33. Jan. 1983	14. Increase in Postal Rates	In the Budget of March 1983 Increased	"	"	Fantastic Research
34. Jan. 1983	15. Bank Scandals will be detected	Syndicate Bank, Indian Overseas Bank, New Bank of India, Punjab and Sind Bank are in news and under CBI investigation	"	"	"
35. Jan. 1983	16. Business Scandal will be detected	Inquiry. Beef Tallow Scandal of Jains has tormented Hindus. Swaraj Paul's case is still very hot	"	Hindu New Year	Fantastic Research
36. Jan. 1983	17. There will be devastating fires in Delhi. Bombay around June eclipse	Gopala Towers and Indane Gas fires in Delhi in May. June shook Delhi. On June 6, fire broke out in 26 places in India	A great research on Eclipse, Zodiacal allocation of regions in India	"	This prediction is far greater than Lily's about London fire
37. Jan. 1983	18. At least one more South Indian State will opt for non-Congress rule	Mr. N. T. Rama Rao in Andhra and Mr. R. K. Hegde in Karnataka have formed non Congress Govts. after Jan. 1983 elections	Zodiacal allocation for Revati (Pisces Rasi). Two months before	Special researches of Dr. Raman Hindu New Year	No other astrologer has done so many new researches
38. Jan. 1983	19. Performance of Congress may not be that bad	Won elections in Delhi in many municipal elections in MP and Assam State elections	At least three months to five months before	Hindu New Year	News papers totally failed to assess this
			Pakistan		
39. Dec. 1947	1. Re-union with India a certainty	Watch it	*Birth horoscope of Pakistan 13/14 August 1947 midnight Karachi and 14/15 for India	Birth horoscope	This method yields best results
40. June. 1949	2. Democracy will be farce, totalitarian tendencies visible in the horoscope	Judge yourself	Thirty four years ago	"	Afflicted Moon
41. Jan. 1953	3. Significant change–loss or resignation	Kwaja Nizamuddin was dismissed in July 1953	Nine months before	Hindu New Year	Fantastic Research
42. Jan. 1955	4. Mr. Mohd. Ali will be thrown out	Was thrown out in Aug. 1955	Ten months before	Hindu New Year	"

(Continued on page 372)

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LETTERS TO THE EDITOR

1987 ANNUAL NUMBER

Sir, — The Annual Number 1987 is an important landmark in the history of Indian astrology. There is very rich fare. The articles of Messrs K. N. Rao, H. R. Shankar, W. J. Tucker, Bepin Behri, V. M. Natu and C. S. Kothare deserve special mention. The view advanced by Mr. R. S. L. Srivastava was elaborately explained by Mr. B. H. Sathyanarayana Rao long ago in his book *Nadi Rectification*. You deserve all honour for providing such rich fare.

Nagpur *Dr. P. S. Sastri*

II

Sir, — The editorial of the 1987 Annual Number is superb. Your prediction on the postal rates has turned out correct.

In the same issue the opinions expressed in the column "News and Views" on Sanskrit and Astrology are highly commendable.

Talkad *R. Venkatesh*

III

Sir, — As usual, this year too, you have maintained, the traditional values annexed with the Annuals. All the articles including your editorial are fascinating.

My heartiest congratualtion to you and your organisation for bringing out the superb Annual Number for 1987.

May God bless you with a long, prosperous and healthy life.

Nadiad IV *R. A. Parmar*

Sir, — Hearty congratulations on persual of your neatly-brought out Annual Number of THE ASTROLOGICAL MAGAZINE. I was enthralled by the variegated and interesting fare provided by you in just 172 glorious pages. May God grant you long life and fine health!

Madras *S. Krishnamoorty*

V

Sir, — Congratualtions to Mr. K. N. Rao, for highlighting "Dr. B. V. Raman's Amazing Achievements in Forecasting World Events" in *A. M.* January 1987.

Successful predictions should be *frequently* published to science the criticism of the so-called rationalists and to confirm the faith in Astrology in common people. My request to Mr. Rao is to highlight such predictions of *all the astrologers*.

Common people get benefit out of the three branches of Astrology, *viz.*, Horary, Remedial Measures and Muhurtha. Many people do not possess horoscopes and for various reasons the horoscopes are not always correct. In such circumstances Horary is very important. For all difficulties and ailments remedial measures should be suggested in precise terms. Further, auspicious times should be suggested clearly. If people at large get benefit from Astrology then there will be faith in it. It is the duty of the Astrologers to rationalize these branches of Astrology.

Bhubaneswar *Dandapani Panda*

Rajiv Gandhi's Birth Date

Sir. — In some parts of India, the lunar month begins from *Shukla-1* and in some other parts, it begins from *Krishna-1*. *Hence, there is a difference of one month in Krishna Paksha. In Shukla Paksha,* the lunar month is the same throughout India. Thus, *Bhadrapada Shukla 2 Samvat* 2001 tallies with 20th August 1944. Hence. Rajiv Gandhi's birth-date is 20th August 1944.

Disa (Banaskantha)
L. T. Chhunchha.

Mars Dosha

Sir, — In the Annual Number of A.M. (Jan 1987) Mr. R. G. Krishnan in his paper on Mars Dosha (p. 104-106) has overlooked some facts. The *dosha* caused by Mars can also be caused by Ketu. In the first case Mars at 317.2 is in the 12th to the Moon at 333.12. Mr. Krishnan says that her chart has no *dosha!* In the second case the woman's Lagna is Virgo 28.25 and her Mars is in the 4th at 8.16. In the third case Mars in

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Leo at 2.37 is opposed to the Moon in Aquarius at 4.43. In the fourth case the woman has Virgo Lagna (24.54) and Mars is in the 12th in Leo. 15.41 and Moon is with Mars. In the 5th the woman's Lagna is Taurus 3.29 and Mars is in the 8th Sagittarius 28.48. In the 6th the woman's Venus is in Cancer, Mars is in Leo, and the Moon in Aquarius. Is there no strong *dosha*? In all these cases Mr. Krishnan denies the presence of Mars *dosha*. Even in the fifth case of the male, Mars at 236.50 is in the 7th from the Moon (50.9), in the 4th from Lagna, and is with Venus. Here Jupiter intensifies it by aspecting Mars, and this neutralises the *dosha* in the wife's chart. Mr. Krishnan ought to have chosen proper examples. The so called exceptions echoed by him have not worked in our experience.

Mr. V. A. K. Ayer has translated *gomed* as cat's eye and *Vaidurya* as lapis lazuli (P. 55). The reverse is true. The cat's eye is *vaidurya*.

Nagpur *Dr.P.S. Sastri.*

Ekalavya Replies

Sir, — There were a couple of letters *(A.M.)* Jan. 1987) where my name was mentioned and to which I would like to reply.

The first relates to Mars *dosha* penned by Dr. P. S. Sastri which like the fabled testimony of the farmer in the stolen horse case was ambivalent.

While he blasts on the one hand the classical dictum that Mars *dosha* is cancelled by Jupiter's aspect, he concedes in the same breath thus "At best it can only be neutralised" That is exactly what the *rishis* say! Doesn't he realise that cancellation and neutralisation are synoymous in this context? In this discussion, natural relationship between the two planets was never in question; the point at dispute was whether the *arsha* dictum was valid or not. What about the other aspects of Jupiter like 1st (conj), 5th and 9th?

Doesn't the Dr. realise that the so-called "opposition" aspect is *sui generis* innocuous in the Indian system? Why should the alien concept of malefaction be invoked while discussing it by the Indian rules?

Re: Mr. Ramaswamy Aiyengar's letter on the matrimonial life of a tragic couple, the latest information is that the girl's ma lady has worsened and she is in her parent's house, under heavy sedation. Medical opinion has confirmed the disability as incurable. Consequently the boy has taken out divorce proceedings on medical grounds.

I have not blacked out Jupiter. Please read line 3 from below where he is incriminated.

"WOODEN HEADED"

Sir, — A letter I would have normally ignored would deserve proper treatment, if only, to point out the unethical snipes of Ramachandra Harichandan a man in his seventies *(A.M.)*January 1987 (p. 116), supposedly an editor of an astrological journal in Oriya.

In writing about an artistic family which produced "Basanto Raas" in another astrological journal I discussed among others the horoscope of a lady (more than 33 years younger to Mr. Harichandan) referring to some artistic combinations in her horoscope without referring to a negative feature which is what I generally do not do as I consider it unethical. Mr. Harichandan was quick to point it out as an astrological fault and passed judgement on my ability. This is the first unethical snipe because I do not share his local or personal jealousy against someone. I was an admiring outsider and not a local man involved in local jealousy.

Then I justified the title "Basanto Raas" - the theme having been taken from the *Bhagavata* and timing having been taken from the *Brahma Vivarta Purana* where there is a clear mention of *Raas* as having been performed on *Chaitra Sukla Trayodasi*. And I explained the astrological significance of it as expounded by a respectable *Bhagavata* preacher of Vrindavan who knows both astrology and the *Bhagavata*. Mr. Harichandan persisted with his "wooden" approach that since in the *Bhagavata* reference is to *Sharad* (autumn) and not *Basant* (spring) I was wrong. He could have read the *Brahma Vaivarta Purana* instead of persisting with his "wooden" argument.

The worst unethical point is to raise in THE ASTROLOGICAL MAGAZINE a controverse arising out of an article elsewhere. After cleverly referring to a letter in the A.M. in the first paragraph he smuggles into the second paragraph his

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persistently "wooden" argument about an article not written by me in *A.M.*

Leaving aside writers like Messrs. P.S. Sastri, Iranganti Rangacharya, V.A.K. Iyer and a host of other writers Dr. RAMAN has attracted, most of the Sanskrit knowing astrologers have not shown commendable ability to test practically their own interpretation of astrological aphorisms particularly from the *Brihat Parasara Hora-sastra, Manasagari* and *Jaimini Sutras*. Some of the translations of astrological literature from Sanskrit have done more damage to astrology than the rationalists could ever do. If I have called them "wooden headed" I have used only a mild expression.

New Delhi *K. N. Rao*

(The correspondence on this subject is closed. — Ed. A.M.)

BIRTH TIME RECTIFICATION

Sir, — I find some errors in the above article (Annual Number 1987, p.49). It has been stated that the 47th division for a Sunday birth falls in *Akasa tatwa*, whereas it should actually be in *Jala tatwa*. Similarly the 48th division commences with *Prithvi tatwa* and not *Vayu tatwa* as stated in the article. Also while discussing a horoscope, it has been stated that a correction of nearly 6 minutes was required which called for corresponding correction in Moon's longitude which in turn required shifting of Vimshottari Dasa periods by nearly 4 months. I am at a loss to know as to how a correction of 6 minutes which may change the Moon's longitude by 3 to 4 minutes has caused a shifting of Vimshottari Dasa period by 4 months. In the case under discussion, the required shifting of Vimshottari Dasa periods will not be more than 15 to 20 days.

Hanamkonda *Dr. T. Rajkumar Singh*

APPRECIATION

Sir, — Your predictions for the year 1986 have all been fulfilled. Regarding artistes your prediction is simply marvellous. We lost great artistes like Rukmini Devi Arundale, Smita Patil and Sanjeev Kumar in the year Akshaya.

Once again I pray God Almighty to give you a long span of life to serve this holy country with this holy science.

Hyderabad *M. Rajasekhar*

PROMPT SERVICE

Sir, — This is to acknowledge receipt of the October 1986 issue (duplicate). I must thank you for your kind gesture in promptly responding to my request of 1.10.86.

I am sure, the *A.M.* staff will keep up the reputation of being one of the best when it comes to rendering service to the customer. This I think is an unparalleled feat, at least in India!

Bombay *Kamlesh S. Sharma*

THE ZODIAC AND BIORHYTHM

Sir, — With reference to the above article of Dr. Aman (October 1986), the learned author is not clear on the bio-energy changes with the change of Lagna Rasi varying with the month but says the change is at the end of every two hours. The frequency does not remain at a peak from 8 a.m. to 9 a.m. and 2 p.m. to 4 p.m. but one hour at noon time and then at midnight. As for the medical treatment described, the impact of the planets and their actual positions have not been given.

I must point out that 'Rashmi' was known long before and thus is a synonym for Biorhythm. The photoplasm in an organism is rooted in Biorhythm. In fact, Biorhythm is not the right word and it is better to call it Rhythm which is of various types depending on environment, diet, work etc., encluding thoughts. I still appreciate Dr. Aman for his zeal and interest in Astrology.

Santaldi, (W.B) *Shyamkishore Dariapuri*

THE REPUBLIC HOROSCOPE

Sir, — The Indian Republic chart is passing through sub-periods of Jupiter in the major period of Mars between July 1986 and June 1987. There has been a solar eclipse at Pisces 26°53' on 9th April 1986 almost square Mars. Pisces happens to be the radical ascendant of the Indian Republic chart. The national scene has been quite turbulent since April 1986. This eclipse point is being transited by Mars around the second week of February 1987. Also there is a conjunction of Mars and Rahu in Pisces around the last week of January 1987, falling close

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to the eclipse-point of April 1986. Do all these indicate escalation of terrorist activities? Whatever may be the outcome, it will not be able to cut much ice as designed by violence strategists as the sub-period of Jupiter in the Indian Republic chart has always been "generally peaceful"

Korba *T.P. Rao.*

SIGNIFICANCE OF PLUTO

Sir, — In his article 'Planets and Chernobyl Disaster' (*A.M.* October, 1986) the author says that the sign Scorpio has beer allotted to the planet Pluto. Readers who are not conversant with western astrology will be benefited if the principle on which signs are allotted to Uranus, Neptune and Pluto is explained through these columns. The principle could be different from the one adopted by the ancient savants of astrology in assigning rulership of signs to the luminaries and the other five planets, explained so well by Mr. H.R. Shankar (*A.M.* April 1985).

Since their discovery only Uranus has made more than one revolution of its orbit (2 ½ times). Neptune has covered about 10 signs and Pluto less than a quarter of its orbit. It appears, that the astrological significance of these planets has been arrived at, mainly, by retrospective studies of past world events against the calculated position of the planets prior to their discovery.

Some astrologers appear to give too much importance to Pluto regarding world events. However, when some features of the planet (given below) are examined it would be difficult to understand the rationale of including Pluto, along with other planets, in astrological studies. After the discovery of a small Moon of Pluto in 1978, its mass was determined, which is only 0.002 of the Earth. Its mean distance from the Sun is 5900 million kilometres and it has a very eccentric orbit as it moves to its perihelion (it is nearer to the Sun than Neptune from January 1979, and will continue to be nearer till March 1999). *The Encyclopaedia of Astronomy* says "Despite the fact that Pluto was discovered close to the predicted position calculated from the assumption that an unknown planet was perturbing Uranus, these calculations now seem to have been erroneous and Pluto apparently has little effect on Uranus and Neptune ... This small wanderer seems to have nothing in common from the rest of the planets".

Pune *T.R. Natarajan*

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of** THE ASTROLOGICAL MAGAZINE *— Ed., A.M.]*

Q 1. Rasi: *Capricorn — Ascendant 21-20; Pisces — Ketu 14-21; Cancer — Sun 0-1 and Mercury 24-31; Leo — Mars 4.20 and Venus 12-49; Virgo — Rahu 14-21; Libra — Jupiter (R) 28-51; Scorpio — Moon 11-27; and Sagittarius — Saturn — 9.2*

Navamsa: *Cancer — Ascendant, Sun and Venus; Libra-Moon; Scorpio — Ketu; Aquarius — Mercury; Taurus — Mars and Rahu; and Gemini — Jupiter and Saturn. Balance of Saturn Dasa at birth: 7 yrs, 5 mths, 2 days. (a) Will Sun and Mercury deny marriage to the lady as she has the Sun placed in the 7th house and Karaka Venus placed in the 8th? (b) If the marriage is assured, when will it take place?*

Subs No. 11215

Ans: (a) According to *Vriddha Yavana* this combination in the 7th causes unsatisfactory marriage. There will be denial of pleasure and intimacy between the couple. Propitiation of Lakshmi will ameliorate the defect. (b) In the absence of date of birth, this part of the question cannot be answered.

Q 2. Rasi: *Sun — 159-57; Moon — 36-51; Mars (R) — 322-55; Mercury (R) — 163-28; Jupiter — 144-38; Venus — 115-38; Saturn — 216-50; Ketu — 40-06; Mandi — 29-05; and Lagna — 125-15.*

The native is an M.A in economics. He first got his temporary appointment in L.I.C. in 1981. Left L.I.C and joined a private Bank in clerical cadre in August 1981. The same bank was merged with a nationalised bank in August 1985. Despite various attempts, he has not been able to get a job in officer's cadre. Does the exchange of lords of 10th and 12th in the Rasi Chart or Rahu Dasa deny the native a job in officer's cadre?

Bubul K. Mahanta, Guwahati.

Ans: This exchange causes Dainya Yoga and the involvement of 10th house affects profession adversely. There is a red signal in the Jupiter-Mars axis along 1st and 7th house which is apt to disturb mental peace. Proper precautions should be taken. 1987 will bring some relief in the situation.

Q 3. Rasi: *Gemini — Ascendant; Virgo — Jupiter; Libra — Rahu; Scorpio — Moon and Saturn; Aries — Sun, Venus, Ketu and Mercury; and Taurus — Mars. Balance of Mercury Dasa at birth: 11 yrs, 2 months, 12 days. The native went abroad for higher studies in 1987, has a good job there. He is married to an Indian girl. Is he likely to return to India for ultimate settlement? If so, when?*

Sub. No. 12283

Ans: The 10th lord in the 4th — standing for native country — suggests return home for good. Answer to the last part is not possible in the absence of date of birth.

Q 4. Rasi: *Taurus — Ascendant and Mandi; Virgo — Mars, Jupiter and Ketu; Libra — Sun and Mercury; Scorpio — Venus; and Pisces — Saturn and Rahu. Navamsa:-* Aquarius — Ascendant, Mars, Jupiter, Venus and Mandi; Pisces — Saturn; Aries — Sun; Taurus — Ketu; and Scorpio — Moon, Rahu and Mercury. Balance of Venus Dasa at birth: 2 years 1 month 6 days.

(a) What is the significance of the lords of the 2nd, the 4th and the 5th posited in the 6th house aspected by the 3rd lord Moon (full). Lord of the 9th and 10th Saturn is placed in the 11th (Vargotama) along with Rahu aspected by its dispositor Jupiter, 7th lord Mars and Ketu from the 5th (b) From Lagna the 7th lord is in the 5th and the 7th lord from the Moon is in the 8th. Under such circumstances can the native expect problems in her marriage, finance and education? What sort of carreer will suit the native?

Sub. No. 9109

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Ans: (a) The native's/spouse's education, profession and income will be related to the 6th house indications. It will involve travelling. May be it is para-medical and sale oriented in similar jobs. It is service nevertheless. (b) This position is not quite helpful for children. It has however no adverse effect on education and finance. Worship of Lakshmi will ease tension.

Q 5. Rasi: *Capricorn — Ascendant, Saturn, Sun, Mercury and Ketu; Aquarius — Jupiter; Taurus — Mandi; Cancer — Rahu and Mars; Leo — Moon; and Sagittarius — Venus.* Navamsa: *Gemini — Ascendant; Cancer — Venus and Saturn; Leo — Rahu; Virgo — Sun; Scorpio — Moon; Sagittarius — Mars; Capricorn — Mercury; Aquarius — Ketu; and Taurus — Mandi and Jupiter. Mars Dasa, Venus Bhukthi running. The native is working in his father's hotel business. When will he have a business of his own?*

K. Nagesh Prabhu, Udupi.

Ans: The 10th lord Venus occupies Moon's Navamsa which helps hoteliering. Lagna lord Saturn aspecting 10th indicates own business. The Moon in the 8th lord and 8th lord Sun in the 1st indicates that the next sub-period — that of the Sun — will prove favourable for starting on one's own. Saturn being combust, its propitiation will help prosperity of own business.

Q 6. Rasi: *Taurus — Ascendant with Mercury; Gemini — Sun; Cancer — Rahu and Venus; Capricorn — Moon, Ketu and Saturn; Aquarius — Jupiter; and Aries — Mars.* Navamsa: *Aquarius — Ascendant; Pisces — Jupiter; Aries — Moon; Gemini — Mercury, Saturn and Ketu; Libra — Venus; Scorpio — Mars and Sun; and Sagittarius — Rahu.*

The male native is presently running in Rahu Dasa, Mercury Bhukti from 3-06-1986. But in spite of best possible position of Rahu as well as Mercury (Rahu-Venus combination in 3rd and 3/11 position of Rahu-Mercury plus good position of both in Navamsa) native could not get success in a competitve examination the result of which was declared in August 1986. (a) Please comment on this when even transits of both major planets Jupiter and Saturn were good (b) Please throw some light about the profession of the native.

Upshana Umang, Jammu — Tawi

Ans: (a) Treat the 10th house as Lagna. Since competitive examination is job-oriented, Mercury is the 8th lord with reference to Aquarius, and therefore unhelpful; his aspect to Scorpio the 10th from 10th naturally spoiled the chance. *Gochara* is sub-servient to Dasa-Bhukti effect (b) The 10th lord Saturn occupies own Navamsa and hence job may have to do with engineering. The 9th house being well occupied, overseas contact may also be explored.

Q 7. Sun 26°25' and Jupiter; 13°58' in Virgo; Moon 11°51' in Cancer; Mars 10°13' and Venus 10°03'in Scorpio; Mercurry 14°26'in Libra; Saturn 16°48' (R) in Capricorn; Rahu 2°50'in Aquarius; Ketu 2°50' in Leo; and Ascendant — Libra 22°07'— with only minimal qualification the native became a specialist Engineer in Communication. Helped more than hundred persons to settle in life, but 4 years ago he lost his job — will life be normal again for him?

V. V. S. Sastry, Delhi

Ans: He has two powerful beneficial *yogas — Sasa* and *Amala.* Rahu in the 5th gave him skill in electronics. But the debacle is accounted for by the series — 11th lord in 12th and 12th lord in 1st which completes the full circle. In the absence of date of birth, the last part of the question cannot be answered. *Gochara* wise 1987 should give a breather.

Q 8. Rasi: *Scorpio — Ascendant; Capricorn — Sun, Mercury (combust) and Rahu; Pisces — Venus and Mars; Aries — Jupiter; Cancer — Moon and Ketu; Libra — Saturn. Venus Dasa Mercury Bhukti started on 9.2.1978. Is there any such yoga which will assist the native to establish himself in the field of art (film) or some independent business? If yes, when? Presently he is in service.*

Haridutt Sharma, Jullunder.

Ans: Venus is the concerned planet: he is exalted in the 5th and enjoys the company of Lagna lord. Mars which are in favour. But Jupiter 2nd and 5th lord occupies 6th, denying forward support and dashing ambition to the ground. Further Saturn's aspect to the 2nd house and its lord severely limits resources suggesting service as a better alternative.

Q 9. Rasi: *Sagittarius — Ascendant and Jupiter (R); Taurus — Rahu; Gemini — Sun; Cancer — Venus and Mercury; Libra — Saturn (R) and Mars; and Scorpio — Moon and Ketu.* Navamsa: *Libra — Ascendant with the Moon and Ketu; Aquarius — Saturn; Aries — Mars and Rahu; Taurus — Sun; Cancer — Jupiter and Venus; and Virgo — Mercury. (a) How does 8th lord Moon in the 12th with Kethu affect longevity especially in the present Dasa of*

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Saturn? (b) Does Ketu in Scorpio cause neechabhanga to the Moon?

Pradeep Singh Nalica, Kapurtala.

Ans: (a) Normally it should cause some concern as Moon is lord of 8th and debilitated but the debilitation is canclled by conjuction of exalted Ketu. Further, *ayushkaraka* Saturn is strong, he aspects Lagna; the 8th house contains benefics. These suggest high longevity. Exalted planets are minimal in evil propensities (b) Answered.

Q 10. Rasi: *Capricorn — Ascendant; Ketu 28°22' in the 3rd; Moon 2°35' and Mars 7°34' in the 5th; Venus 3°51', Mercury 14°42', Sun 14°10' and Rahu 28°22' in the 9th; Jupiter 25°9' in the 10th and Saturn 25°49' in the 11th. (a) It is said that the conjunction of 9th and 10th lord in any house is good. Will this hold good in the present case? (b) What is the effect of four planets in the 9th. Does it indicate* sanyasa?

M. S. Chandrasekhar, New Delhi.

Ans: (a) Conjunction between Mercury 9th lord and Venus 10th lord constitutes a *Raja Yoga*. It is also *Neecha Bhanga Raja Yoga* provided the involved planets are free from combustion. Assuming they are not, luck seems to be oriented towards overseas contact. Rahu there indicates pilgrimage; Sun noble parentage but not helpful — *karaka* planet in *karaka* house. (b) Although it constitutes *Pravrajya Yoga*, Rahu prevents its formation. Jupiter in 10 may give religious propensities.

Q 11. In the A.M. *February 1979 issue I read an article in which constellations are again subdivided (and for the details the learned Editor has mentioned to refer the 1955 issue of A.M). The subdivisions are according to the proportions of the Dasas of planets. The author has discussed two identical horoscopes and gives the reasons for having different qualities. Now my question is — Assuming Lagna as* Libra: *For Libra Lagna Prof.* RAMAN *in his book Three Hundred Important Combinations* mentions Saturn/Mercury/Venus/Mars *as benefics*. What would happen if: (a) Most of the planets and cusp of the Lagna fell under the subdivisions of Saturn, Mercury, Venus or Mars? (b) According to Dr. Raman, Saturn is the most benefic planet, *par excellence*, for Libra Lagna. What would happen if most of the planets are in the subdivisions of Saturn only?

B. Deokinandan, New Delhi

Ans: If the sub-divisions fall under Saturn, effects will be in full measure; less so if in that of Mercury and least in those of Mars, the latter being lord of 2nd and 7th with reference to Libra.

Q 12. Rasi: *Gemini — Ascendant and Ketu; Cancer — Mars; Leo — Sun; Virgo — Mercury and Venus; Scorpio — Jupiter; Capricorn — Moon; and Aquarius — Saturn (R). (a) The native became an Assistant Engineer in 1962 during Rahu Dasa which ended in 1963. In spite of honesty, competency and dedicated hard work he is still an Assistant Engineer due to seniority litigations. How can this be explained astrologically? (b) Since Saturn is strongly placed in the horoscope can it not be predicted that the seniority litigation be settled in his favour and that the native will becomes the head of his department during Saturn Dasa?*

K. S. Naidu, Hyderabad.

Ans: (a) It is so because, 10th lord occupies 8th from 10th in inimical house. (b) Saturn is lord of 12th from 10th and occupies 12th in own house aspecting the 2nd. Even though unhelpful one way, he will compensate financially.

Q 13. Rasi: *Aquarius — Ascendant and Ketu; Pisces — Mars; Taurus — Sun, Venus, Mercury; Gemini — Moon; Leo — Rahu; and Sagittarius — Jupiter (R) and Sat (R). Navamsa: Sagittarius — Ascendant, Rahu, Mars; Pisces — Moon and Venus; Taurus — Sun; Gemini — Ketu; Virgo — Mercury and Jupiter; and Scorpio — Saturn. (a) What is the strength of Venus and Mercury which are combust but in exaltation houses in Navamsa? What are the educational prospects of the native due to this situation? (b) What is the result of vargottama Sun, the 7th lord in the 4th house? (c) Will Shashtashtaka (6/8) positions of Venus with Saturn (R) and Jupiter (R) cause delay in marriage?*

R. V. Burra, Rourkela.

Ans: (a) Most authors write off combust planets as malefic. Prithuyasas alone offers marginal benefits to them when they are otherwise better placed as here. Education will be disturbed as both *karakas* are adversely affected. (b) Married partner will be high-placed and help native professionally, if inclined. (c) For Karaka Lagna Taurus, Saturn is a benefic while Jupiter is a natural benefic in own 8th house. Hence love will be long and sustained. Marriage however may be late in view of Saturn's aspect to Lagna, even though own house.

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Q 14. Rasi: *Taurus — Ascendant and Saturn; Gemini — Venus and Jupiter: Cancer — Sun and Mercury; Scorpio — Moon; Aquarius — Ketu; and Leo — Mars and Rohu. (a) What is the result of debilitation of Moon in Kendra aspected by Mars and Saturn; (b) effect of 9th and 10th lord in Lagna (c) effect of Sun and Mercury in the 3rd; d) effect of 6th and Lagna lord in the 2nd; and (e) Planets responsible for illness of children.*

J. N. Goel, Sardulgarh

Ans: (a) The Moon's deblitation is cancelled by the aspect of his dispositor Mars. Saturn's aspect to Moon makes native play the card close of chest. (b) May give own business, being lucky *jeevana* karaka. (c) It helps writing, speaking, media work. (d) Shows need for care in financial matters. (e) Jupiter occupies the 6th from the 9th and is *badhaka* (tormentor) for 5th house.

Q 15. Rasi: *Virgo — Asceendant and Moon 15°9'; Libra — Mars 24°31' and Saturn 8°7'; Scorpio — Jupiter 15°26'; Sagittarius — Sun 15°28'; Capricorn — Mercury 5°6' and Venus 12°58'; Aquarius — Ketu 12°23'; and Leo-Rahu 12°23'. The 12th lord posited in the 4th and 4th lord in the 3rd hang between 2 malefics. Does it give the native a house or deny him one?*

Shyam Lal Shrimaly, Jaipur

Ans: The 12th lord in the 4th makes it expensive to own a house and is a deterrent. So does 4th lord in 12th from 4th and under *papa*kartari. Venus, *karaka* for house, is aspected by Mars. There are contra indications.

Q 16. What are the planetary combinations responsible for the professional setbacks and disappointments of the native? Will things improve? Venus Dasa on since 25-12-1975.

Rasi: *Aries — Lagna and Sun; Taurus — Mercury and Saturn; Gemini — Jupiter and Venus; Cancer — Moon and Rahu; Capricorn — Ketu; and Aquarius — Mars.* Navamsa: *Cancer — Lagna; Virgo — Ketu; Libra — Moon; Scorpio — Sun and Venus; Pisces — Rahu; Aries — Mercurry; Taurus — Mars; and Gemini — Jupiter and Saturn.*

Sub. No. 6108

Ans: Venus occupies the 6th from the 10th; that is the reason. You can turn this disadvantage to positive use in choosing a career suiting 6th house indications like para medical, eating-house etc. Venus may be propitiated with advantage.

Q 17. Rasi: *Cancer — Ascendant; Leo — Moon, Sun, Venus and Saturn; Virgo — Mercury and Ketu; Libra — Mars; Aquarius — Jupiter; and Pisces — Rahu. What is the result of 5 planets in the 2nd house, especially in Moon Dasa?*

P. M. Rajadhyaksha, Cochin.

Ans: Moon lord of Lagna by himself, i.e. alone in the 2nd, must help financially provided he is beyond 12° from Sun. But this specific combination has this effect: विहीनपुत्रं न्यूनांगसेवाधिकगात्रं वा दुष्टाशयं भोगविजितांगम ॥

i.e. unhappy in the matter of son, bulky but physical disability, or has evil thoughts, unable to enjoy life etc.

Q 18. Rasi: *Taurus — Ascendant 10°31'; Gemini — Ketu 1°; Cancer — Mercury 1°4', Jupiter 16°13', Venus 1°10', Mars 17°22' and Sun 10°50'; Libra — Moon 24°9' and Saturn 21°18'; and Sagittarius — Rahu 1°10'.*

a) The native is suffering from ailments all over the body and mind. Saturn Dasa is running. Is it due to Saturn's position in the 6th or will these ailments be amenable to remedies? If so, what would you suggest? (b) Is Mercury in the 3rd well-placed or ill-placed?

P. Mukhophadyaya, Bihar Sharif

Ans: (a) Rahu in the 8th is the cause of skin trouble. The Moon in the 6th is the cause of mental illness; Saturn there is bodily ailment. Rahu and Moon must be propitiated by wearing *gomeda* and *pearl* on the body. (b) Mercury in the 3rd makes one brave, middle aged, have good brothers/sisters, and get easily fatigued by work.

Q 19. Kindly indicate with an example how the sunrise at any latitude can be determined using Lahiri's Tables of Sunrise.

V. S. Mudaliar, Bangalore.

Ans: Take the two columns on either side of the required latitude and from the figures of sunrise, first calculate the L M sunrise by Rule of Three. Do the same with corrections too and add or subtract, as the case may be to the original figure. You can use logarithms too. It is just like calculating longitude of planets for required birth-times.

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ASTRONOMICAL NOTES (APRIL 1987)

AGASTYA

Grahas (planets)		Sphuta (Long.)		Dhruva (R.A.)		Vikashepa (Lat.)		Kranti (Decl.)	
		°	′	°	′	°	′	°	′
Ravi	☉	10	44	9	52	0 N	00	4 N	15
Chandra	☽	40	56	37	39	2 N	36	17 N	35
Kuja	♂	56	51	54	22	0 N	48	20 N	14
Budha	☿	343	33	345	37	1 S	58	8 S	17
Guru	♃	7	02	6	53	1 S	05	1 N	48
Sukra	♀	333	58	336	09	0 S	46	10 S	46
Sani	♄	261	10	260	30	1 N	35	21 S	34
Rahu	☊	11	44						

THE SUN

During this month the Sun moves forward from 19° Pisces to 18° Aries entering it on 12th. The north declination of the Sun increases from 4° 15′ to 14° 51′ at the end.

THE MOON

Starting from 19° Aries the Moon makes one complete circuit for the zodiac and ends at 22° Taurus. The north declination of the Moon increases from 17° 35′ till it becomes a maximum at 28° 38′ on 5th; then the north declination decreases till the Moon crosses the equator to the south on 12th; then the south declination increases till it attains a maximum value of 28° 37′ on 18th; afterwards the south declination decreases until the Moon crosses the equator to the north on 25th; thereafter the north declination increases to 27° 05′ at the end.

MARS

Mars moves forward in Taurus from 5° to 25° at the end. The north declination of Mars increases from 20° 14′ to 23° 46′ at the end.

MERCURY

Starting from 21° Aquarius Mercury moves ahead to 11° Aries, entering Pisces on 7th and Aries on 25th. The South declination of Mercury decreases from 8° 17′ till Mercury crosses the equator to the north on 16th, then the north declination of Mercury increases to 11° 23′ at the end.

JUPITER

Jupiter continues its forward motion in Pisces from 15° to 22′ at the end. Then north declination of Jupiter increases from 1° 48′ to 4° 33′ at the end.

VENUS

Venus moves forward from 12° Aquarius to 18° Pisces entering it on 16th. The south declination of Venus decreases from 10° 46′ till Venus crosses the equator to the north on 25th. Then the north declination increases to 2° 27′ at the end.

SATURN

Saturn continues its retrograde motion in Scorpio from 29° to 28° at the end. The south declination of Saturn decreases from 21° 34′ to 21° 29′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 349° 30′ to 347° 54′ at the end.

Uranus becomes retrograde on 1st and moves with retrograde motion from 244° 30′ to 244° 08′ at the end.

Neptune moves forward 255° 45′ till it becomes retrograde at 255° 46′ on 10th. Then Neptune moves with retrograde motion to 255° 39′ at the end.

Pluto also retrogrades from 197° 07′ to 196° 18′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:

Mars at 13h 25m, on 2nd; Pluto at 8h 47m,

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on 15th; Saturn at 9h 37m, on 18th; Uranus at 19h 09m, on 18th; Neptune at 14h 13m on 19th; Venus at 17h 15m, on 25th; Jupiter at 10h 35m on 26th; Mercury at 8h 21m, on 27th.

PLANETARY ASPECTS

The SUN: Parallel Mercury 5th; square the Moon 6th, 20th; trine the Moon 9th, 18th; parallel the Moon 11th, 27th; trine Saturn 11th; Opposition the Moon 14th; trine Uranus 17th; conjuction the Moon 2nd; square the Moon opposition Pluto 29th.

MARS Parallel the Moon 1st, 8th, 29th; conjuction the Moon 2nd; square the Moon 10th, 23rd; trine the Moon 12th, 21st; opposition the Moon 17th.

MERCURY Square the Moon 3rd, 19th; parallel the Sun 5th; trine the Moon 6th; 17th; square Saturn 6th; square Uranus 10th; parallel the Moon 12th, 26th; opposition the Moon 12th, 26th; oppostion the Moon 12th; square Neptune 17th; parallel Pluto 18th; conjunction Jupiter 19th; parallel Jupiter 21st; trine Saturn 24th; conjunction the Moon 27th; Trine Uranus 27th.

JUPITER Square Neptune 5th; square the Moon 5th, 19th; trine the Moon 8th, 17th; parallel the Moon 12nd, 26th; opposition the Moon 13th; conjunction Mercury 19th; parallel Mercury 21st; conjunction Moon 26th.

VENUS Square the Moon 3rd, 18th; trine Pluto 5th; trine the Moon 5th, 16th; opposition the Moon 11th; parallel the Moon 13th, 25th; square Saturn, 15th; square Uranus 19th; conjunction the Moon 25th; square Neptune 29th; parallel Pluto 29th.

SATURN Opposition the Moon 4th; square Mercury 6th; trine the Moon 9th, 26th; trine the Sun 11th; square the Moon 11th, 24th; square Venus 15th; parallel the Moon 16th, 21st; conjunction the Moon 18th; trine Mercury 24th.

URANUS Opposition the Moon 4th; trine the Moon 9th, 27th; square Mercury 10th; square the Moon 12th, 24th; parallel the Moon 16th, 21st; trine the Sun 17th; conjuction the Moon 18th; square Venus 19th; trine Mercury 27th.

NEPTUNE Square Jupiter 5th; opposition the Moon 5th; trine the Moon 10th, 28th; square the Moon 12th, 25th; parallel the Moon 16th, 21st; square Mercury 17th; conjuction the Moon 19th; trine the Sun 28th; square Venus 29th.

PLUTO Trine Venus 5th; trine the Moon 5th, 23rd; square the Moon 8th, 21st, parallel the Moon 12th, 25th; conjunction the Moon 15th; parallel Mercury 18th; opposition the Moon 28th; parallel Venus 29th; oppostion the Sun 29th.

I Poornima (full moon): Krishna Paksha (dark fortnight) begins at 8h 01m on 14th for all places on the earth.

Nirayana Longitudes of planets:— The Sun 1°24′; the Moon 181,°24′; Mars 43°′; Mercury 339°45′; Jupiter 348°00′; Venus 327,°28′; Saturn 238°46′; Rahu 348°48′; Uranus °244°25′; Neptune 255°46′; Pluto 197°41′.

Cusps (Mid-points) of Houses for New Delhi:— The 1st 40°43′; the 2nd 65°13′; the 3rd 89g43′; the 4th 114°13′; the 5th 149°43′; the 6th 185°43′; the 6th 185°13′; the 7th 220°43′; the 8th 245°13′; the 9th 269°43′; the 10th 294°13′; the 11th 329°43′; the 12th 5°13′.

II Amavasya (New Moon): Sukla Paksha (bright fortnight) commences at 7th 04m on 28th for all places on the earth.

Nirayana Longitudes of planets: The Sun 15°01′; The Moon 15°01′; Mars 52°40′; Mercury 4°37′; Jupiter 351°14′; Venus 344°17′; Saturn 238°19′; Rahu 348°04′; Uranus 244°12′; Neptune 255°41′; Pluto 196°23′.

Cusps (Mid-points) of Houses for New-Delhi:— The 1st 38°11′; the 2nd 62°47′; the 3rd 87°23′; the 4th 111° 59′; the 5th 147°23′; the 6th 182°47′; the 7th 218°11′; the 8th 242°47′; the 9th 267°23′; the 10th 291°59′; the 11th 327°23′; the 12th 2°47′.

IMPORTANCE OF SUB-SUB-PERIOD

(Continues from page 348)

events. I have given case-studies of predictions made in advance. Yet among many there are some in Delhi who after taking predictions from me, which when fulfilled, gave them maternal advantages, have accused me of not having made them though the V.I.P.s have asked me to maintain a dignified silence. — 139.86

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS

FOR APRIL 1987
NIRAYANA POSITIONS OF PLANETS AT 5.30 a.m. I.S.T.

Day of the Week	Sid. Time *	Sun *Ravi* ☉	Moon *Chandra* ☽	Mars *Kuja* ♂	Merc. *Budha* ☿	Jupiter *Guru* ♃	Venus *Sukra* ♀	Saturn *Sani* ♄	Rahu ☊	Uranus ♅	Nep. ♆	Pluto ♇
	H M S	° ′ ″	° ′ ″	°	′	°	′	°	′	°	′	° ′
1 Wednesday	0 36 23	348 30 13	18 42 01	34	37	321	19	344	48	311	44	238 56	349	30	244	30	255	45	197	07
2 Thursday	0 40 20	349 29 27	31 23 18	35	17	322	32	345	03	312	56	238 56	349	27	244	30	255	45	197	05
3 Friday	0 44 16	350 28 39	43 47 57	35	58	323	47	345	17	314	08	238 55	349	23	244	30	255	45	197	04
4 Saturday	0 48 13	351 27 49	55 58 43	36	38	325	05	345	32	315	20	238 55	349	20	244	29	255	46	197	02
5 Sunday	0 52 09	352 26 57	67 59 15	37	18	326	24	345	46	316	32	238 54	349	17	244	29	255	46	197	01
6 Monday	0 56 06	353 26 02	79 53 43	37	59	327	45	346	01	317	44	238 54	349	14	244	29	255	46	196	59
7 Tuesday	1 00 02	354 25 05	91 46 43	38	39	329	08	346	15	318	56	238 53	349	11	244	29	255	46	196	58
8 Wednesday	1 03 59	355 24 06	103 42 55	39	19	330	32	346	29	320	08	238 56	349	08	244	28	255	46	196	56
9 Thursday	1 07 56	356 23 04	115 46 48	39	59	331	59	346	44	321	20	238 52	349	04	244	28	255	46	196	55
10 Friday	1 11 52	357 21 59	127 02 32	40	39	333	27	346	58	322	32	238 51	349	01	244	28	255	46	196	53
11 Saturday	1 15 49	358 20 53	140 33 32	41	19	334	56	347	13	323	44	238 50	348	58	244	27	255	46	196	52
12 Sunday	1 19 45	359 19 45	153 22 25	41	59	336	27	347	27	324	56	238 49	348	55	244	27	255	46	196	50
13 Monday	1 23 42	0 18 34	166 30 30	42	39	338	00	347	41	326	08	238 48	348	52	244	26	255	46	196	48
14 Tuesday	1 27 38	1 17 22	179 57 49	43	19	339	35	347	56	327	20	238 46	348	48	244	25	255	46	196	47
15 Wednesday	1 31 35	2 16 07	193 42 54	43	59	341	11	348	10	328	32	238 45	348	45	244	25	255	46	196	45
16 Thursday	1 35 31	3 14 51	207 43 00	44	39	342	49	348	24	329	44	238 43	348	42	244	24	255	46	196	44
17 Friday	1 39 28	4 13 33	221 54 16	45	19	344	28	348	38	330	56	238 42	348	39	244	23	255	45	196	42
18 Saturday	1 43 24	5 12 13	236 12 21	45	59	346	09	348	53	332	08	238 40	348	36	244	22	255	45	196	40
19 Sunday	1 47 21	6 10 51	250 32 50	46	39	347	52	349	07	333	21	238 38	348	33	244	22	255	45	196	39
20 Monday	1 51 18	7 09 27	264 51 42	47	19	349	36	349	21	334	33	238 37	348	29	244	21	255	45	196	37
21 Tuesday	1 55 14	8 08 02	279 05 42	47	59	351	22	349	35	335	45	238 35	348	26	244	20	255	44	196	35
22 Wednesday	1 59 11	9 06 35	293 12 27	48	38	353	09	349	49	336	58	238 33	348	23	244	19	255	44	196	34
23 Thursday	2 03 07	10 05 06	307 10 14	49	18	354	58	350	03	338	10	238 30	348	20	244	18	255	43	196	32
24 Friday	2 07 03	11 03 36	320 57 54	49	58	356	49	350	17	339	22	238 28	348	17	244	17	255	43	196	30
25 Saturday	2 11 00	12 02 04	334 34 31	50	38	358	42	350	31	340	35	238 27	348	13	244	16	255	42	196	29
26 Sunday	2 14 57	13 00 31	347 59 18	51	17	0	36	350	45	341	47	238 24	348	10	244	14	255	42	196	27
27 Monday	2 18 53	13 58 56	1 11 32	51	67	2	31	350	59	342	59	238 21	348	07	244	13	255	41	196	25
28 Tuesday	2 22 50	14 57 19	14 10 34	52	37	4	29	351	13	344	12	238 19	348	04	244	12	255	41	196	23
29 Wednesday	2 26 47	15 55 41	26 56 03	53	16	6	28	351	27	345	24	238 16	348	01	244	10	255	40	196	21
30 Thursday	2 30 43	16 54 00	39 28 06	53	56	8	28	351	41	346	37	238 13	347	58	244	09	255	40	196	20

* For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds).
Ayanamsa on 1.4.1987 is 22° 14′ 00″

RAMAN'S ONE HUNDRED AND TEN YEARS EPHEMERIS : (1891–2000) In Print. This Ephemeries covers a period of 110 years (1891 to 2000) so that the birth dates of all persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternative day. A must for all students of Astrology. Reserve your Copy at RAMAN ASSOCIATES, "Sri Rajeswari", Bangalore 560 020, INDIA.

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TRAVEL GUIDE FOR APRIL 1987

MIHIRA

The periods against each date are suitable for travel for those born under different Nakshatras as given below:—

ASWINI, MAKHA, MOOLA:–

8th till 11h 24m, 16th after 15h 02m, 25th whole day, 26th till 7h 29m.

BHARANI, POORVAPHALGUNI, POORVASHADA:–

4th Whole day, 12th till 9h 24m, 18th after 11h 51m, 19th till 10h, 22nd after 12h 41m, 26th till 7th 29m.

KRITTIKA, UTTARAPHALGUNI, UTTARASHADA:–

8th till 11h 24m, 16th after 15h 02m, 18th after 11h 21m, 19th till 10h 10m, 25th whole day.

ROHINI, HASTA, SRAVANA:–

4th whole day, 12th till 9h 24 , 22nd after 12h 41m, 26th till 7h 29m.

MRIGASIRA, CHITTA DHANISHTA:–

8th till 11h 24m, 12th till 9h 24m, 16h after 15h 02m, 18th after 11h 51m, 19th till 10h 10m, 25th whole day.

ARIDRA, SWATI, SATABHISHA:–

4th whole day, 22nd after 12h 41m , 26th till 7h 29m.

PUNARVASU, VISAKA, POORVABHADRAPADA:–

4th whole day , 8th till 11h 24m , 12th till 9h 24m , 16th after 15h 02m , 18th after 11h 51m, 19th till 10h 10m, 22nd after 12h 41m, 25th whole day.

PUSHYA, ANURADHA, UTTARABHADRAPADA:–

26th till 7h 29m.

ASLESHA, JYESHTA, REVATHI:–

4th whole day, 8th till 11h 24th till 9h 24m, 16th after 15h 02m 18th after 11h 51m, 19th till 10h 10m, 22nd after 12h 41m, 25th whole day.

Note: *Respective chandrashtama periods should be avoided for travel.*

1	2	3	4	5	6
(Continued from page 360)					
43. May. 1956	5. Ayub's Islamic Republic will collapse — Balarishta	Collapsed in less than three years	Three years before	Birth horoscope of Islamic Republic	Time is the crux of
44. May 1956	6. Economy will improve Massive aid from USA	US Aid flowed into Pakistan massively during Ayub's regime	Two months before	Position of Mercury representing USA	How planets and Rasis represent countries
45. August 1964 May 1971	7. Indo-Pak Wars	See under India	—	—	—
46. June 1969	8. Upsurge in East Pakistan-bloodshed	two years before Bangladesh was formed	Two years and some months	It was an old prediction based on Pakistan's birth horoscope	Dr. Raman's consistent astrologocial prevision is revealed
47. July 1969	9. Significant change	Ayub goes, Yahya becomes Pakistan's dictator	A few months before	Transiting planets	Great Research
48. Jan. 1977	10. Solar eclipse of Pakistan's ascendant; significant change	On 5th July, 1977 Bhutto was displaced and Gen. Zia became Martial Law Administrator Butto was later hanged	About ten months before	Hindu New Year eclipse	A very great predication
		Bangla Desh			
49. Jan. 1975	1. Unexpected developments —	August 1975 Mujib was killed	About ten months before	Hindu New Year	Late Mr. Y. Keshav Menon had also predicted
50. April 1975	2. 'Vident movement to unseat Mujib"	"	"	Saturn's entry in Cancer and aspect of Mars	"

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HOW IS THIS MONTH (APRIL 1987) FOR YOU?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transists of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelop-Ed. A.M.]

MAJOR TRANSITS

THE SUN TRANSITS PISCES TILL 12TH AND THEN ENTERS ARIES. MARS, JUPITER AND SATURN CONTINUE THEIR MOVEMENTS IN TAURUS, PISCES AND SCORPIO RESPECTIVELY SATURN GETTING RETROGRADE ON THE 2ND. MERCURY TRANSITS AQUARIUS TILL 7TH, AND MOVING THROUGH PISCES ENTERS ARIES ON 25TH. VENUS TRANSITS AQUARIUS TILL 16TH AND THEN ENTERS PISCES. RAHU AND KETU CONTINUE THEIR COUNTER-CLOCKWISE MOTIONS IN PISCES AND VIRGO RESPECTIVELY.

1. MESHA (Aries)

General The Sun transits the adverse 12th and the 1st with check till 12th. Mars in the 2nd, Jupiter in the 12th and Saturn in the 8th are all unfavourable. Of these Jupiter is under check till 16th. Mercury in the favourable 11th till 7th with vedha transits thereafter the unfavourable 12th and 1st with check except between 16th and 25th. Venus in the favourable 11th and 12th yields to vedha from 16th till the end. The planets are quite unfavourable for the month. The month leans very much on the evil side. There is likely to be a setback in your undertakings. As you are prone to accidents and consequent physical injuries during the period, you should be very careful in your movements. Quarrels are likely to arise on flimsy grounds and you should not get provoked at other's bidding. Aswini is better than Bharani and Krittika.

Health and Domestic — Diseases of the abdomen and bilious complaints are denoted by the adverse transits. The chronic sufferers should be prepared for an aggravation of their complaints and they are advised to take prophylactic care in advance. With some effort you could save domestic peace.

Finance and Speculation — While there may be a cut in the regular income, the expenditure will increase considerably. Losses may occur in some transactions. Speculation should be avoided completely.

Real Property, Services, Profession, etc. — Damage to agricultural crops is likely. You may exercise difficulties in dealing with the tenants. The services, businesses and professions are likely to meet with numerous obstacles during the month.

Women — The emphasis is on expenditure which, if uncontrolled, is likely to land you in a financial mess at the close of the month. Employed girls will find the month quite trying.

Students — You are likely to drift away from studies. The relations with friends and teachers may tend to become unpleasant. You should watch your words and manners carefully.

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	Fortunate dates	Inauspicious dates
Personal and domestic	3-11-15	1-10-18
Money dealings and enterprises	5-13-22	2-12-19
Journeys	9-15-23	4-16-20
Real property matters and educational activities	11-22-29	6-17-21
Children and speculation	9-22-29	7-19-24
Services	9-22-30	8-20-26
Partnership	3-13-23	10-21-27
Insurance	5-14-25	10-21-28
Profession and business	11-22-30	7-20-28

Chandrashtama occurs from 08-55 a.m. on 16th to 08-22 a.m. on 18th.

2. VRISHABHA (Taurus)

General — The Sun in the favourable 11th till 12th with vedha transit thereafter the unfavourable 12th with check. Mars in the 1st and Saturn in the 7th are both unfavourable. Mercury in the favourable 10th and 11th till 25th with vedha transits thereafter the unfavourable 12th. Jupiter in the 11th is fully favourable. Venus in the adverse 10th till 16th transits the favourable 11th afterwards. The general results are of a mixed nature with more good effects than bad ones. The first half of the month will be more satisfactory than the second fortnight in many a respect. Mrigasira is better than Krittika and Rohini.

Health and Domestic This is not an unsatisfactory month for health. General debility and weakness may be present in a mild form, during the second half. The period is likely to be encouraging for the chronic patients. With tact and patience you should be able to maintain peace and harmony in the domestic field.

Finance and Speculation — Financial affairs will be quite satisfactory. You will have considerable relief from your past financial commitments. Speculative transactions will yield good dividends during the first three weeks.

Real Property, Services, Profession etc. — The conditions pertaining to real property matters may not be unsatisfactory. Businesses and professions will find the month profitable.

Women — Love affairs are likely to blossom into happy wedding during the last ten days. New contacts will enliven social life. Employed girls are likely to be transferred to places of their choice during the last week.

Students.— Medical students are particularly favoured. You are likely to get acquainted with scholars of fame and reputation and such contacts will be of great assistance to you in your career.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-9-13	6-12-18
Money dealings and enterprises	3-9-15	10-20-28
Journeys	3-11-22	1-10-19
Real property matters and educational activities	3-11-23	2-17-26
Children and speculation	9-22-30	1-17-28
Services	5-13-29	7-17-27
Partnership	11-22-29	7-17-28
Insurance	3-11-30	8-14-24
Profession and business	9-13-30	8-14-26

Chandrashtama occurs from 08-22 a.m. on 18th to 01-27 p.m. on 20th.

3. MITHUNA (Gemini)

General — The Sun transits the favourable 10th and 11th with vedha till 12th, Mars in the

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12th and Jupiter in the 10th are both adverse, Mars is under check from 12th till the end and Jupiter till 16th. Saturn in the favourable 6th yields to vedha till 16th. Mercury in the unfavourable 9th till 7th transits thereafter the favourable 10th and 11th with vedha from 7th to 25th. Venus in the favourable 9th till 16th with vedha from 12th transits the adverse 10th afterwards with check. In a month of mixed results the favourable influences appear to have an edge over the evil effects. Renewal of contacts with friends and increase of influence are likely. Your enemies will be routed. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic — Dysentery is likely to trouble you and prompt medical attention is a "MUST" right on its onset. Chronic patients should take extra care. You are likely to be separated from your family. With great tact and patience you could save domestic harmony.

Finance and Speculation — Notwithstanding the adverse posture of the Dhanakaraka your financial position may not be unsatisfactory. You are advised not to stand surety for any body. You should refrain from speculative transactions completely.

Real Property, Services, Profession etc.— True, the karaka for properties is not favourable. Even so all matters concerning real estate will not prove unsatisfactory. Yield and rentals will be above average. Labour problems will be resolved quite satisfactorily. Services, businesses and professions will find the month, more or less, satisfactory.

Women — You are advised to go slow on courtships. You will be popular in club and social life. Affairs of husband are likely to cause some mild concern. Employed girls will find the month satisfactory.

Students — You could make rapid progress in studies. You will shine extremely well in sports and games and the chances of your inclusion in state or national level teams are rosy. You are advised to reduce social contacts with the opposite sex as much as possible.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-18-30	10-20-28
Money dealings and enterprises	5-15-29	8-19-27
Journeys	9-13-25	7-17-26
Real property matters and educational activities	11-18-23	6-16-24
Children and speculation	11-18-25	6-16-22
Services	11-18-29	6-12-21
Partnership	9-18-30	7-12-22
Insurance	5-13-23	8-17-28
Profession and business	3-15-23	7-19-28

Chandrashtama occurs from 01-27 p.m. on 20th to 04-45 p.m. on 22nd.

4. KATAKA (Cancer)

General — The Sun in the unfavourable 9th till 12th transits thereafter the favourable 10th. Mars in the 11th, Jupiter in the 9th and Venus in the 8th and 9th are all favourable making an allowance for the yielding to vedha by Mars and Venus throughout and Jupiter from 12th till the end. Saturn in the 5th is not favourable. Mercury in the favourable 8th till 7th transits the unfavourable 9th till 25th with check till 22nd and moves thereafter into the favourable 10th with vedha. The general results are of a mixed nature with good effects more in evidence. Your authority and influence will increase. You will be successful in your undertakings. You should curb your tendency to undertake journeys without specific aim. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic — You will have reasonably good health throughout. Chronic sufferers could look forward to having some relief during the month. Your children's success in examina-

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tions will make you happy. Domestic life will be, more or less, peaceful.

Finance and Speculation — Financial affairs will be satisfactory. There is a likelihood of old dues being recovered. You are likely to start new financial ventures. Speculative transactions will yield moderate profits throughout.

Real Property, Services, Profession etc.— Matters pertaining to real estate will prove satisfactory. Acquistion of property is also likely. Litigation on property rights is likely to end in your favour. Services will find the month very satisfactory. Businesses and professions will find the month quite profitable.

Women — Love affairs will blossom into happy marriage. Film artistes are particularly favoured. Social climbers will find the month quite advantageous. Employed girls are likely to be transferred to places of their choice on promotion.

Students — This is a very good month for students. Those who have appeared for the superior service competitive examinations held by the Central Government have excellent chances of success.

	Fortunate dates	Inauspicious dates
Personal and domestic	5-11-15	1-12-20
Money dealings and enterprises	5-13-18	2-14-21
Journeys	5-15-25	4-16-22
Real property matters and educational activities	9-13-29	6-17-23
Children and speculation	9-13-25	7-19-24
Services	9-13-30	7-19-26
Partnership	3-18-30	7-17-27
Insurance	5-18-30	7-17-28
Profession and business	9-15-25	4-17-28

Chandrashtama occurs from 04-45 p.m. on 16th to 08-15 a.m. on 24th.

5. SIMHA (Leo)

General — The Sun in the adverse 8th and 9th is under check till 12th, Mars in the 10th is favourable. Jupiter in the 8th and Saturn in the 4th are all unfavourable; of these Jupiter is under checktill 22nd. Mercury in the adverse 7th till 7th transits the favourable 8th till 25th when he moves into the unfavourable 9th with check. Venus in the adverse 7th till 16th with check transits the favourable 8th afterwards. The evil influences will be in predominance throughout. Finalisation will be the order of the day practically throughout. You should resist a temptation to resort to unorthodox methods for achieving success. Stoicism and detachment will be of great help to counterbalance the restlessness which the evil planetary influences may tend to generate in you. Makha is better than Poorvaphaluguni and Uttaraphalguni.

Health and Domestic — The planetary transits do not generate any optimism in the field of health. Stomach ulcers are likely to worry you. Chronic patients should take necessary steps to prevent an aggravation of their ailments. While the first half will be troublesome, the second fortnight shows promise of domestic peace.

Finance and Speculation — This is an altogether an unsatisfactory month for finance. Every item of expenditure should be carefully checked by you. Pressure from creditors will be too severe to put up with. Speculation should be avoided completely.

Real Property, Services, Profession etc.— Real property matters are best avoided during the month. You are likely to experience difficulties in collecting rentals. The services, professions and businesses are likely to have a trying time.

Women — You should take particular care of your functional health. Romances should be avoided. In view of the adverse transits of planets, employed girls should exercise more than ordinary care in dealing with their superiors.

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Students — You should curb a tendency to be listless. You should exercise your will and make a very serious attempt to concentrate on studies. You should not fritter away your time and energy in extra-curricular activities.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-11-15	1-8-16
Money dealings and enterprises	5-13-18	2-12-20
Journeys	9-15-22	4-14-26
Real property matters and educational activities	3-13-22	6-19-28
Children and speculation	3-13-23	6-14-28
Services	3-18-29	6-14-26
Partnership	5-18-30	7-17-25
Insurance	5-15-29	7-17-26
Profession and business	5-15-30	7-17-28

Chandrashtama occurs from 08-15 p.m. on 24th to 03-04 a.m. on 27th.

6. KANYA (Virgo)

General — The Sun in the 7th and the 8th, Mars in the 9th and Venus in the 6th and the 7th. Jupiter and Saturn in the 7th and the 3rd respectively are favourable making an allowance for the yielding to vedha by Jupiter. Mercury in the favourable 6th till 7th with vedha transits the unfavourable 7th with check till 25th when he moves into the favourable 8th. The general results are of a mixed nature with good effects having an upper hand. You will be successful in your undertakings. The efforts of your enemies to undermine your reputation for character and integrity will not be successful. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic — Though this is not a bad month for health, weakness and general debility may be present practically throughout. The period may give some relief to chronic patients. Your children's performance in colleges will gladden you. You may have to keep your fingers crossed as far as domestic peace is concerned.

Finance and Speculation — The financial affairs will be, more or less, satisfactory. The expenses will be generally on approved lines. Investments on public equity issues are not recommended during the first half. Speculative transactions will prove profitable.

Real Property, Services, Profession etc.— Notwithstanding the adverse posture of the karaka for real properties all transactions in this field will be smooth, satisfactory and profitable. The services will find the conditions of work quite congenial. Businesses and professions will find the month profitable.

Women — The month may not be unsatisfactory. You are advised to go slow on love affairs and courtships. Social workers will find the month quite enjoyable. The employed girls should steer clear of politics in office.

Students — You will be successful in tests and interviews. Medical students are particularly favoured. Social contacts with the opposite sex could be reduced. You will shine well in the field of sports.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-11-18	1-19-28
Money dealings and enterprises	5-13-22	2-17-27
Journeys	3-13-22	4-16-26
Real property matters and educational activities	3-13-23	6-14-24
Children and speculation	3-13-25	7-12-21
Services	5-15-30	7-14-24

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Partnership	3-15-30	4-16-24
Insurance	11-18-30	1-17-26
Profession and business	3-18-30	6-16-28

Chandrashtama occurs from 00-36 a.m. on 2nd and from 03-04 a.m. on 27th to 11-12 a.m. on 29th.

7. THULA (Libra)

General — The Sun in the favourable 6th till 12th transits thereafter the unfavourable 7th. Mars in the 8th, Jupiter in the 6th and Saturn in the 2nd are all unfavourable, unrelieved by any check. Mercury in the unfavourable 5th till 7th transits thereafter the favourable 6th till 25th when he moves into the unfavourable 7th with check. Venus in the favourable 5th till 16th transits the unfavourable 6th afterwards with check. In a month of mixed results the evil influences will be predominant. You should resist temptations which are likely to make you fall from ideals and Dharma (right conduct). Swati is better than Visakha and Chitta.

Health and Domestic — Bilious and windy complaints are indicated by the adverse transits. As the planetary influences indicate an aggravation of the present ailments, chronic patients should resort to prophylactic methods. Domestic affairs will require tactful handling during the second half.

Finance and Speculation — While there is likely to be a cut in your regular income, expenses will increase considerably. You may also incur losses on certain transactions. This is not a month for speculative transactions.

Real Property, Services, Profession etc.— Damage to property and crops is likely due to unforeseen causes. There may also be difficulties in dealing with tenants, Government authorities and adjacent owners. Conditions of work and remunaration are not likely to be encouraging for the services. The month is likely to prove lean for professions and businesses.

Women — As functional health is likely to be affected, women should be particularly careful in this regard. The tempo of social life should be reduced. Employed girls will find the month trying.

Students — This is not a satisfactory month. Monetary difficulties may worry you. The extra curricular activities should be reduced as much as possible.

	Fortunate dates	Inauspicious dates
Personal and domestic	5-11-15	2-17-26
Money dealings and enterprises	5-13-18	1-19-28
Journeys	5-15-22	3-14-27
Real property matters and educational activities	9-13-18	4-12-24
Children and speculation	9-13-22	6-14-21
Services	9-13-23	6-19-28
Partnership	5-18-25	6-19-27
Insurance	5-13-25	7-21-28
Profession and business	9-15-25	7-21-27

Chandrashtama occurs from 00-36 a.m. on 2nd to 01-02 p.m. on 4th and again from 11-12 a.m. on 29th till the end.

8. VRISCHIKA (Scorpio)

General — The Sun in the unfavourable 5th till 12th transits thereafter the unfavourable 6th. Mars in the 7th and Saturn in *janma* are both unfavourable. Mercury in the favourable 4th till 7th transits thereafter the unfavourable 5th with check till 25th when he moves into the favourable 6th. Jupiter in the favourable 5th yields to vedha till 16th. Venus in the 4th and 5th is fully favourable. The general results are of a mixed nature with good effects being more than the bad ones. The second half will be

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more satisfactory than the first fortnight. You will be successful in your undertakings. You will have auspicious celebrations in your house during the second half. Anuradha is better than Visakha and Jyeshta.

Health and Domestic — You will have reasonably good health during the month. The chronic sufferers could look forward to having temporary relief. Children's performance in college will be a source of happiness to you. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation — Financial affairs will be satisfactory. Some of the old dues which you had practically written off are likely to be recovered. Investments in recent public equity issues will appreciate considerably. Speculative transactions will yield good dividends.

Real Property, Services, Profession etc.— Decisions on major property deals are better postponed to more favourable periods. Labour problems are likely to worry you. The services will find the month quite advantageous. Businesses and professions will find the month profitable.

Women — Film artistes are particularly favoured. Romance is likely to blossom into happy wedding during the second half. New contacts will enliven social life. Employed girls will find the month quite satisfactory.

Students — With some effort you could make good progress in studies. You will be successful in tests and interviews. You will get acquainted with scholars of fame and reputation. A memorable and enjoyable picnic in the company of the opposite sex is likely during the second half.

	Fortunate dates	Inauspicious dates
Personal and domestic	9-15-22	5-16-24
Money dealings and enterprises	9-18-23	1-12-21
Journeys	9-22-25	2-14-24
Real property matters and educational activities	9-22-29	4-10-26
Children and speculation	9-22-30	6-16-27
Services	3-11-18	8-20-28
Partnership	3-9-30	6-20-28
Insurance	11-18-29	4-16-27
Profession and business	3-18-29	4-16-28

Chandrashtama occurs from 01-02 p.m. on 4th to 01-55 a.m. on 7th.

9. DHANUS (Sagittarius)

General — The Sun in the adverse 4th and 5th is under check throughout. Mars in the 6th and Venus in the 3rd and the 4th are both favourable but the latter yields to vedha from 16th. Jupiter in the 4th and Saturn in the 12th are both unfavourable but the former is under check from 12th. Mercury in the adverse 3rd till 7th with check transits thereafter the favourable 4th with vedha till 16th and then moves into the unfavourable 5th on 25th. In a month of mixed results the good effects will have a slight edge over the bad ones. You are likely to receive benefits through friends. General happiness is indicated, especially during the second half. Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic — You may have minor health problems which will yield quickly to ordinary medical treatment. Chronic sufferers are advised to adopt prophylactic measures to avoid an aggravation of their complaints. While domestic life will be peaceful during the first half, there may be a few problems during the second half.

Finance and Speculation — Financial affairs may not be quite satisfactory. Pressure from creditors may be there; friends will, however, come to your rescue and afford you relief from embarrassment. Speculative transactions will yield good dividends throughout.

Real Property, Services, Profession etc.— All matters pertaining to real estate will be smooth,

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succcessful and profitable. Labour problems will be resolved to the satisfaction of all concerned. The services may not find the month bad. This is not an unprofitable month for the businesses and professions.

Women — The month will not be unsatisfactory for the fair sex. You are likely to be invited to accept greater responsibilities in the field of social work and you will discharge these to the satisfaction of the higher ups. Employed girls should exercise more than ordinary care in their office work.

Students — You are likely to make good progress in studies. Those interested in commissions in the country's defence forces are likely to be granted such commissions during this month.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-11-15	1-8-19
Money dealings and enterprises	3-13-22	2-14-28
Journeys	3-15-23	2-14-27
Real property matters and educational activities	3-18-25	6-17-26
Children and speculation	5-15-22	7-19-28
Services	5-18-25	8-20-28
Partnership	5-18-29	4-20-28
Insurance	5-20-30	2-17-27
Profession and business	11-22-30	1-14-27

Chandrashtama occurs from 01-55 a.m. on 7th to 01-45 p.m. on 9th.

10. MAKARA (Capricorn)

General — The Sun in the favourable 3rd till 12th with vedha transits thereafter the unfavourable 4th with check. Mars in the 5th and Jupiter in the 3rd are both unfavourable but the former is under check from 12th till the end and the latter from the beginning till 18th. Venus in the 2nd and the 3rd and Saturn in the 11th are fully favourable. Mercury in the favourable 2nd till 7th with vedha transits thereafter the unfavourable 3rd with check till 25th when he moves into the favourable 4th with vedha. In a month of mixed results the favourable influences appear to be more than the unfavourable ones. Renewal of contacts with friends and increase of reputation and influence are indicated. You are likely to undertake a long journey the outcome of which will be quite favourable to you. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic — Eye troubles are likely to worry you but prompt medical attention will enable you to obtain relief. Children's health is likely to cause some mild concern. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation — Notwithstanding the adverse posture of the Dhanakaraka, the financial affairs may not be unsatisfactory. You are advised not to stand surety for anybody. Speculative transactions are likely to yield good dividends throughout.

Real Property, Services, Profession etc.— Decisions on major property deals are better postponed to more favourable periods. You will be able to resolve labour problems satisfactorily. The services, businesses and professions will find the month more or less satisfactory.

Women — You will enjoy increased popularity in your social life. The merit of those engaged in social work will be fully recognised and appreciated. Employed girls will find the month satisfactory.

Students — You will make good progress in studies. You will shine extremely well in the field of sports, games and athletics. You will have an enjoyable picnic in the company of the opposite sex during the first half.

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	Fortunate dates	Inauspicious dates
Personal and domestic	3-13-22	1-09-19
Money dealings and enterprises	13-22-30	1-11-19
Journeys	13-22-29	7-19-28
Real property matters and educational activities	15-23-30	6-16-26
Children and speculation	5-15-30	6-19-27
Services	5-15-29	8-17-24
Partnership	5-13-29	8-17-24
Insurance	5-13-29	8-17-28
Profession and business	3-25-30	1-12-20

Chandrashtama occurs from 01-45 p.m. on 9th to 10-58 p.m. on 11th.

11. KUMBHA (Aquarius)

General — The Sun in the unfavourable 2nd till 12th with check transits thereafter the favourable 3rd. Mars in the 4th and Saturn in the 10th are both unfavourable. Jupiter in the 2nd and Venus in the 1st and the 2nd are both favourable making an allowance for the yielding to vedha by Venus till 16th. Mercury in the unfavourable 1st till 7th with check transits thereafter the favourable 2nd till 25th when he moves into the unfavourable 3rd. The favourable influences will be more in evidence during the month. You will be successful in your undertakings. Gains and rewards are likely. Sutabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic — You will be in enjoyment of good health practically throughout. The chronic patients are likely to have some relief during the month. You eldest son is likely to land a good job in a reputed industry. Domestic life will be, more or less, peaceful.

Finance and Speculation — The month will be quite satisfactory for finances. You are likely to get a windfall from an unexpected source. You will be able to settle your past financial commitments on favourable terms. Speculative transactions will yield good dividends during the second half.

Real Property, Services, Profession etc.— This is a good month for real property matters. Acquisition of property is likely. The sale of one of your properties at a good price is most likely. This is a good month for the services, businesses and professions.

Women — Love affairs are likely to blossom into happy wedding. Film artistes are likely to be offered excellent contracts by the top banners in the country. Employed girls will find the month very helpful.

Students — Medical students are particularly favoured. You will be successful in tests and interviews. Research students will be able to satisfy the board of examiners and obtain their doctorate degree.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-9-15	1-11-19
Money dealings and enterprises	5-15-18	2-12-20
Journeys	5-5-22	4-14-21
Real property matters and educational activities	5-15-23	6-16-24
Children and speculation	9-18-25	7-17-26
Services	9-18-29	8-19-27
Partnership	9-18-30	10-20-28
Insurance	3-22-30	6-17-27
Profession and business	3-15-29	2-14-24

Chandrashtama occurs from 10-58 p.m. on 11th to 05-09 a.m. on 14th.

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12. MEENA (Pisces)

General — The Sun in the 1st and the 2nd, Jupiter in *janma* and Saturn in the 9th are all unfavourable. Of these the Sun is under check till 12th and Jupiter throughout. Mars in the favourable 3rd yields to vedha till 18th. Mercury in the unfavourable 12th and 1st till 25th with check from 12th to 25th transits thereafter the favourable 2nd. Venus is fully favourable when transiting the 12th and 1st. The favourable influences have a slight edge over the unfavourable ones. Relief from certain commitments and favourable property deals are likely. You should curb your tendency to deviate from right conduct. Poorvabhadra is better than Uttarabhadra and Revati.

Health and Domestic — Dysentery is likely to worry you, but prompt medical attention will yield good results. Chronic patients should be careful. Children's health may cause mild concern. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation — Finance affairs will not be unsatisfactory. You will be able to meet all your obligations without any financial embarrassment. Friends will assist you with finance to meet your immediate needs. You are advised to refrain from speculation.

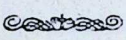
Real Property, Services, Profession etc. — Real estate matters will be satisfactory. Yield and rentals will be at good levels. Labour is likely to cause annoyance. The services may not find the month entirely satisfactory. Professions and businesses may not find the month unsatisfactory.

Women — The fair sex will find the month helpful. Social climbers will have opportunities of right contacts to enable them to achieve their ambition. Employed girls will find the month more or less satisfactory.

Students — Those, who have set their eyes on commissions in the country's defence forces, are likely to realise their ambition. You are likely to have an enjoyable picnic in the company of the opposite sex during the month.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-11-18	8-16-24
Money dealings and enterprises	5-13-18	7-17-26
Journeys	9-18-23	6-19-27
Real property matters and educational activities	9-18-25	4-19-24
Children and speculation	9-18-29	2-14-20
Services	9-18-30	1-16-26
Partnership	5-22-30	7-19-26
Insurance	5-23-29	8-17-28
Profession and business	5-23-30	7-19-28

Chandrashtama occurs from 05-09 a.m. on 14th to 08-55 a.m. on 16th.



KALYANA VARMA

(Continued from page 344)

writers and their valuable views on several subjects, dealt with, in it.

In Chapter 36, Kalyana Varma speaks on *rasmi* or rays of planets and their effects. Regarding the future of man, he points out that Brahma has written the future of a man on his forehead known as *Aksharamalika,* which one should read with the eyes of *Jyothisha.* In other respects his treatment of *Saravali* conforms to tradition, written in a flowing classical style with erudite expression to mark his scholarship.

In the absence of reliable sources to fix the date of his end, determining his age will remain inconclusive and uncertain in the eyes of both scholars and the enlightened public. — 134.86.

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DAILY GUIDE FOR APRIL 1987

MIHIRA

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next. sunrise 24 hours are added to avoid ambiguity—Ed., A.M.]

1. *Wed.*—Triteeya (3rd tithi till 17h 20m, then Chaturthi (4th tithi); Bharani and Siddha Yoga upto 20h 30m, then Krittika and Amruta Yoga. Good for buying oxen and sheep, for patients to take first bath after recovery from illness, for digging or deepening wells, for borrowing, for testing instruments, for writing accounts.

2. *Thurs.*— Chaturthi (4th tithi) upto 18h 15m, then Panchami (5th tithi). Krittika till 22h 06m, then Rohini. Marana Yoga whole day. Only routine work.

3. *Fri.*—Panchami (5th tithi) till 19h 46m, then Shashti (6th tithi). Rohini and Marana Yoga upto 24h 15m, then Mrigasira and Siddha Yoga. Routine work only.

4. *Sat.*—Shashti (6th tithi) upto 21h 46m, then Saptami (7th tithi). Mrigasira till 28h 51m, then Aridra. Whole day Siddha Yoga. Good for wearing new garments and ornaments, for storing foodstuffs, for fixing pumpsets, for testing instruments.

5. *Sun.*—Saptami (7th tithi) till 24h 05m, then Ashtami (8th tithi). Aridra upto 29h 43m, then Punarvasu. Whole day Siddha Yoga. Good for patients to take first bath after recovery from illness, for testing instruments, for deepening wells, for erecting sheds.

6. *Mon.*—Ashtami (8th tithi) upto 26h 30m, then Navami (9th tithi). Punarvasu and Amruta Yoga whole day. Routine work only.

7. *Tues.*—Navami (9th tithi) till 28h 49m, then Dasami (10th tithi). Punarvasu and Siddha Yoga upto 8h 38m, then Pushya and Amruta Yoga. Routine work only.

8. *Wed.*—Dasami (10th tithi) whole day. Pushya upto 11h 24m, then Aslesha. Whole day Siddha Yoga. Till 11h 24m good for buying oxen and sheep, for patients to take first bath after recovery from illness, for gardening, for erecting sheds, for wearing new garments and ornaments.

9. *Thurs.*—Dasami (10th tithi) upto 6h 48m, then Ekadasi (11th tithi). Aslesha and Siddha Yoga till 3h 49m, then Makha and Amruta Yoga. Upto 13h 49m good for borrowing, for testing instruments, for deepening wells; after 13h 49m good for buying cows and dogs, for testing instruments, for deepening wells.

10. *Fri.*—Ekadasi (11th tithi) till 8h 17m, then Dwadasi (12th tithi). Makha and Marana Yoga upto 15h 42m, then Poorvaphalguni and Siddha Yoga. After 16h 30m good for buying cows and dogs, for borrowing.

11. *Sat.*—Dwadasi (12th tithi) upto 9h 10m, then Trayodasi (13th tithi). Poorvaphalguni and Siddha Yoga till 17h 01m, then Uttaraphalguni and Marana Yoga. Till 17h 01m, good for buying cows or dogs, for borrowing, writing accounts, for digging or deepening wells.

12. *Sun.*—Trayodasi (13th tithi) upto 9h 24m, then Chaturdasi (14th tithi). Uttaraphalguni and Amruta Yoga till 17h 45m, then Hasta and Siddha Yoga. Till 9h 24m good for buying cows and dogs, for wearing new garments or jewels, for patients to take first bath after recovery from illness, for gardening, for deepening wells.

13. *Mon.*—Chaturdasi (14th tithi) till 9h 00m, then Poornima (Full Moon). Hasta and Siddha Yoga till 17h 45m, then Chitta and Prabalarishta Yoga. Till 17h 45m good for buying cows or dogs, for gardening.

14. *Tues.*—Poornima (Full Moon) till 8th 01m, then Prathama (1st tithi). Chitta upto 17h 16m, then Swati. Whole day Siddha Yoga. Good for borrowing.

15. *Wed.*—Prathama (1st tithi) till 6h 32m, then Dwiteeya (2nd tithi) upto 28h 39m, afterwards Triteeya (3rd tithi) Swati till 16h 19m,

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then Visakha. Whole day Siddha Yoga. After 6h 32m and before 16h 19m good for buying cows or dogs, for taking medicines, for appointing staff, for fixing pumpsets, for wearing ornaments.

16. *Thurs.*—Triteeya (3rd tithi) till 26h 28m, then Chaturthi (4th tithi). Visakha upto 15h 02m, then Anuradha. Whole day Siddha Yoga. Good for buying cows or dogs, for borrowing, for patients to take first bath after recovery from illness, for digging or deepening wells.

17. *Fri.* —Chaturthi (4th tithi) upto 24h 06m, then Panchami (5th tithi) Anuradha and Siddha Yoga till 13h 30m then Jyeshta and Marana Yoga. Only routine work.

18. *Sat.*—Panchami (5th tithi) till 21h 40m, then Shashti (6th tithi). Jyeshta upto 11h 51m, then Moola. Whole day Siddha Yoga. Good for buying cows or dogs, for surgical operations for patients to take first bath after recovery from illness.

19. *Sun.* —Shashti (6th tithi) till 19h 13m, then Saptami (7th Tithi). Moola and Amruta Yoga upto 10h 10m, then Poorvashadha and Siddha Yoga. Good for digging or deepening wells, for writing accounts, for borrowing, for buying cows or dogs.

20. *Mon.*—Saptami (7th tithi) upto 16h 52m, then Ashtai (8th tithi). Poorvashadha till 8h 32m, then Uttarashadha. whole day Marana Yoga. Routine work only.

21. *Tues.*—Ashtami (8th tithi) upto 14h 41m, then Navami (9th tithi). Uttarashadha till 7h 02m, then Sravana till 29h 43m, afterwards Dhanishta. Till 7h 02m Prabalarishta Yoga, then Siddha Yoga. Routine work only.

22. *Wed.*—Navami (9th tithi) upto 12h 41m, then Dasami (10th tithi). Dhanishta and Prabalarishta Yoga till 28h 38m, then Satabhisha and Siddha Yoga. This day also only routine work.

23. *Thurs.*—Dasami (10th tithi) till 10h 56m, then Ekadasi (11th tithi). Satabhisha and Marana Yoga till 27h 51m, then Poorvabhadrapada and Siddha Yoga. Routine work only.

24. *Fri.*—Ekadasi (11th tithi) upto 9h 27m, then Dwadasi (12th tithi). Poorvabhadrapada till 27h 18m, then Uttarabhadrapada. Whole day Siddha Yoga. Good for buying cows or dogs, for borrowing, for writing accounts, for digging or deepening wells, for dealing with members of other sex.

25. *Sat.*—Dwadasi (12th tithi) upto 8h 18m, then Trayodasi (13th tithi). Uttarabhadrapada and Siddha Yoga till 27h 07m, then Revati and Prabalarishta Yoga. Good for repaying debts, for storing food stuffs, for erecting sheds.

26. *Sun.*—Trayodasi (13th tithi) upto 7h 29m, then Chaturdasi (14th tithi). Revati and Amruta Yoga upto 27h 19m, then Aswini and Siddha Yoga. Upto 7h 29m good for buying cows or dogs, for wearing new garments or ornaments, for gardening, for taking medicines, for fixing pumpsets.

27. *Mon.*—Chaturdasi (14th tithi) upto 7h 04m, then Amavasya (New Moon). Aswini till 27h 55m, then Bharani. Whole day Siddha Yoga. Good work only.

28. *Tues.*—Amavasya (New Moon) till 7h 04m, then Prathama (1st tithi). Bharani till 28h 59m, then Krittika. Whole day Siddha Yoga. Good for borrowing.

29. *Wed.*—Prathama (1st tithi) upto 7h 33m, then Dwiteeya (2nd tithi). Whole day Krittika and Amruta Yoga. After 9h 00m good for borrowing, for testing instuments, for digging or deepening wells, for writing accounts.

30. *Thurs.*—Dwiteeya (2nd tithi) upto 8h 50m, then Triteeya (3rd tithi). Krittika till 6h 32m, then Rohini. Whole day Marana Yoga. Routine work only.

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SPECIAL SUGGESTION POLL

WE are pleased to announce the results of the SPECIAL SUGGESTION POLL held in October. November and December 1986.

I Prize: Rs. 200/
G. K. Raman
Flat 5, Kedarnath
Dongre Park
Bombay 400 074

II Prize: Rs. 100/-
S. R. Chaudhury
Superintending Engineer/UBDC
P.S.E.B. Malikpur
(Pathankot)
Dist Gurudaspar (Punjab)

The five third prizes of a year's free subscription go to (1) M.V.S. Mani, Misal's Bungalow, Near Kasbekar Flour Mill, Jhadav wadi, Kolhapur-416 005, (2) N. C. Trivedi, 14, Rama Park, Daxini Society Bus Stand, Ahmedabad, (3) Surindar Nath Kalia, 173, B. I. Bazaar, Jalandhar Cantt. 144 005, Punjab, (4) Rajendra Kumar Jain, 407, Nilanjana, Marve Road, Malad, West Bombay-64, (5) Paramesh Shankar, Sheikalmud Hospital, Murugalli Bazaar P.O., Via Pollachi, Coimbatore Dt.

The response to the SPECIAL SUGGESTION POLL was over-whelming. The task of picking out the prize-winning suggestion was indeed difficult. But it was a sheer delight to see how deeply involved our readerrs were with us, if the suggestions that flooded our office were any indication.

Some of the participants in the POLL have been with us right from the inception of the magazine.

Entries were judged not on the sales boosting capacity of the suggestions participants offered us. Being pioneers in the field of astrological journalism our concern was more with the quality and richness of the contents. Our readers we know are a discerning lot and basically the intellectual kind with a deep love for our heritage of *Jyotisha*. We had to know we were catering and well to their intellectual appetites. We concentrated more on suggestions that touched on the quality and variety of fare we could offer. Some readers were highly critical, others felt so involved with the magazine they could not really say anything objective.

All the participants were, by and large, absolutely satisfied with the organizational set-up of the magazine. Many described the format, accuracy, completeness of the magazine as very good. A few suggested changes in the cover page that included carrying pictorial diagrams of the zodiac, making it more colourful and using more glossy paper. It is a well-managed and excellently conceived magazine but you lack glamour, pointed out a few readers.

The features *Your Technical Difficulties Solved* and *Astrological Miscellany* were adjudged the most popular and useful features each month. *News and Views* is thoroughly enjoyable and we like the wit and pithy language of your columnist, wrote many readers. *How is This Month For You* is something we look forward to each month, said a large number of our readers. *The Daily Guide*, *Astronomical Notes* and *Letters to the Editor* were voted to be of great utility and interest in that order.

We want more time to work on problems set by the *Astrological Miscellany*. Most of us are busy doctors, engineers and scientists and we hardly have any liesure. If you give us about 2 months' time, that would really give us a chance to try, said about 80 percent of the participants.

While the general feeling was one of satisfaction, a few were disgruntled with the contents of the magazine. Most readers felt *Lessons in Astrology* was redundant. A lot of books on Astrology were available in the market and teaching the science through the pages of the *A.M.* was waste of so much space. Palmistry is not Astrology, a few said. Others felt it could also be included as a science of forecasting. A negligible number felt the need for articles on numerology.

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Readers condoned printing mistakes as common to any publication and quite inevitable. They said taking into consideration the various impediments in running the show such as postal inefficiency, telephone and railway strikes, sales tax, income tax, paper rates, prohibitive cost of printing – errors were bound to occur at some stage or the other.

Many readers, especially, those associated with the magazine, since the pre-60's shied away from rating the best 3 articles of the year 1986. We cannot arrogate to ourselves the judgement of articles by scholars, said a modest but a very qualified reader echoing the feelings of a large number of others.

My Early Experiences in Astrology was the most liked in 1986 followed closely by *World Trends and Tensions*. The majority of readers rated the research series of Mr. K. N. Rao and teams of *Bad-Timing of Marriage* as extremely good and as of very great practical application. Mr. Shankar's *Points to Ponder* also vied with the research series for a big share in readers' approbation. About a third of the participants give *Astrology and the Medical Profession; Planets, Jayawardane and Sri Lanka; Planets, Pakistan and Benazir Bhutto* and *Planets and Prenatal Influences* all by Mrs. Gayatri Devi Vasudev, a good rating. Also cited by a sizeable percentage of the participants as one of the best 3 articles for the year were *Is Fate Inexorable* by J. Thavarajasingham, *Close Timing of Marriage* by K. N. Rao, the reprint series *Discovery of the Dead, Interpreting Adhi Yoga* by T. N. Kesava Pillai, *My First Prediction* by M. P. Radhakrishnan Nair, *Know Your Heart Through Astrology* by Chandrakant S. Kothare, *Astrology and Eye Disease* by V. M. Natu, *Mars-Venus Syndrome in Family Life* by P. S. Sastri, *Search-light on Navamsa* by Chandulal Patel, *An Astrological Approach to a Case of Rebirth* by Dubey, *Dialogue on Astrology* by V. A. Nair, *The Healing Touch in the Medical Profession* and *Your Opportunities and Astrological Direction*, both by Bepin Behari, *Some Issues Between Science andd Relgion* by Alok Kumar and A. N. Joshi and Behram D. Pithavala's *Portents for the Future*. The September 1986 Surya Prakash Memorial Number on the medical profession appealed to all sections of the participants. Argus managed to draw quite a large number of admirers with his lucid and humorous narratives of cases from his files.

We thank all our readers for their overwhelming response to the SPECIAL SUGGESTION POLL and for the suggestions they have given us. It is most gratifying to record how close we feel to the readers of the *A.M.* with this SPECIAL SUGGESTION POLL.

We congratulate the Prize Winners for their SPECIAL SUGGESTIONS.

ASTROLOGICAL ACTIVITIES

Seminar on Predictive Astrology

Under the auspices of the International Institute of Astrological Research and Indian Culture, the sixth academic seminar on Predictive Astrology and Indian Culture was held on 13th December, 1986 at the Birla Planetarium, Calcutta. Dr. Sandipan Chaudhuri, Founder and Honorary Director of the Institute, convened the seminar. Many scholars participated.

In his inaugural address former Union Minister for Education Dr. Pratap Chandra Chunder said that astrology was an exact science and most people sought the guidance of astrologers in all matters of importance. Mr. Harihar Majumdar presided and Prof. I.B. Guha was the Chief Guest.

In his welcome address, Dr. Sandipan Chaudhuri pointed out that the chief aim of the Institute was to restore the glory and usefulness of Astrology throughout the world.

Dr. Pratap Chandra Chunder released a souvenir to mark the occasion.

In the technical session Mr. Harihar Majumdar spoke on the fundamental principles of astrology, Mr. I.B. Guha explained mathematical astrology. Mr. Jagadish Mukherjee spoke on the planet Uranus. Dr. Sandipan Chaudhuri explained the various techniques of marriage predictions.

The seminar was covered by the Calcutta Doordarshan and the All India Radio.

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FARMER'S GUIDE FOR APRIL 1987

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. Only routine work.
3. This day also routine work only.
4. Good for disposing off agricultural products, for storing wheat, paddy, corn etc.
5. Good for testing instruments, for erecting sheds, for digging or deepening wells, for storing paddy, wheat, corn etc.
6. Routine work only.
7. Good for testing instruments.
8. Till 11h 25m good for buying oxen or sheep, for ploughing, for sowing, for manuring, for purchasing wheat, paddy, corn etc.
9. Good for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.
10. After 15h 42m good for borrowing, for buying oxen or sheep, for writing accounts.
11. Good for testing instruments, for deepening wells.
12. Till 9h 24m good for buying oxen or sheep, for ploughing, for sowing, for manuring, for erecting sheds, for deepening wells.
13. Good for testing instruments.
14. Good for borrowing, for testing instruments.
15. Good for buying oxen or sheep, for disposing off agricultural products, for sowing, for prchasing paddy, wheat, corn etc., for fixing pumpsets.
16. Good for purchasing buffaloes or sheep, for sowing, for buying paddy, wheat, corn etc., for harvesting.
17. Till 13h 30m good for sowing, for manuring, for buying and storing wheat, paddy, corn etc., for fixing pumpsets, for testing instruments.
18. Till 11h 51m good for testing instruments, for deepening wells; good for disposing off agricultural products.
19. Till 10h 10m good for buying oxen or sheep, for disposing off agricultural products, for ploughing, for sowing, for borrowing.
20. Routine work only.
21. Routine work only.
22. This day also routine work only.
23. Routine work only.
24. Good for buying oxen or sheep, for borrowing, for digging or deepening wells, for writing accounts.
25. Good for disposing off agricultural products, for storing paddy, wheat, corn etc., for repaying debts.
26. Till 7h 29m good for buying buffaloes or sheep, for ploughing, for sowing, for testing instruments, for fixing pumpsets.
27. Routine work only.
28. Good for borrowing, for testing instruments, for deepening wells.
29. Good for borrowing, for repaying debts, for testing instruments, for digging or deepening wells, for writing accounts.
30. Routine work only.

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6. 1954.2.18, Ascdt Aries 9.40; Taurus Jup 23.17; Gemini Uran (R) 26; Leo Moon 9; Libra Nep (R) 2 and Sat (R) 16.8; Scorp Mars 22; Capri Rahu 0.16; Aquar Sun 5.42, Venus 10.20 and Merc 22.37

7. 1954.12.7. Ascdt Scorpio with Merc 11 and Sat 15.33; Virgo-Merc 6, Venus 16, Moon 17, and Nep 20.

5. 1953.10.4. Ascdt Cancer 10.40; Leo Moon 1.37, Venus 18.34 and Mars 18.46; Vrigo Sun 17.2 and Nep 29.53; Libra Sat 4.31 and Merc 5.32; Capri Rahu 7.30; Gemini Jup 3.2 and Uran 29.35.

8. 1954.5.28. Ascdt Aries 29.45; Taurus Sun 12.12; Gemini Merc 3.31, Jup. 7.46, Venus 12.0, and Uran 22.27; Libra Sat (R) 10.37 and Nep (R) 0.28. Sagit Mars 15.9 and Rahu 22.11; Pisces Moon 14.28

9. 1953.1.12 Ascdt Virgo; Libra Sat 3.36 and Nep 0.40; Scorp Moon 18; Sagit Merc 15 and Sun 29; Capri Rahu 19; Aquar Venus 15 and Mars 16.37; Aries Jup 17.52; Gemini Uran (R) 23.

All the longitudes are given as per Lahiri's ephemeris.

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THE
ASTROLOGICAL
MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 76 MAY 1987 No. 5

PLANETS AND PRESIDENTS

THE first President of free India Dr. Rajendra Prasad was a man of great moral stature, integrity of character and forceful assertion. Several times he raised a controversy of the powers of the President and examined every piece of legislation to the minutest details. The war-like sign Sagittarius (Chart 1) rising on the Ascendant made him strong-willed and persevering. Jupiter in the 9th made him an idealist but Mars and Mercury in Lagna aspected by Lagna lord rendered him a legal and intellectual pragmatic giant who assiduously discharged his duty of preserving, protecting and defending the Constitution and the law. Mars influencing the Lagna and the 10th lord Mercury was largely responsible for such a fearless and bold personality that did not buckle under pressure of any kind. The correspondence that ensued between Dr. Prasad and Mr. Nehru on the powers of the President is public testimony to the fiercely nationalist and democratic spirit of the former. However, Mr. Nehru, and the practice has since continued, strove continually to relegate the President to the background in all matters of grave importance. This practice was kept up by his successors.

Now again for the first time in the post-seventies' history of Indian Presidents, President Giani Zail Singh has put down his foot on what is considered a draconian measure, the Indian Postal (Amendment) Bill. Presidents preceding him gave in to prime-ministereal pressure. But what the Giani did in recent months is an unprecedented assertion of presidential powers and responsibility.

This act of sending the bill back to Parliament for reconsideration, if we only turn back the pages of recent presidential history in our country, needed a lot of grit that only a favourable Mars could invest

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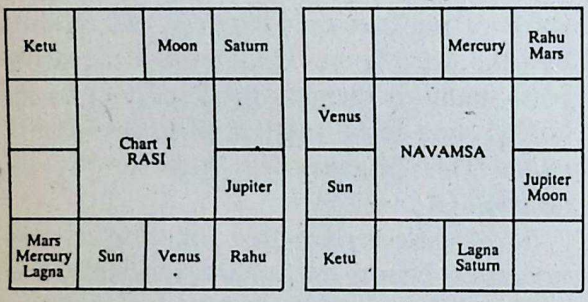
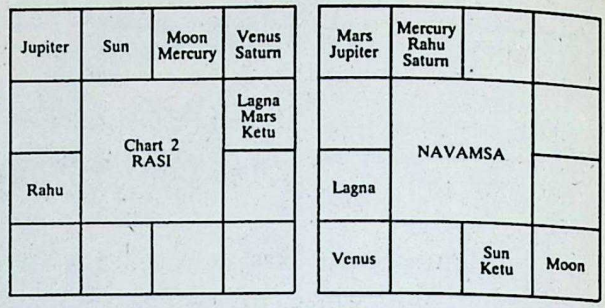
one with. In the absence of complete birth particulars, save the date as published in some dailies, Cancer rising with Mars in Lagna would seem appropriate. The facial and physical features of the President fit in with Mars and Ketu in Lagna aspected by Jupiter. Pictures of the Giani show a sizeable wart between the eyebrows. Mars in Cancer Ascendant usually gives a wart/scar/mole anywhere about the region between the eyebrows on the forehead.

Yogakaraka Mars in Lagna has *neechabhanga* (cancellation of debility) strength. The 9th lord Jupiter in Chart 2 aspects him generating a powerful Raja Yoga. This Mars-Jupiter-Cancer nexus has given the President a religious background. As 10th lord, Mars is aspected by Jupiter. The prefix Giani was conferred on him for the religious discourse he used to give and the reading of the sacred *Guru Granth Sahib* which he is believed to have done daily in his *gurudwara*.



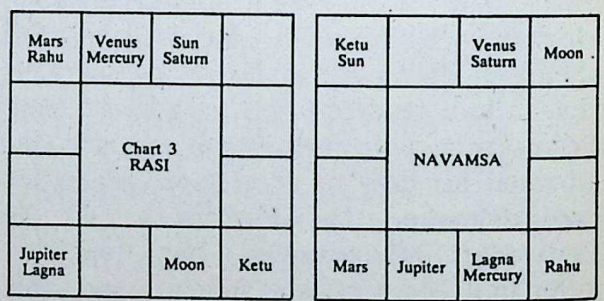
The 10th house has the exalted Sun and the 10th lord Mars is in Lagna. The Lagna lord Moon exalts in the 11th. All the planets in strength in the visible half of the zodiac made him climb up the ladder of success in quick leaps during the latter part of his life.

Karakamsa is Pisces. It is occupied by Mars, the *Atamkaraka*. Jupiter and Venus, both benefics, are in *kendra* (quadrant) to him generating a *Raja Yoga*. The 10th lord in Lagna releases a *Neechabhanga Raja Yoga* that takes one from humble beginnings to great heights. A rare *yoga* says that one born within 2 1/2 *ghatis* from midnight or midnoon becomes a king.



The Moons in both Charts 1 and 2 are exalted. In Chart 1, however, the Moon is full and has no affliction whatsoever. Dr. Prasad was a consistent thinker. In Chart 2 the Moon is exalted, but just out of new Moon and with Mercury. The Moon — Mercury relationship is not desirable and has shown up in the Giani's speech and behaviour in the past. Mars in Lagna took his own time in making the President rebel against the imposing and the humiliation heaped on him from the government. This difference in the disposition of the Moon in the two charts speaks for the wide difference in the calibre of the two men.

The *Raja Yogas* in the chart of the President, whoever he be, must be extremely powerful. More important, the Dasas should be able to bring out the potential in the chart.



Giani's predecessor Mr. Sanjiva Reddy's chart (Chart 3) is a case in point. Born with the Moon in vascillating Libra and aspected by the spineless Mercury, he lost to Mr. V. V. Giri in the 1969 presidential elections.

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Although sponsored by Mrs. Gandhi herself, he was the victim of a last minute betrayal when the prime minister swapped her support to Mr. Giri give him a paper-thin majority.

During this defeat, Rahu Bhukti of Venus Dasa was running. Venus by himself as 11th lord aspects the 11th and in turn is aspected by Jupiter. Venus is with Mercury. From the Chandra Lagna (Moon-sign), Venus is even more powerful as its lord aspecting it from the 7th. Here Mercury as 9th lord becomes a powerful benefic. But the Bhukti lord Rahu is in the 4th from Lagna and in the 12th from Dasa lord Venus. The setback Mr. Reddy suffered was the result of deception plainly indicated by the Bhukti lord Rahu. But the same Dasa made him President in 1977 in Saturn Bhukti. This is a classic illustration of Kalidasa's interpretation of Saturn-Venus periods. The two planets here are individually well-placed. From Chandra Lagna, Venus is in a *kendra*. Saturn as *yogakaraka* is *vargottama* (occupies the same sign in Rasi and Navamsa) in the 8th. Mutually, they are ill-placed.

Incidentally, Mr. Reddy is the only living ex-President. Mr. Zail Singh will join his ranks soon. Who will be the next President? Speculation is rife in the air. Political pundits are as intrigued as the common man. All that they can say for sure is, it will be someone from the south in accordance with precedent.

Will it be the Chief Minister of southern state? His statements reported in recent months have made the guessing game more exciting.

Scorpio ascending in Chart 4 has made the native a determined and shrewd man who has successfully fought a string of political intrigues to throw him out of power. The exalted Moon in the 7th aspected by a powerful benefic Jupiter has made him

	Mars	Moon	Rahu
	Chart-4 RASI		Venus Mercury
Jupiter (R)			Sun
Ketu	Lagna	Saturn	

		Rahu	Saturn
Mercury	NAVAMSA		
Venus Moon			Sun
	Ketu	Mars	Lagna Jupiter (R)

one of those rare value-based politicians whose specie is on the verge of near-extinction in our country today. Mercury aspected by Lagna lord Mars gives astute intelligence and the Jupitarian aspect, tact.

Saturn Dasa, now running, has kept his popular government running. Equally responsible for his stability are the Bhuktis that have been running for the last few years. Will the going be good in the future also? Will he bid good-bye to the Chief-Minister's office, as speculated in some quarters, only to emerge more resplendent in the Rashtrapati Bhavan?

Ketu Bhukti will be on till November 1987. Ketu is in the 2nd from Lagna and the 3rd from Dasa lord Saturn. Ketu is in a powerful jovian sign whose results he should reflect. Transit Jupiter will be in Aries between June 8 and November 7 in accelerated motion. Not only will this make him powerless but this weakness will be

(Continued on page 398)

DR. B. V. RAMAN

Dr. Raman addressed Bangalore Mid Town Rotary Club on 'Astrology' on 20th March 1987 at Hotel Ashoka, Bangalore.

Dr. Raman delivered a special lecture at the Indian Institute of World Culture on "Outlook for the Lunar year Prabhava (1987-88) on 26th March.

Dr. B. V. Raman will deliver a special lecture on "Science, its limitations and our Spiritual Heritage" at the Indian Institute of World Culture, Bangalore on Saturday, 2nd May 1987 at 6 p.m.

The lecture is open to the public.

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A NOTE ON NATIONAL CALENDAR FOR INDIA

DR. B .V. RAMAN

I AM grateful to my esteemed friends, Commodore Chatterji and Pundit Dhundiraj Sastry Date, for enabling me to participate in this morning's seminar of *Panchanga-Pundits*.

Though the seminar is specially concerned with the *Panchanga* and the devising of a national calendar, I wish to digress a bit and make a few observations on the Saha Committee report and also on Hindu Astronomy, *vis-a-vis*, the 5th item in the agenda, making a brief reference to item 1.

As soon as the Saha Committee was formed, a series of articles on calendar reform, written by eminent scholars, was published in THE ASTROLOGICAL MAGAZINE. Even after the report was published, comments were offered, as to why a uniform *Panchanga*, as suggested in the report, would not be acceptable to the majority of *Panchanga*-makers.

The Government of India started issuing, what they called, a "national calendar", from 1958 or so. For various reasons, this almanac did not become popular with the public, who continued to fall back on their own favourite almanacs.

Many have felt that the Calendar Reform Committee, though presided by an eminent scientist, was not fully representative in the absence of South Indian Astronomers and those well versed in ancient *Siddhantas*. It is also said that the committee had ignored the opinion of the vast body of *Panchanga*-makers, and had by-pased ancient Hindu astronomical dicta, in its anxiety to modernise the almanac.

While paying the well-deserved tribute to ancient Hindu astronomers, for their contribution to mathematics, astronomy, etc., the Chairman thought that the Indian year started with the Vernal Equinox. There is also a suggestion that the length of the year according to Indian calculations is wrong, being longer than the actual duration of a year. The ancient astronomers who were aware of precession must have decided that the best way to fix the beginning of the year would be to take the position of the Sun among the stars, without any reference to the equinox. They thought it would be better to have the calendar with the year starting with the Sun's entry into Nirayana Mesha.

The Doordarshan, AIR and other Government agencies may have accepted Saha Committee's Solar Calendar for the purpose of announcing the dates as Chaitra 1, Chaitra 2, etc., when actually the month itself has nothing to do with real Chaitra, familiar to millions of people. When these dates are announced by Doordarshan, AIR, etc., even village-folk, most of whom are familiar with the luni-solar calendar, just laugh that the Government agencies are committing a deliberate mistake in announcing the months.

The Government has been publishing *Panchangas* in almost all the Indian languages. I am told, all these editions put together, do not sell more than 10,000 copies; while the regional *Panchangas*, claiming to be based on *Siddhantas* or *Drig-Ganita*, are sold in terms of tens of thousands and even lakhs. It is a pity that this fact has not been considered by the publishers of the Government *Panchanga*.

It, however, is a happy augury, that the Review Committee on Indian Calendar, of which my good friend, Commodore S. K. Chatterji is the converner, has taken up seriously, these matters.

It will be noted that every *Panchanga* in India follows a particular system of astronomical constants.

It is not correct to suppose that the *Siddhantas* differ from one another, as the Ptolemic differed from the Copernican.

What is remarkable is, the basic principles of all the *Siddhantas* are the same and they differ from one another, only in the astronomical constants used in computation; and consequently, variations occur in regard to the duration of *tithis*, *nakshatras* and *yogas*.

Surya Siddhanta, which is held in great esteem even today, has found universal acceptance in India.

It may surprise many to learn that *Amavasyas*, *Pournamasyas* and *Grahanas* may still be calculated with fair accuracy with the help of tables based on this venerable *Siddhanta*. The methods given are simple and are familiar to the vast majority of Indian astronomers today.

This fact should be the principal criterion to reform our calendar or *Panchanga* in a manner, that the importance of *Surya Siddhanta* is not ignored, as this has also a sentimental appeal to the Indian people.

Panchanga astronomy has certain peculiarities. It is luni-solar, because such of its periods of time as are regulated by the movements of the Moon, are also tied to the divisions of the solar year.

Lunar periods of time are characterised by an element of certainty not found in solar periods. We cannot perceive in the heavens that the Sun has entered a new sign in the zodiac. But when the Moon's longitude and the Sun's longitude are the same, which are a fact, we have the new Moon.

A careful perusal of the records left by our ancients clearly show that they always attached great value to direct observations and duly noted and corrected any errors or differences found in the mathematically arrived at positions and incorporated all such errors in the form of *Bijas* (corrections) in their *Siddhantas* and that even their generalisations regarding motions of planets were subject to periodical observations and rectifications.

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In India, astronomy is not merely of theoretical or academic interest. It is put to two distinct uses, *viz.*, astrological and religious. For the latter, certain conventions based upon *sastraic* injunctions are observed wit a view to regulating the *tithi etc.*, while, in regard to the former purely astronomical factors are involved. The almanacs to be useful as infallible religious guides must be scrupulously correct and based upon actual movements of the different planets.

To me it occurs — and I am only giving a suggestion for consideration by the learned *Pundits* assembled here, that so far as fixing a uniform date and time for performances of festivals, religious ceremonies, etc., are concerned, the national sentiment must be respected. This can be done by correcting the astronomical constants given in the *Surya Siddhanta* and making the revised edition available to the *Panchanga*-makers. They may not accept the figures supplied by the Positional Astronomy Centre for the simple reason:

(a) In modern astronomy, for computing the true longitude of the Moon, besides the equation of Centre (*mandaphala*) correction, four major and five minor corrections are made.

(b) Whereas in the *Surya Siddhanta*, only equation of Centre is applied, not to speak of the differences, in the maximum values of *mandaphala* (of course, I am open to correction). At *parva*, the resultant *sphutas* of the Moon may not be very divergent, but at quarters, the amount of divergence may come even to 17 or 18 *ghatikas* of *tithi* measure.

The *tithi* or *nakshatra* which is identified with a day is that *tithi* or *nakshatra* which was current at sunrise on the day in question and though a *tithi* or *nakshatra may have* ended, the next minute after sunrise, and the next *tithi* or the next *nakshatra* may have been current for the whole of the remaining day, it is the *tithi* or *nakshatra* at sunrise on the day in question that is considered.

Another factor to be noted is, the method of calculation by the different astronomers may be the same. The difference is in the BASIC ASSUMPTION of the nature of a religious observance or festival. Taking an instance: The *Ekadasi* day starts at, say, at 3 ghatis after sunrise and ends with the sunrise, the next day. Some people observe *Ekadasi* on the day when there was not *dasami* continuing from the previous day, while others are more particular about the relation of *Ekadasi* with *Dwadasi* Here, it is a question of custom and *Dharmasastra*.

Since the social life of the Hindus is inextricably interwoven with religious practices, a uniform observance of festivals by all the Hindus may not be impossible. As Prime Minister Nehru said in his message to the committee — "It is very difficult to change a calendar to which the people are used because it affects social practices". But still we must try.

Of course, for astrological purposes, the case is different. The modern ephemeris can be used. Many of the present-day *astronomers, who follow the so-called Drik-ganita* sysatem which, however, is no system at all in Indian Astronomy, but is a convenient name based on the nautical almanac.

Therefore, it occurs to me that a *Panchanga* intended for religious observances and festivals should be based on *Surya Siddhanta* **containing the astronomical constants revised on the basis of modern observations.**

This may be possible only when a conference of the *Acharyas* of different sects, *Panchanga*-makers, experts in *Dharamsastras* and of course, modern astronomes is held.

Whether the Department of Science and Technology would come forward to hold such a conference, is a different matter.

I agree with Commodore Chatterji about the necessity of a single and uniform National Calendar for civil purposes. This should be based on Indian traditions.

Following the Gregorian Calendar even after 40 years of political Independence certainly reflects on our national self-respect.

For this purpose, SAHA COMMITTEE'S recommendation may have to be considerably modified. India is having a number of *SAKAS* or ERAS*. They were established to mark important epochs in Indian History.

Vikrama Saka going under the name of *SAMVAT* and *SALIVAHANA SAKA*, known simply as *SAKA*, are the two principal eras, now in vogue in India. Whatever may be the view of a certain section of Indian historians, who generally follow the European theories and completely ignore indigenous sources of history, Vikramaditya, the Great, lived in the 1st Century B.C. His was not a mythical name.

Ancient Indian History, to be authentic, should be based on *PURANAS* and *ITIHASAS*. As Dr. Pusalkar rightly observes, "the evidence of the *Puranas* cannot be ruled out because they alone contain something like a continuous historical narrative and it is absurd to suppose that the elaborate royal geneologies were all merely figments of imagination or a tissue of lies"

Similarly there is no basis for doubting the historicity of *SALIVAHANA*, the great-grandson of Vikramaditya.

But the *Kali Yuga* era, which according to tradition, began on 17/18 February 3102 B.C., is employed by all *Panchanga*-makers, irrespective of any regional bias.

Therefore for the purpose of civil Calendar, Kali Yuga epoch alone can be most suitable. I endorse Commodore Chatterji's suggestion in this regard. The *Kali* epoch reflects our ancient culture and history.

The Saha Committee's calendar need not be considered as sacrosanct.

Naming the *Sayana* months, beginning from Vernal Equinox (21st March) as *Chaitra, Vaisaka, etc.*, is utterly to the constellational position of the Moon on a full Moon day. We shuold not bother about the commencement of the 1st month *Chaitra* to approximate to the Saha Committee's calendar. It can start on 14th April.

Summing up, I think, the introduction of a national calendar for civil purposes should not pose any serious problem.

(Continued on page 414)

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AN OCCASIONAL QUIZ

QUIZ 2:

Mother:

Ketu	Sun Moon Mercury Saturn		Venus Mars
	8-5-1959 at 11-45 a.m. (IST) at 8N 45, 77E 43		Lagna
	Jupiter (R)		Rahu

Father

	Venus	Jupiter	Sun Mars
	24-6-1953 at 9-16 p.m. (IST) at 8N 58, 77E 22		Mercury Ketu
Lagna Rahu			
	Moon		Saturn

Balance of 4 years 8 months 3 days of Sun Dasa at birth

Balance of 9 years 8 months 27 days of Saturn Dasa at birth

Their first child born in February 1984 suffers from brain damage. The mother is expecting her second child in June 1987. Will it be a normal child or what do the stars hold in store for this couple?

HOW TO ENTER

All you have to do is to write down the answer with the appropriate astrological discussion and send in your entry along with the entry coupon.

Rules and Conditions:

1. The QUIZ is open to all reader of THE ASTROLOGICAL MAGAZINE.
2. The decision of the Editorial Board is final and binding.
3. The winner/winners will be announced in the forthcoming issues of THE ASTROLOGICAL MAGAZINE
4. Answers must be neatly typed or legibly written on foolscap sheets. Illegible entries will not be considered.
5. Address answers to QUIZ 2, THE ASTROLOGICAL MAGAZINE, 'Sri Rajeswari', Bangalore-560 020.
6. Last date for receiving entries: June 15, 1987

ENTRY COUPON

QUIZ 2

LAST DATE 15-6-1987

QUIZ 1 RESULTS

Correct Answer: Both babies have an upper cleft lip

I. Identical Configurations

(a) Saturn in Scorpio in Sagittarius Navamsa aspects Taurus (in both charts), the sign governing the face. Saturn is afflicted by Mars, by conjunction in Chart I and by *Papakarthari Yoga* in Chart II. Saturn, interestingly, is the 12th lord in both charts. Its strong aspect on Taurus combined with martian influence will have to result in a deficiency of muscular and bony growth.

(b) Rahu occupies Aries, in Gemini Navamsa with Saturn-Rahu opposition in Navamsa in both the charts. Aries, representing the head, also governs facial bones, particularly upper jaw (vide HINDU PREDICTIVE ASTROLOGY by Dr. B. V. RAMAN, page 221). Rahu posited therein has a prediliction to affect the alveolar margin (of the upper jaw).

II. Analysis with Respect to Lagna

Chart I — The 2nd house Aries has Rahu and 2nd lord Mars is afflicted by Saturn. Of the planets, the Sun is weakened in 12th in enemy's house; Venus, Mercury and Moon are sujbect to *Papakarthari Yoga.*

Chart II — The 2nd house has the Sun, afflicted by the aspect of Mars. The 2nd lord Jupiter is in Rahu's asterism. Of the planets, the Sun (bones) is afflicted by Mars, Venus (cupid's bow) afflicted by Rahu, Navamsa lord of Mercury (speech) is Venus, afflicted; Moon (feeding) is afflicted by Saturn.

To sum up Taurus and afflicted 2nd Bhava — Face; aspect of Mars-influenced — Saturn — muscular and bony defect. Afflictions to Sun — bone; Venus — cupid's bow (lip formation); Mercury — speech; Moon — feeding; Aries and Taurus — upper jaw; and Rahu's influence of 2nd house — alveolar margin with the result both babies have a cleft lip.

Dr. P. Shankar, Sheikalmudi Hospital, Murugalli Estate, Murugalli Bazaar Post, P.C. 42118, Coimbatore District, is the winner of QUIZ 1. We congratulate him.

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NEWS AND VIEWS

EKALAVYA

Poetic Justice

The highest court of the land has ruled that an earning, married daughter is as much liable as the son to support her parents should they be devoid of means. The learned judges felt that the word 'he' in the relative Act could also mean 'she' faulting grammar. On the face of it, it appears to be poetic justice to make the daughter pay up when she can legally inherit equal estate from them. Even morally and socially the verdict is unexceptionable. In practice, however, its fall-out has some repercussions on society. To begin with girls from sonless families will find it rather difficult to get married; for, parents of grooms will have second thoughts on such alliances. Even otherwise, there are invasions of in-laws today and grooms will not like to have legal compulsions over and above to maintain them. Another fall-out is that career brides will not appear as milch cows but as cats paws. One also hopes that the tendency to kill female foetuses will now stop, as it will be a much better proposition to keep them alive. One wonders if the *Smritikaras* had this dilemma in mind when they cut the married girl off her home of birth when they prescribed for her different norms of religious and social conduct and duties from the son. She is not, after marriage, equal in her rights and obligations to the manes for example. And merges completely in the family married into and only marginally to her parents. **In such sensitive areas, law behaves like the fabled elephant entering a potter's shop. How one wishes they were left to commonsense and society!**

The lawyer in man now thinks in terms of an apartment in legal term, between parties marrying, voluntarily abrogating the right of the girl to support her indigent parents to attain the *summum bonum*.

More grist to the law-mill in any event!

Nemesis

The American magazine *Time* squarely places the blame for the spread of AIDS to that notorious novel *Lady Chatterley's Lover* for having spread the gospel of free, instantaneous and indiscriminate love and sex.

The writers of this piece feel **AIDS is the nemesis that has overtakne western society for its unbridled heterosexual behaviour.** It is no longer the major result of the sin of the gays. At the present rate of spread of the plaque, the authors feel the black book of D. H. Lawrence is likely to be banned again lest the teenagers of the present era are infected by its ill-effects.

The west has become so panicky about it that today instant love has become suspect and would-be partners demand medical clearance and biodata of past lover.

In the university campuses of the west, the threat is lightly seen because of condoms but in Bombay foreign students refuse to take the blood test for AIDS!

This situation is sought to be cynically exploited by big businesses of the west by manufacture of condoms by the million for the millions as sales are expected to soar as never before.

Sober opinion would appear to wheer round the old formula of monogamy and the chastity belt. Some even toy with the idea of taking *sanyasa* and withdrawing into the forests.

How one wishes that Valmiki's *SUNDARAKANDA* be broadcast to the west in all its details which will be more effective than selling condoms!

Visha Kanya Yoga

A reader wants to know whether *Visha Kanya Yoga* indicates a *Nagini* or a girl with poison in her blood. No: it is a combination of stars or planets in the nativity of a girl which confers certain

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adverse results on the native.

In the words of a classic text, the *yoga* confers these results:

अनपत्यदोषं वैधव्यदोषं च विषाङ्ग नाख्यं

i.e., childlessness-*cum*-widowhood.

Naturally it has a vital say in matching of horoscopes.

Ancient texts prescribe different combinations for this *yoga*; one set points to a combination of week-day, *tithi*, *nakshatra* and the other, planets in the chart.

One born in *tithis* 2nd, 7th and 12th, in stars *Aslesha*, *Satabhisha* and *Krittika*, on Saturday, Tuesday and Sunday respectively get this *yoga*.

An alternative combination is Sunday-Satabhisha-*dwadasi;* Tuesday-Visakha-*saptami,* and Saturday-Aslesha-*dwitiya,* It may be noted that the stars, *tithis* and weekdays have malefic deities, ruling over Krittika for instance has Agni and Aslesha, Sarpi etc.

The horoscopic combinations are: two benefics and a malefic together in *Lagna* which happens to be the enemy house. This can be computed.

Another specific combination is given in *Yoga Jataka:*

लग्ने सौरी रविः पुत्रे धर्मस्थो धरणीसुतः ।
अस्मिन् योगे तु जाता स्त्री सा भवेत्विषकन्यका ॥

Saturn in Lagna, Sun in 5th and Mars in 9th makes a girl Vishakanya.

One should not, however, run to conclusion from the above dicta; because, there is a general clause of amnesty or cancellation of this *yoga*. Says the same text:

लग्नाद् विधोर्वा यदि जन्मकाले शुभग्रहो मदनाधिपश्च ।
द्यूनस्थितो हन्त्यनपयदोषं वैधव्यदोषं च विषाङ्गनाख्यम् ॥

This *dosha* is cancelled when (1) from the *Lagna* or the Moon the 7th is occupied by a benefic or 7th lord.

Even were it not so, a propitiation is prescribed in *Muhurta Ganapati* thus:

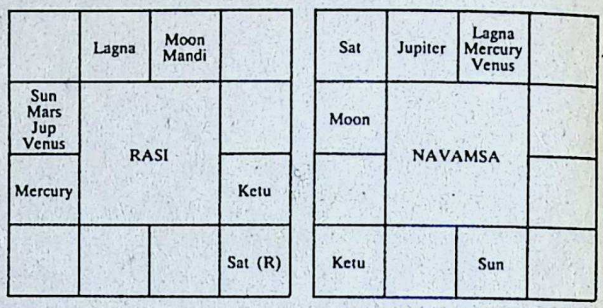
सावित्र्याश्च व्रतं कृत्वा वैधव्य विनिवर्तये ।
अश्वत्यादिन्भिरुद्वात्दया दद्यात्तां चिरजीवने ॥

The unfortunates whose *dosha* is not cancelled, should perform *Vata Savitri Vrata*, perform the marriage of peepal and neem tree etc. and present gifts to the poor.

Here is an opportunity for the research-minded readers of this Magazine. They can collect horoscopes of childless widows and statistically examine them for the percentage of truth in the above dicta.

Badhakasthana

Anent the article *View Point* in *A.M.* February 1987, below is given a horoscope which is typical of *badhaka* effect:



The husband of this young lady collapsed in a matter of seconds as a result of a massive heart attack, during her Rahu-Moon.

It is noteworthy that her 11th house (also 8th from 4th) house is crowded with significant planets: Mars, Lagna and 8th lord; Venus 7th lord and *karaka*; Sun and Jupiter lords of 5th and 9th.

Despite exalted Moon's aspect to her *mangalyasthana* she has been widowed, because the Moon occupies *marakasthana* vitiated by Mandi in Rasi and 11th or *badhaka house in Navamsa. It is thus a clear case where 7th bhava* is afflicted by *badhaka* principle. This lady's son has three planets in debilitation and other evilly posited planets, which again shows her children's *bhava* too is afflicted — *vide* Jupiter and the Sun's position.

I have known cases where profession too is afflicted by *badhaka* lord — 11th being 2nd or *maraka* house for 10th.

When I say 11th, I include in the analysis the *badhakasthanas* for fixed and common signs too. The logic behind the rule appears to be this: 9th is 11th from 11th and 7th is 11th from 9th.

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It is within my experience that other *bhavas* like the 3rd too also coming under this affliction.

I would therefore commend to scholars for acceptance the thesis that *badhakahood* especially when afflicted and not supported by ameleorative factors like a good aspect etc, applies (1) to all *bhavas* and (2) to natal astrology fully as much as to horary astrology, particularly since the *prasna* chart and natal charts are invariably deemed identical in portents.

Possibly because of this *badhaka* inhibition that Satyacharya has deemed fit to fault Aquarius, as the universal or natural eleventh, as a difficult Lagna, even as Virgo is franchised as the natural house of sickness!

Sex Perversion

A reader writes: "It is said the third house being vitality is taken to be the *karaka* for sex perversions, As far as my knowledge goes, the 7th house and Venus alone have to account for it. I want your views on the subject."

I do not claim to be an authority, but I shall outline my views in the light of my knowldege, first of classical writings and next from the scientific and commonsense points.

One of the epithets used for 3rd house is *Vikrama* which is translated as valour by the ancients and initiative and enterprise by us. While undoubtedly there is a physical side to this character, it does not appear to specify sexual power; if it does, it is far-fetched. A weak man can be a pervert.

I have examined classical texts from Yavana to Ramanuja, but none of them give a sexual slant to the third house. Kasyapa quotes Yavana as saying that the Moon in the 3rd occupying inimical Navamsa makes one run after others' women; even then, it is not to be labelled perversion of the type of *homos* etc.

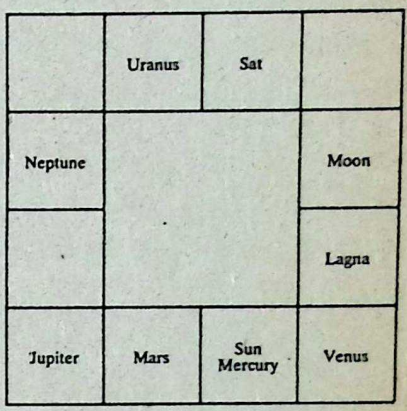
Looked at scientifically the third house relates to the neck of Kalapurusha and in that area is situated the thyroid glands which control the entire metabolism but the gonads and sex glands are the culprits concerned with the issue, which are marked in the area belonging to the 7th house, and Venus is the other natural candidate. It follows that affliction to the latter should cause sex perversions.

Dundiraja gives a few formulae for *homos* in the female thus:

अन्योत्यभागेक्षणगौ सितार्की यद्वा सितर्क्षे तनुगे घटांशे
कन्दर्पशान्तिं कुरूते नितांतं नारी नराकाराङ्गनाभिः ॥

Venus and Saturn swapping Navamsas, aspecting each other, or rising sign Libra with Aquarius Navamsa.

Below is given the Nirayana chart of a famous English writer of the 19th century who was known to be a pervert. Venus is combust and debilitated; the 7th house and 7th lord are aspected by malefic Mars and 7th house is occupied by the malefic Neptune. Note *Nipuna Yoga* in the house of writing. Readers can further research with known cases and come to their own conclusion.



As the Poet Sees Us

Neelakanta Dikshita was a polymath savant, godman, scholar, poet, philosopher and statesman. He was a minister under a Pandyan king. He has written a number of literary works of which some are *laghu-kavyas* or minor epics.

Of present interest to us among them is *Kali Vidambana* in which he makes fun of our foibles.

Among his targets in this work is the tribe of astrologers and I reproduce below a selection from it so that we can enjoy some fun at our own expense and which will do good to our health.

अपि सागरपर्यन्ता विचेतव्या वसुन्धरा ।
देशो त्यरत्निमात्रोऽपि नास्ति दैवज्ञवर्जितः ॥

Search out the entire globe of earth from coast to coast (or one end to the other) you will find not a cubit of country bereft of the astrologer!

वारान्केचित् ग्रहान्केचित् केचित् क्षाणि जानते ।
त्रितयं ये विजानन्ति ते वाचस्पतिस्वयम् ॥

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Some of the so-called astrologers know just the names of the weekdays; others, names of planets and still others, the names of asterisms. And those who know the three claim to be Brihaspati himself!

The poet now offers some tips to would-be astrologers thus:

पुत्रइत्येव पितरि कन्यकेत्येव मातरि ।
गर्भप्रश्नेषु कथयन् दैवतो वियी भवेत् ॥

When asked about the sex of an expected child say son to the father and daughter to the mother and you will ride on a wave of success.

आयुः प्रश्ने दीर्घमायुः वाच्यं मौहूर्तिकैर्जनैः ।
जीवन्तो बहु मन्यन्ते मृताः प्रक्ष्यन्ति क पुनः ॥

When they ask you about longevity, say it is very long; for, if they live they will honour you more, and if they die, they won't return to confront you.

सर्वं कोटेद्वयोपेतं सर्वं कालब्द्यावधि ।
सर्वं व्यामिश्रमिव च वक्तव्यं दैवचिन्तकैः ॥

When asked about gain of wealth always say more than two crores and duplicate the time factor. At all events be as vague as possible.

The poet now gives the common characteristics of successful astrologers.

निर्धनानां धनावाप्तिं धनिनां अधिकं धनम् ।
ब्रुवाणाः सर्वथा ग्राह्या लोकैः ज्योतिषिका जनाः ॥

Those astrologers who predict gain of wealth to the poor and greater wealth to the wealthy, will always be in great demand.

अनृतं चाटुवादश्च धनयोगो महानयम् ।
सत्यं वैदुष्यमित्येष योगो दारिद्यकारकः ॥

For astrologers untrue but pleasing talk constitutes a great *dhana yoga* while true and scholarly argument constitutes a *daridra yoga*.

Here is a master tip:

यदि न कापि विद्यायां सर्वथा क्रमते मतिः ।
मान्त्रिकास्तु भविष्यामो योगिनो यतथोपि वा ॥

If the mind stoutly refuses to master any skill, announce yourself to be a *mantrik* or sorcerer; this advice applies even to *yogins* and *sanyasins*.

दैवतत्वं मान्त्रिकता भैषज्यं चाटुकौशलम ।
एकैकमर्थलाभाय द्वित्रियोगस्तु दुर्लभः ॥

Astrology, sorcery, medicine and glib talk are each by themselves can help amass money; imagine when one acquires two, three or all four, which is rare, then the sky is the limit — 27.87

PLANETS AND PRESIDENTS

(Continued from page 391)

transmitted to Ketu in Chart 4. This will weaken Ketu and prevent him from pushing up the native's *Raja yogas*. In other words, under such planetary conditions as the native of Chart 4 will be, chances of his entering Rashtrapati Bhavan are feeble.

Astrological indications are not absolute. They bespeak of trends which wise counsel and proper action can improve. Equally true is the fact hasty and whimsical moves can destroy excellent astrological opportunities. It is for man to carry awhile, plan judiciously and proceed with the tide of astrological indications if he would be master of his destiny. Though history is defined by collective destinies, individual histories are very much within our hands. By earnest effort and hard work, individual destiny can be improved and with it, the course of national destinies to make this earth a happier place for all to live. Astrology, as a holistic science, carries with it the guidance and solution to achieve happiness for all.

— *Gayatri Devi Vasudev*

25.2.1987

Correction

Page 839, Col. 2: The positions of Sunil Gavaskar's birth are:

Capricorn — Ascendant and Jupiter (R); Pisces — Rahu; Taurus — Mars; Gemini — Sun and Mercury; Cancer — Venus; Leo — Saturn; Virgo — Ketu and Sagittarius — Moon and not as printed.

The error is regretted.

— *EDITOR*

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusal and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560 020.]

A Prediction Fulfilled

READER J. Subba Rao gives us a first hand account of a remarkable prediction from his own life.

" I am prompted to write after having read 'Cry for the Astrologer's Blood' (A.M., December 1986) and the piece on heart attacks in the same issue", he writes.

"I submit the chart of my father who expired suddenly due to coronary heart attack in a medical shop in the presence of doctors. He did not have any complaint previously. He was an M.B.B.S. who practised at Masulipatnam from 1932 to 1950. He died at the age of 46. He was a leading man in the town.

"An astrologer Tanbelle Venkata Sastry of this village who passed away in 1946 at the age of 80 had written my father's horoscope. He had used guarded language. The book carrying this forecast was with me till the 60's. The astrologer had said clearly that my father would have a serious illness and critical period in his 46th year and that he would recover. I remember him very well as a great Sanskrit scholar and a man of simple needs. He worked as a school teacher and post-master of this village for 25 years. He was well versed in Telugu also.

"In 1945 he warned my father's paternal uncles about my father's span of life and advised them to take necessary precautions for the welfare of our family. He said father would not be alive after 46th year.

"If we know astrologically that a disaster is waiting to strike us, we may be able to avert it. At least we can plan in other ways to meet it through insurance schemes.

"I enclose my father's chart. I was the eldest son and only 17 years old then. The astrologer based his conclusions on the *Pindayu* method *Ashtakavarga* and *Maraka Dasa* application based on Jaimini.

"Born 17.11.1904 at 6-16 on IST at 17 N 15, 82 E 31. Rasi: Taurus — Ascendant 3-30; Mercury 12-31 and the Sun 6-44; Virgo — Mars 27-49 and Rahu 13-09; Sagittarius — Venus 6-44; Capricorn — Saturn 13-09; Aquarius — Moon 24-56; Pisces — Ketu 13-09; and Aries — Jupiter (R) 0-38; with a balance of 10 years 1 month of Jupiter Dasa.

"On 8-1-1950 father left home around 8 a.m. to get some medicines from the drugstore for his daily rounds. At 11-30 a.m. his dead body was brought back by the doctors. My grandfather died on 10.1.1944 when he was 61 years. My grandmother passed away in June 1972 at the age of 85 years."

Not Again!

Not another case of suspected *Kalatra Shanda Yoga!* But reader Krishnan of Madras is sufficiently agitated by the discussion on this yoga going on in these columns to take out his relative's chart and imagine its presence there.

Writes he "In the horoscope under discussion Venus is not alongside the 7th lord and the 6th lord; but the 7th lord aspects Venus. Venus is in Capricorn with Saturn, the 7th lord of the Rasi chart, in Navamsa. Is there a shadow of the *Shanda Yoga* over this chart?" this is too much, stretching the *yoga* beyond logical limits.

Born 14-11-1961 at 11-40 p.m. at 11 N 28, 76 E 42 with a balance of 3 years 2 months

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(Continued on page 414)

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IMPORTANCE OF THE SUB-SUB-PERIOD V *

K. N. RAO, I.A.A.S.

THE eternal flux that is life — call it Maya; the ephemeral ever-perishing ever changing world, man's changing moods, rise and fall of his fortunes portrayed by biographers of France so gracefully always reminds me of the sub-sub-periods of the Vimshottari Dasa.

The divisions of the Vimshottari Dasa into three parts, major sub and sub-sub, are the three views of any life — the broad spectrum, the close spectrum and the subtle spectrum; two further divisions are subtler divisions, the sookshma *dasa*, if accurate and dependable turns the probability of an event into, if properly synthesised with transits, a certainty; the *pram dasa* is the messenger at your door-step.

The Broad Spectrum

Take instances from the same family. Nehru runs into the major period of Moon and those great historical movements like the Quit India and naval mutiny and the Azad Hindi pave the way for the exit of the British rulers; Nehru becomes Gandhiji's hottest favourite for the post of the presidentship of the Congress which makes certain Nehru's selection for the post of the Prime Minister of India when India gets her freedom and Nehru runs into the Dasa of his 10th lord. Mars.

But then comes Rahu. Nehru, ever indecisive, commits mistakes after mistakes, but like a man-eater relishing man's flesh, cannot give up power gracefully till his Mercury decides thus far and no further.

Take his daughter's case. She ran into the period of her 9th lord, the best period in anyone's life and she became a widow — was it her misfortune? Ninth house represents father and she lost her father also during this period — was it her misfortune? No, she became the Prime Minister in the period of her ninth lord.

Again take the case of her son Sanjay Gandhi. When the period of his 7th lord, Moon started he entered public life, became India's most powerful man during emergency then fought and lost elections and later won elections, in vengeful mood settled some scores, exhausted his spiritual merit fastest and died in a plane crash.

The Close Spectrum

Take the later career of Indira Gandhi. Her Saturn major period begins. Saturn-Saturn period of an intense power struggle in which she takes the help of all small and big Machiavelli's in Indian politics to survive and when she becomes stronger throws them out; she applied to her political *gurus* the same tricks that she had learned from them. India's democratic life gets polluted, corruption increases and comes her Mercury period in which she commits mistakes. In Ketu sub-period she falls from power; she suffers in Venus sub-period but comes back to power; in Sun, Moon and Mars appears to be a picture of unrivalled strength; in the sub-period of Rahu (in the 6th house) makes an assault on the Golden Temple and invites her doom.

The Subtle Spectrum

What I am discussing in this series is the subtle spectrum which I can elaborate by illustrating through four horoscopes of the same family how the changing of sub-sub-periods shows changes in fortune. sometimes not very apparent and sometimes very apparent.

The first case I will take up is that of the elder child of this friend of mine, a son. It was to the father of the boy that I had been giving predictions since 1978 but the occasion to see the horoscope of the son came only in 1983 and 1984. It was a crucial occasion for the boy and a crucial decision had to be taken, a decision which had to affect the whole family. The boy was born on 15-2-1966 at 11.30 a.m. at in Delhi.

First see the following.

* Part IV has appeared in the A.M. April, 1987.

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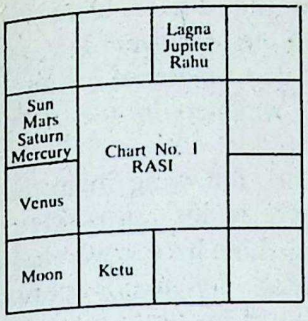

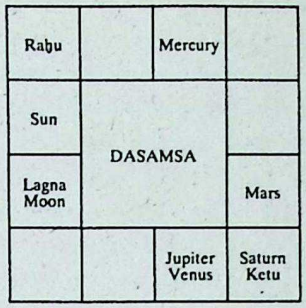

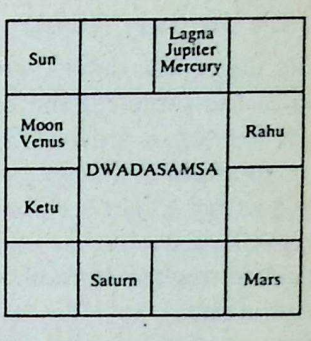

Family Background

The stories of families one hears about people of north-west India are invariably stories of uprooting with the periodicity of such uprooting varying. All major invasions of Indian history having come through this region; inhabitants of this area have seen destruction of family-fortunes more frequently than perhaps Indians of other regions.

Interestingly in the horoscopes of most of these persons the major and sub-periods between 1946 and 1950 show the tragedies of the partition of the country in 1947.

Part of the stories of the family of Katyals is a story of such uprooting. But the main part of the story of this family is the tendency such frequent uprooting creates, the ability to re-build fortunes. The Punjabi refugee has always re-habitated himself faster than others and this habit has given to people of north-western India, particularly the Hindus of this region, an outlook as materialistic as that of men of western civilization and an inhibitionless imitation of everything western as far as the outward trappings of what passes for civilization goes.

In giving predictions to people the background of a region, caste, community and family becomes a good piece of guidance.

Therefore when I first saw the horoscope of Sanjay Katyal, I noticed the following:

(a) The Sun and Mars have directional strength in the 10th house. (b) The 10th lord is in the 10th house. (c) The 5th lord is in the 10th house. (d) More interesting the 5th lord is in the 10th house with the 12th lord.

Events

This boy had been running the major period of Venus since January 1970. Now notice the importance of Venus in this horoscope.

Venus is in the 9th house indicating foreign journey. The family has necessary green-card to go to USA and Sanjay has been to U.S.A. thrice before in Venus-Rahu and Venus-Jupiter when his father was employed there.

Now the family was passing through one of its worst crises. This aspect will be discussed when the horoscope of this boy's father is discussed. Suffice it to say here that it was one of the worst crises for the family and the boy was running the period of Venus-Saturn, which may be understood sub-sub-period-wise, briefly.

Venus-Saturn-Saturn (November 1982 to May 1983)

The family was facing starvation and brave boy took up some private tuitions to become self-supporting and carried on his studies so brilliantly as to secure unfailingly more than 85% marks in his examinations.

Venus-Saturn-Mercury (May 1983 to October 1983)

The boy distinguished himself in his studies and was debating with his father whether he should become a doctor or engineer in his eagerness to appear for competitive entrance examination.

The entire family wanted him to become a doctor but I insisted that he would be an engineer and would go abroad and study.

Venus-Saturn-Ketu

Without telling anyone the boy appeared for an examination to secure admission to U.S. Universities and obtained 95% marks.

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Venus-Saturn-Venus (January to July 1984)

While the family debate went on, I told the father of the boy to allow his son to go to USA, work in the field or hotels, earn money and try to get admission in any university there where he would distinguish himself and get scholarship.

Venus sub-sub-period with Venus in the 9th house is period for the boy to go to USA. Most unwillingly the boy was sent to USA by the father. The boy after listening to me decided that it was worth going abroad, working hard and making the best of opportunities available there.

The boy left for USA in March 1984; got no help from his own very close relations here (Indians carry their family disputes everywhere on the globe) but started earning and trying his luck everywhere without any success. The impatient parents would come running to me almost every fortnight and asked me what to do.

Venus-Saturn-Sun (July to September 1984)

I asked them to have patience as the boy would appear for examination in August 1984 for admission in September 1984 and till the results of the examination came out they should ask the boy to keep struggling and working optimistically.

On 9.8.1984 the boy, Sanjay Katyal, topped in the entrance examination to the course of computer-engineers in the university of Illionis. U.S.A. and now gets scholarship.

The parents came to meet Dr. R. K. Caroli for medical treatment and getting my address from the doctor came to me when he discovered a greater hole in his material fortune. The hole widened in the next five years.

The following features are notable in his horoscope:

(a) Like his son who has been running the major period of Venus in his ninth houe JK had been running the major period of Jupiter in his ninth house since 1975.

(b) There is an exchange between his 9th and 10th lords and in USA he had good and big jobs to none of which he stuck as he thought the hole in his heart would lead to his death there. But Dr. Caroli assured him that such fatality was not there.

(c) Back in India (Delhi) he found very ordinary jobs for his qualifications and experience. This struggle is explained astrologicaly in two ways:

(a) His Moon is unstable with no planets behind or before.

(b) Then the Moon has Jupiter 6th from him, showing some struggles. Moon in the sign of Mercury showed worst problems in Jupiter-Mercury when he lost good deal in family share of property and gave up jobs in USA to come to India (1979 to 1982).

(c) But the point I stressed in his horoscope is the 11th lord in the 12th — gains from foreign countries.

(d) This is aspected by Saturn from the 10th house. As 8th lord in the 10th house Saturn gave instability to jobs. By aspecting the 12th it

(Continued on page 413)

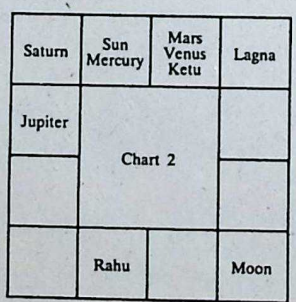
me, very happy, with the news and asked me what had I to tell the father. *Go to USA with your wife and daughter.* said I. There was hope and costernation on the face of the father.

But as I have said Sun in the 10th house with directional strength gave distinction to the boy. He is doing computer-engineering course and all this happened in the major period of Venus in the 9th house (foreign journey) minor period of Saturn, a *yogakaraka* for Taurus and the sub-sub-period of Sun bringing to a struggling boy a rare distinction.

Now keep an eye on the Dasamsa of the boy, Venus in the house of karma, Saturn in the house of foreign journey and Sun in the house of money.

Then see the Dwadasamsa of the boy where the sub-dasa lord Saturn aspects the 9th house and Rahu-Ketu too occupy 3/9 axis. The father too must go abroad. An indication can be had from the Dwadasamsa.

Here is the horoscope of the father of the boy Jeevan Kumar Katyal whom I will refer as "J.K."



When a hole was discovered in his heart he went to

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WORKBOOK ON HOROSCOPE-READING — II *

H. R. SHANKAR, B.A.

Birth Data: Case 'A': 3.9.1926 at 10.25 a.m. LMT at Calcutta —
Case 'B': 3/4.9.1926 at 4.10 a.m. LMT at Dacca

Planetary position: Sidereal (Nirayana) longitudes corresponding to Chitrapaksha Ayanamsa. *Bhava (House):* Kalapurusha format conforming to *Brihat Jataka* definition of Rasi and Bhava as synonyms, meaning the first Rasi of Zodiac constituting the first Bhava. Ascendant degree equated with zero point of zodiac and planetary distances measured as longitudinal arcs accordingly. *Vimshottari working:* Reckoned as per Hindu Calendar of Samvatsara (year) consisting of 12 Masas (months) of 30 Tithis each, which has been in usage ever since the time of Parasara, the author of Vimshottari system.

	Mars 22°3'		Rahu 20°27'
	Chart 'A' BASIC		Moon 3°27' Venus 26°45'
Jupiter (R) 27°6'			Mercury 4°18' Sun 17°7'
Ketu 20°27'		ASCD Saturn 27°55'	

XII	I Saturn 7°	II Ketu 29°	III
XI	'A' BHAVA (Diurnal)		IV Jupiter 9°
X Sun 26° Mer 13° Ven 6°			V
IX Moon 12°	VIII Rahu 29°	VII Mars 1°	VI

Saturn Dasa at birth 18 Samvatsaras 10 Maasas

	Mars 22°29'		Rahu 20°24'
	Chart 'B' BASIC		ASCD 25° Venus 29° Moon 11°51'
Jupiter (R) 26°58'			Mercury 5°33' Sun 48°45'
Ketu 20°24'		Saturn. 28°	

XII Moon 17°	I Merc. 9° Venus 7° Sun 23°	II	III
XI Rahu 27°	'B' BHAVA (Diurnal)		IV Sat °
X			V Ketu 27°
IX Mars 27°	VIII	VI Jupiter 2°	VII

Saturn Dasa Balance at birth:
7 Samvatsaras 10 Maasas 12 tithis

The first task in horoscope-reading is to obtain a general overview of the life pattern before entering into analysis of different aspects of life. Karakatwa of planets and their Bhava placement provide us with the necessary clues. What we mostly look for at this stage is to have an idea on education, means of livelihood, marital aspect, children, wealth and social standing in addition to, of course, the health and longevity. Mercury is Karaka for education. in both the charts, Mercury is placed in Leo sign. The dicta are clear in indicating results for this placement. Weak memory. This places a handicap in pursuit of education. In the Bhava chart, Mercury is placed in 10th and aspected by Mars and Saturn. A break or impediment is on the slate in the case of 'A' chart. Aspect from Jupiter and its placement in 4th which should have helped in the normal course instead aggravates the situation because of 6th lordship of Jupiter. In Chart B, we find that Saturn occupies 4th Bhava, but Mercury is free from aspect of Mars. While there may not be termination of education in midway, there will be impediment posed by Saturn. The inference would be that education would be rather mediocre in both cases. While Chart A may not be able to complete, the native of Chart 'B' would limp through to reach a recognised status.

Saturn is Karaka for means of livelihood or profession. in both cases, the placement of Saturn in Libra holds potential to attain professional success and environmental conditions would be congenial to achieve it. However, the adjoining houses to that of Saturn are unoccupied and Mars is placed in 7th from Saturn. This means that the person will have to struggle in the initial stages and work his way up, almost from scratch. It would be a steep and long climb, but the environment being favourable, success would be within reach. Saturn being in the house of Venus and Sun being placed in 11th to Saturn, the career would be based on

* Part has appeared in the *A.M.*, April 1987.

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things signified by Venus and Sun namely finance or fine art and connected with government. This indication would hold valid in case of both charts, the inference being based on Basic chart which is common. However, turning our attention to the Bhava placement, we find considerable modifications to this premises.

In the 10th Bhava of Chart 'A' we find Venus, Mercury and Sun receiving the aspect of Karaka Saturn. This makes an excellent position for success in handling finance or in the field of fine arts. The tenth lord Moon, an indicator of the nature of profession, is in 9th in Bhava chart: a waxing and waning professional career but rewarding. On the other hand in Chart 'B' the 10th is unoccupied but aspected by Karaka Saturn. 10th lord in this instance is Mars which also occupies 9th Bhava. The nature of profession is determined in this instance by Saturn and Mars, a service connected with implementation of law and authority (connected with finance). Briefly stated, the natives of both the charts would rise to high status and make a success in their respective professions, but will have to struggle hard to come up in the initial stage. While the native of Chart A would be associated with finance and fine arts, the other person would be holding position in law administration and revenue.

All about marital status is to be inferred from the position of Venus. Venus placed in Cancer is with its enemy Moon and next to Venus is another enemy the Sun. The first marriage is bound to run into rocks. In any event, the marital life in respect of both the charts come under heavy weather. In the Bhava chart, Venus is associated with Mercury in the 10th. Mercury denotes friends and associates and 10th the place of profession. The whole combination is aspected by Mars from the 7th Bhava. Therefore involvement with another female connected with profession is very strongly indicated. On the other hand, in Chart 'B' we find Venus associated with Mercury in the first Bhava, but aspected by Jupiter from the 7th. Here also, more than one female companion is involved in life, but because of Jupiter's aspect from 7th, the situation is likely to get salvaged to certain extent. Unhappy and turbulent marital life with more than one woman in life would be the inference in both instances.

The Karaka for children Jupiter is well placed in Kendra in Basic chart, though debilitated, and in Bhava also Jupiter occupies the 4th Kendra in one and 7th Kendra in another. 5th Bhava is comparatively free from affliction. As Ketu is in 5th Bhava in Chart B, the person may have an issue with some difficulty, but both are promised male progeny. As 5th from Jupiter is also free from affliction, particularly from Mars, happiness from children is on slate.

In taking an overview of financial aspect of life, it is desirable that we look at it from three broad criteria. The first, of course, is the kind of reward for one's efforts put in as means of livelihood. Here the clues to look for its the mutual relation between Saturn as Karaka for efforts one exerts and Jupiter the giver of reward for that effort. We are also to take into consideration the relationship between 10th lord and 9th lord in this context. The other criterion is the kind of inflow of finance over and above what is normally warranted. In a way, a kind of unearned income that flows in easily and effortlessly. Venus and Jupiter and their placement holds clue in addition to the mutual placement of 2nd and 9th lords in Bhava Chart. Next in relevance, but of greater significance, is the stability to the wealth. This factor is to be judged from the mutual placement of Jupiter and the Moon and also 4th lord and 9th lord in Bhava Chart. in the Charts under study, we note that Jupiter and Moon are in 6/8 placement, which is an adverse placement. In fact it forms Sakata Yoga. Therefore, the fortunes, like a wheel, takes turns. There is no stability to the wealth. As 10th lord occupies 9th in both instances, professionals earnings would be of high order. Similarly Jupiter and Venus are in mutual aspect in Bhava charts in both cases The flow of income would be affluent and comparatively in abundance. All things considered, both these persons would earn well professionally and amass wealth; but there would be no stability to the same which will fritter away to a large extent.

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Name and social standing is ascertained in a general way from the placement of Jupiter and Sun and specifically from the mutual disposition between Ascendant lord, 9th lord in combination with 5th lord. In Chart A we find Ascendant lord Venus and 9th lord Mercury along with Karaka Sun are in 10th and aspected by the 5th lord Saturn in Bhava. The seat of combination is 10th from which we can infer that the person will attain fame in his professional field. Coming to Chart B, we find the Ascendant lord Moon and 9th lord Jupiter are in 6/8 position in Bhava. Though 5th lord aspects Ascendant lord from 9th, the placement of Ascendant lord Moon in 12th does not have positive contribution. As a result, the person would no doubt attain high social standing technically because of 5th lord Mars in 9th aspecting Ascendant lord in Bhava chart. But the 6/8 placement of Jupiter and Moon and the Bhava occupied by Moon being 12th, makes negative contribution. There could be stigma attached to the name or he be very unpopular.

Status of health is to be ascertained from the position of 6th lord and about chronic diseases from the Karaka, Saturn. In Chart A, 6th lord Jupiter is placed in 4th, the seat of heart in Bhava. A clear indication of problem relating to heart. In Chart B. 6th lord Jupiter is placed in 7th, the seat of sexual organs. Considering the significance of Jupiter, it may not manifest as sexual disease, but may cause certain inhibitions in the context of sex and partner. The placement of Karaka for chronic diseases Saturn in 4th Bhava, the seat of heart is a matter of concern.

What we have been able to obtain from the study of placement of Karakas in different Bhavas is the nature of tendencies inherent and their potential. But it is not necessary that all the indicated tendencies should surface and even when they surface they need not manifest in full. The most important task in prediction making is to ascertain as to which tendency would surface when and would manifest to what extent and in what form. The inherent tendencies revealed in the horoscope are like the Bank Pass Book denoting the amount of your credit. But how mush of it and when you would be entitled to draw from it is of more relevance than how much is to the credit. It serves no purpose even if there is a million to the credit, if your situation does not permit you to draw a rupee. As a predictive tool, Vimshottari Dasa system is specifically designed to unfold in detail and in the sequence of happening as to which tendency would surface when. From the moment of birth till death, the aspects of life that enliven and become active with flow of time is unfolded in sequence of their occurrence. The Karakatwa and Bhava placement of the planets hold the clue to the nature of happening during the operative period of each of the planets under this system.

Chart A is the horoscope of late Uttam Kumar, the celebrity of the film world. Dasa of Saturn operated from the very first year of childhood. Much is not known of the conditions of this early childhood. Austere living is what the Dasa results say. But even as sub-period of Jupiter started in the Dasa of Saturn, he had to give up his studies, for reasons already observed earlier. Both Jupiter and Saturn are aspecting 10th Bhava which worked as factors in opening job opportunity. It is during Jupiter's sub-period that he took up a job as cashier in the office of Port Commissioner — rather a low paid job as indicated by placement of Saturn. The nature of job is seen in placement of Venus in 10th along with Sun. With the commencement of Mercury Dasa he got active with participation in dramatic troupe, while being in service. During Venus sub in Mercury, he plunged into filmdom. Mercury's association with Venus aspected by Mars is seen as instrumental in bringing to surface the inherent tendency of friendship and involvement with girl-friend. Jupiter's aspect on the combination held the situation within traditional bounds. It was during Mercury Bhukti in its own Dasa that he got married to his girl-friend. 7th lord Mars' aspect on the combination, apparently, put the seal. If we were to go by the placements in the Basic chart alone, it would call for little acrobatics to link Mercury/Mercury operative period with marriage. He got a son during the

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operative period of 9th lord Mercury and sub-period of Venus, the Ascendant lord. Again we see Venus and its significance surfacing during Venus sub-period in Ketu Dasa when he married for the 2nd time the artist with whom he was involved in professional field.

Karaka for longevity is Saturn. Saturn is in the house of Venus in Basic chart and Venus is also lord of House of Death, in addition to being Ascendant lord. Venus Dasa, logically, forebodes the end. Under Vimshottari system, a planet gives the effect of its lordship. When it controls two Bhavas, the first half would witness the effects of that Bhava which comes first when reckoned from Ascendant and the second half of Dasa would be associated with the next Bhava lordship. In this instance, even as the 8th lordship effect started with completion of 10 years of Venus Dasa, the end came as Bhukti changed from Rahu to that of Jupiter —indicator of heart disease as 6th lord in 4th.

As we can see, a methodical approach makes the task of horoscope-reading much easy. As a first step we obtained a glimpse of inherent tendencies by simple and direct interpretation of Karakatwa of planets and their placement in different Bhavas. Next, we proceeded to ascertain the sequence in which these tendencies would surface and the likely manner in which they would manifest as events in life, from application of Vimshottari system as predictive tool. Now, the occurrence of the event could be timed more realistically through tracking transit of planets. For purposes of illustration, we will take the event of death and time its occurrence.

In astrological signification of symbols, Jupiter is Jeeva, *i.e.*, life-giver; Sun is Soul; Mars is the physical force that sustains life; and Moon is the physical body. Absence of any one of these would mean death. However, the destruction of physical body denotes mostly "Apamrityu" *i.e.*, pre-mature death consequent to accident, suicide, etc., or due to hostile environment to the growth of biological processes at the tender age which goes as "Balarishta" in astrology. Such a death does not mark termination of span of life and therefore the event is not destined. Whereas the span of life comes to an end the moment there is cessation of physical force within or departure of soul from the body. This event is pre-determined by destiny. Accordingly the 8th from the placement of Jeeva, *i.e.*, Jupiter or the Soul, *i.e.*, Sun or the physical force *i.e.*, Mars marks the house of death. This need to be reckoned from the Bhava (Diurnal) Horoscope. In the present case, we find that 8th from these places would be Aquarius, Leo and Taurus respectively which happen to be mutual Kendra signs. We also note that Leo, in addition, happens to be 8th from the placement of Ascendant lord Venus as well. Accordingly Leo sign elects itself as House of Death to this chart. Saturn's transit through this sign portends real danger. Saturn was transiting 29 degrees in this sign (Leo) which happens to be exact 10th Kendra point of Rahu in Scorpio 29 dgs in the 8th Bhava in diurnal chart on 24.7.1980 when the death occurred. The transit coincides with the operative Dasa Bhukti that indicated danger to life, under Vimshottari. As a further confirmation we find that Nodal axis on 116/296 at that time was on the placement of Sun 29/6 dgs in Bhava chart while Sun itself was on Jupiter's place at 96 dgs. Jupiter was on Natal Sun in Basic chart at 137 dgs.

In Chart B, Saturn was transiting 212 dgs which is 2nd house to the one occupied by Jeeva Jupiter in Bhava Chart and aspecting, to the degree, the 8th house from Jupiter, in Bhava chart. Jupiter in transit at 273 dgs was exactly 7th to the degree of Saturn's position at 93 dgs in Bhava chart. Coinciding with indication of Dasa Bhukti, the death occurred on 21.1.1985 due to heart attack.

An attempt is made here to obtain an outline of a portrait of life from the horoscope symbols, using minimum number of predictive tools and opting for the simplest amongst them. As we proceed we will try to demonstrate the use of other and more sophisticated predictive tools as warranted by different kinds of jobs. — (6.87).

(To be continued)

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PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS — V*

W. J. TUCKER, D.Sc., PH.D.

I AM devoting this article to a study of the transits that signalled the drastic deeds of four mass-murderers: Cream, Christie, Chesney (the three C's), and those of the 1957 multiplemurderer Charles Starkweather. Four ghastly infamous personalities for Madame Tussaud's Chamber of Horrors.

At this point I will present the particulars of the four rectified horoscopes:

	Ascdt.	*Sun*	*Moon*	*Mer.*	*Venue*	*Mars*	*Jupt.*	*Sat.*	*Uranus*	*Nep.*
Cream	Pisces 8°	Gemi. 5½°	Sagi. 20°	Gemi. 23°	Gemi. 27°	Leo 6½°	Virgo 13½°	Aries 17½°	Aries 28½°	Pisces 7°
Christie	Aqu. 7°	Aries 18½°	Pisces 25°	Aries 25°	Pisces 8°	Can. 27½°	Scor. 7½°	Sagi. 23½°	Sagi. 7¾°	Gemi. 22½°
Chesney	Can. 15°	Leo. 24°	Tau. 4°	Leo. 20½°	Can. 12°	Leo 25½°	Leo. 24½°	Aries 9½°	Capri. 13½°	Can. 16°
Strak weather	Aqu. 25°	Sagi. 1¾°	Capri. 3°	Sagi. 23½°	Scor. 24½°	Libra 19°	Aqu. 24½°	Aries 11½°	Tau. 15°	Virgo 23°

All four men were coldblooded murderers — real *Killers by Instinct*. Their crimes were not the fruits of hasty impulsive acts committed in the heat of passion but were coldly planned and remorselessly put into execution.

In all crimes of violence Mars is usually found involved. For Mars is emblematic of the killer. Yet, as will be seen, none of the four men whose horoscopes we are about to examine was a Tuesday born man. Two were Monday-born, one of Thursday-born, and the fourth was Saturday-born.

Nor are Mars — aspects always in question. Christie was born with Mars square Mercury, Chesney with Mars conjunction Jupiter, Starkweather with Mars opposing Saturn. But Cream was born with Mars in sextile with the Sun.

Obviously Mars is not the important planet in the horoscope of the type of coldblooded killer who *plans* his crimes. The real culprit is *Neptune* — aided and abetted by the sadistic planet *Saturn*, or by the almost equally sadistic *Jupiter*.

In Cream's horoscope we find Neptune opposed by Jupiter — an opposition which is doublesquared by the Sun from the nadir.

In Christie's horoscope we find Neptune opposed by Saturn — an opposition which is doublesquared by the Moon.

In Chesney's horoscope we find Neptune opposed by Uranus across the horizon circle — an opposition which is doublesquared by Saturn from the zenith.

In Starkweather's horoscope we find Neptune squaring Mercury. At first blush this may seem much less drastic — until we learn the nature of his crimes which bore a paranoidal allure and were obviously committed in a state of paranoidal elation.

Dr. Neil Cream

Dr. Neil Cream was born in Glasgow, on Monday, May 27, 1850. Accordingly his birthday planet was the Moon. On the day of his birth the Moon was opposing Mercury.

Now the birthstar which marked the position of Mercury on the day of Cream's birth was Ξ *Tauri*, which is a *Red* star of particularly malignant import, this being a fact which we must bear in mind.

Let us note, too, the extremely important fact that *Neptune* at Cream's birth stood exactly at the Point Ascendant and was opposed by *Jupiter* (Jupiter was Cream's horoscope ruler, being the ruler of his Pisces ascendant). Inevitably, therefore, Neptune would colour the personality of this man. Neptune is associated with poisons by astrologers, and poison was this man's murder-weapon for all his crimes.

Daniel Stott

Cream's first murder was committed on August 23rd, 1880 when he caused poison to be administered to Daniel Stott whose wife

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he coveted. Note that this date was a Monday and therefore under the rule of Cream's birthday planet. The Moon at the time of the crime was transiting over ♓ *Piscium* (the birthstar which marked the natal position of Cream's Saturn).

Uranus on the date of the murder was at Virgo 8° 50′ and therefore on the cusp of Cream's 7th house (matrimonial intentions) and in direct opposition to *o-Aquarii* — the birthstar marking the natal position of *Neptune*.

Neptune himself was at Taurus 14° and therefore in exact trine aspect with Cream's natal Jupiter — a fact which saved Cream from capital punishment.

Saturn was at Aries 28° 49′ and therefore transiting *o-Piscium* (natal Uranus).

Jupiter was at Aries 19° and therefore transitting over ♓ *Piscium* (natal Saturn).

Mars was at Virgo 21° and in square with Cream's birthday planet — the *Moon*.

Venus was at Virgo 12° and transiting 58 *Leonis* (natal Jupiter).

The above are the transits which incited to murder and which procured for Dr. Neil Cream's life sentence.

Ellen Donworth

When wires were eventually pulled to procure Cream's release from prison, our medical man left the United States and came to London.

At 7 p.m. on October 13, 1891, Cream murdered Ellen Donworth by administering poison. The day was Tuesday (Mars' Day).

The *Sun* was at Libra 20° opposing ♓ *Piscium* (natal *Saturn*).

Neptune was at Gemini 8° 48′ retrograde, and therefore in the proximity of 43 *Tauri* (natal *Sun*).

Saturn conjoined *Mars* at Virgo 24° in square with the *Red* star Z *Tauri* (natal *Mercury*).

Jupiter was at Pisces 8° 21′ retrograde and therefore transiting the *Point Ascendant over o-Aquarii* (natal *Neptune*).

Ellen Donworth was a total stranger to Cream and had played no part at all in his life. Therefore his motive must have been the gratification of sheer sadistic pleasure from the act of slaying an unfortunate.

Matilda Clover

On Tuesday, October 20, 1891, Cream murdered Matilda Clover by administering poison (*N.B.* — All Cream's London victims were complete strangers to him and chosen haphazardly).

The *Sun* was at Libra 27° opposing *o-Piscium* (natal *Uranus*).

Saturn was at Virgo 25° and therefore still squaring natal *Mercury* (*i.e.*, the *Red* star Z *Tauri*).

Mars was at Virgo 29°, therefore technically still in transit-phase of natal *Saturn* and square the *Red* star.

Neptune was at Gemini 8° 28′ (in square with the progressing *Neptune)* and transiting both the *Point Ascendant* and the natal *Neptune*.

thus precisely the same conditions which inspired the murder of Ellen Donworth were again present on this day, which, like October 13th, was a Tuesday.

Alice Marsh and Emma Shrivel

This double-murder of Alice Marsh and Emma Shrivel was committed on Monday, April 11th, 1892. Therefore the *Moon* was to take a hand in the game in a way destined to bring Cream to book at last, she being his *birthday planet*.

The *Moon* on that day opposed ♓ Piscium (natal Saturn) from Libra 17° 30′ in Cream's *eighth house* (the house that spells death).

Neptune was at Gemini 7° and still over his natal Sun.

Saturn was at Virgo 24° 25′ retrograde, and squaring the *Red* star Z *Tauri.*

Mars was at Capricorn 16° 41′, squaring natal *Saturn*.

The Death Sentence

Dr. Cream was sentenced to death on Friday, October 21, 1892. On that day the *Sun* stood at Libra 28½° in exact opposition to *o-Piscium* (natal *Uranus*) from the *eigth house* — the Death House. The *Moon* was conjunct. Uranus and Venus in Scorpio — forming a triple conjunction that was squaring natal *Mars*.

Jupiter was at Aries 18° 43′ retrograde, and therefore transiting over ♓ *Piscium* (natal *Saturn* and giving the "thumbs down" signal indicating that Cream's luck had run dead out!

The Execution

Cream was hanged at 8 a.m. Tuesday, November 12, 1892.

The *Moon* — his *birthday planet* — was at that hour at Libra 8° conjoined. This conjunction therefore formed on the cusp of the *eighth house.*

Uranus, at Scorpio 7° 30′, was still squaring Cream's natal *Mars.*

Jupiter, at Aries 16°, was still over natal *Saturn.*

Mars, at Pisces 3½°, was close to his Point Ascendant.

So ended the saga of Dr. Neil Cream — on the gallows.

John Halliday Christie

Christie was born in Halifax, Yorkshire, England, on Saturday, April 8th, 1899, so that *Saturn* is both his birthday planet and his

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horoscope ruler.

This man was a policeman during the war. Sometime during 1943 he murdered his first victim, Ruth Fuerst; but as the exact (or even approximate) date of the murder is totally unknown, we are unable to test the transits of his first few murders.

Christie's method of murder was first to render the victim unconscious by gassing, and then the would strangle her. Such a method is of course thoroughly in line with the *Saturn opposition Neptune* aspect double squared by the feminine *Moon*, under which he was born.

Note that Christie had a birth-star in common with Dr. Neil Cream, namely ♓ *Piscium* (marking the natal position of *Saturn* when Cream was born, but marking the natal position of the *Sun* when Christie was born).

Christie's second victim was Muriel Eddy whom he murdered sometime in 1944.

His third victim was Beryl Evans whom he murdered sometime in 1949.

His fourth victim was his wife (and it was for her murder that he was tried and convicted). He murdered her in December 1952 (the exact date is unknown). *Neptune* in conjunction with *Saturn* was then at Libra 23° opposing Christie's natal Mercury and squaring his natal Mars.

Uranus at Cancer 18° was squaring ♓ *Piscium*.

Mars, at the beginning of December, was at Aquarius 8° and therefore transiting his Point Ascendant.

Note that at Christie's birth *Jupiter* was at the zenith, protecting him for years from the discovery of his misdeeds. And meanwhile the bodies were piling up in his house!

His fifth victim was Kathleen Maloney whom he murdered sometime in January 1953. In the same month he murdered his sixth victim: Rita Nelson.

Neptune and *Saturn* were still conjoined at Libra 23° in opposition to natal Mercury and in square with natal Mars.

Uranus at Cancer 17° was still squaring ♓ *Piscium*.

Mars was transiting his natal *Venus* and in square with his natal *Uranus*.

Christie's final victim was Hectorina McClennan whom he murdered sometime in February 1953. Positions of the effective planets were: *Neptune* Libra 23°, *Uranus* Cancer 15°, *Saturn* Libra 27° (exactly square with natal *Mars*). (Mars would have transited over the natal Moon on the first day of February).

On Tuesday, March 24th, 1953 the murders were at last discovered. On that day the Moon was transiting over Christie's natal Mars, while *Saturn* was at Libra 25½° squaring Christie's natal Mars. Mars himself was at Taurus 3° and beginning to oppose Christie's protective natal Jupiter from the nadir.

Sentenced to Death

Christie was sentenced to death on Saturday, June 27th, 1953.

Neptune, conjoined with *Saturn*, was still opposing ♓ *Piscium* — an opposition which *Uranus* was doublesquaring from Cancer 18°.

Mars was conjoined with the *Sun* at Cancer 5½°. It was the day of the Full Moon — which means that the Moon was opposing the conjunction from Saturn's own sign of Capricorn.

Ronald Chesney

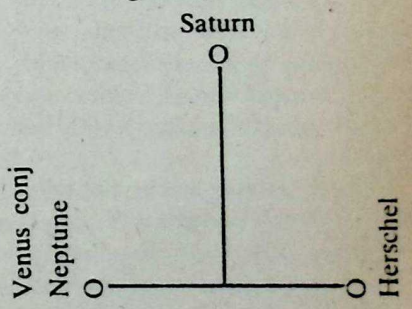
The ruling passion of Ronald Chesney (whose real name was Donald Merrett) was the acquisition of money to finance his gambling proclivities and extravagant living.

Chesney was born at Levin in the North Island of New Zealand on Monday, August 17th, 1908, at which date Mrs. Merrett naturally could have had no idea that the brat she was bearing was destined to murder her in his 17th year of life.

However, even in his early teens, Chesney needed plenty of money with which to entertain flashy girl friends and to buy a motor cycle plus a revolver with which to shoot his mother. So he had been heavily drawing upon his mother's banking accounts with forged cheques. He was, of course, well aware that the day would inevitably arrive when his mother would find out about it; and so, in order to provide against that contigency, he purchased the revolver.

Chesney's extravagant tastes and acquisitive money instincts naturally derived from the remarkable quadruple conjunction which formed at his birth (consisting of Mercury-Sun-Jupiter-Mars) in Leo and in his *second* (money) *house*, as well as to the facts that being Monday-born the *Moon* was his birthday planet and was in the luxury-loving sign of Taurus.

However, his racketeering impulsions and his utter unscrupulousness that baulked not at murder was undoubtedly inherited from the following very powerful birth configuration:



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(Venus and Neptune conjoined at the Point Ascendant and opposed by Uranus across the horizon circle, double squared by Saturn in Aries from the zenith).

Matricide

It was on March 17th, 1926 that Mrs. Merrett discovered the forgeries. Donald promptly shot her through the head and then claimed that his mother had committed suicide! The time was immediately after breakfast. Mrs. Merrett lingered on for ten days and finally expired on April 1st, 1926.

On March 17th, 1926, a Wednesday, the *Moon* was at Taurus 9° quite close to her own natal position in Chesney's chart.

Neptune was at Leo 22° 33' and therefore transiting over the natal positions of his basic quadruple conjunction in Leo.

Saturn was at Virgo 25° 58° retrograde, and therefore in square aspect with Mars of his basic quadruple conjunction.

Jupiter at Aquarius was conjoined with *Venus* (at Aquarius 15° 35') at the cusp of his *eighth house.*

Mercury, at Aries 13° 35' had just transited his natal *Saturn* and was doublesquaring his basic (Venus conjunction Neptune) opposition Herschel.

So well had Chesney camouflaged the murder, that he succeeded in bamboozling the police into believing it was suicide. And it was only because he continued to forge cheques drawn upon his mother's banking accounts *after* her death, that police suspicions were aroused and Chesney was brought to trial charged with her murder.

The trial took place on February 1st, 1927 and ended on Saturday, February 5th, 1927. Five of the jurors voted "guilty of murder" but the remaining seven voted "not proven". In the end the jury returned a verdict of "not proven" in connection with the charge of murder, but "guilty" on the second charge of forgery. Chesney was sentenced to a term of imprisonment. He was released at the end of 1928.

On Saturday, February 5th, 1927, the *Moon* was transiting Chesney's natal *Saturn* from the zenith and was trining the progressing Saturn, the latter planet being at Sagittarius 6° in his 5th house. *Jupiter* was at Pisces 4° in his *eighth house* in exact sextile with his natal *Moon* — which was the reason for his luck! But *Mars* was at Taurus 22° in square with his radical quadruple conjunction, while Neptune at Leo 25° 53° was transiting natal Mars. Hence the sentence of imprisonment.

The present article is not the place to recount the amazing details of the rackets of one of Europe's most fabulous racketeers, and so we must pass on to the year 1953 which found Chesney short of money and focussing his mind upon the money which his wife had conserved from her marriage settlement. It was soon clear to Chesney that the only way he could come into possession of that money was to inherit it after her death. Therefore in that year he endeavoured to contact men whom he thought might be willing to turn assassin for a few of a thousand pounds. He tried out at least four different men, and when those attempts failed he resolved to do the job himself. His plan was to fake the murder as suicide (drowned in her bath accidentally in a drunken stupor).

Murders of wife and mother-in-law

Chesney travelled by air to London from Amsterdam on a false passport on Wednesday, February 10th, 1954, and after plying her with drink for a couple of hours, drowned her in her bath at midnight. Then at 12-30 a.m., February 11th, 1954, while creeping downstairs away from the murder scene he ran into his mother-in-law. She naturally recognised him, and so he was obliged to kill her too. The old lady fought him resolutely for her life, but he battered her into unconsciousness and then strangled her. That done, he made his escape to the continent.

At the time of the murders the *Sun* stood at Aquarius 21° 30' in Chesney's *eighth house* and was opposing his basic quadruple conjunction.

Uranus was at Cancer 19° 51' near his Point Ascendant and natal Neptune.

Saturn was at Scorpio 9° 19' in his *fourth house* opposing the natal position of his *Moon*

Mars was opposing the *Moon* at midnight.

Venus was at Aquarius 24° 30 in his *eighth house* opposing his basic quadruple conjunction.

Suicide

At about 2-30 a.m. on Tuesday, February 16th, 1954, in Cologne, Germany, Chesney committed suicide by shooting himself.

The *Sun* was then at Aquarius 27° in his *eighth house* and opposing natal *Mars* of his quadruple conjunction.

The *Moon* at Leo 8° was squaring *Saturn*.

Mars at Sagittarius 3° 30' was squaring *Venus* at Pisces 1°, forming the *ambient* under which the Chesney saga reached its conclusion.

(To be continued)

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PARA-PSYCHOLOGY AND OCCULTISM

PANIGRHY AND B. PATNAIK

THERE was a sensation over a news-*time* dated 17th December 1985, which revealed how police could arrest the culprits of a gory murder case, with the help of the soul of the deceased. It is reported that on 19th October 1985, 35 year old Digan Rana of Teldiha village under Marcakko Police Station (Hazariabag) was murdered by some diguised miscreants in a lonely place in the jungle using sharp weapons. No clues were found as to the murderers. However, a strange thing happened within two months of the incident, a lady of that village talked strangely in the tone of a male, which resembled that of the deceased. She not only disclosed the names of the persons who had killed Digan Rana, but also how the murder took place and the spot where the weapons were hidden after the murder. *The police started investigations on the basis of the statement of the lady and arrested five culprits after recovering the hidden weapons from the spot,* as narrated.

This episode is a demonstration of the faith held by occultists and para-psychologists. However, it has been received by different sections of people differently. Most of the people felt that, after the ghastly murder of Digan Rana, his unsatisfied soul possessed the lady and used her body as a medium to expose the mystery behind the murder, which must have been pressing him hard from time to time for an outlet. But some of the people, with a background of material science, may consider this kind of explanation of the incident an equally large segment of society as completely false and fabricated. They do not believe in the existence of soul and consider that as soon as the body vanishes, there remains nothing, as proclaimed by Charvaka. They question as to why such phenomena do not occur frequently, so that they can be used as a reliable means for not only investigation of crimes but also to prove the generalization of mircles? If the existence of soul is presupposed, the next queries will be: Is the soul connected with our mind and consequently, our brain? If so, can there be a brain without body? They cite the physiological theory of the German scientists Ludwig, Reymond, Brucke and Helmholtz (1845), who expounded that mind is only a matter of neurophysiological processes. They have discarded any concept like soul by saying "No other forces than common physical, chemical ones are active in the organism". Such an opinion is refuted by Swami Sivananda, in his book *What becomes of the Soul After Death?*

"Soul is the Inner Ruler and Director of the mind, *Prana* and the senses. Mind borrows its light from the soul" (p. 24). Thus we find there is a wide divergence of opinion.

Looking at such diametrically opposite views, Dr. G. P. Phondke has remarked "A major section of the scientific community, no doubt, holds para-psychology, in low esteem. In fact, it does not consider this field to belong to the realm of science at all. On the other hand, implicitly believes in para-normal phenomena. To our mind, both these are extreme points, contradicting the spirit of scientific enquiry", (Editorial *Science Today*, October 1983). With this in view, the para-psychologists are carrying PK (Action of mind on matter) and ESP (Action of one mind on another) Tests and their findings have been controversial. Here it is worthwhile to mention Peter Herbos and Chroise, who are able to predict the future and narrate the past of an article, simply by touchig it, which illustrates the amazing power of occult sciences.

Occultism deals with astrology, alchemy, magic, etc., which are studies of hidden, mysterious or supernatural things by methods beyond the range of our senses and also beyond the bounds of natural knowledge. Para-psychology is also involved with supernormal phenomena which can be both physical and psychical; and deals with telepathy, clairvoyance etc., which suggest that mind can gain knowledge. by means other than the normal perceptual processes. The definitions of occultism and para-psychology suggest that they have much in common, like copassengers sailing in the same boat. It is heartening to note that nowadays para-psychological hypotheses have been subjected to rigorous tests in sophisticated laboratories. Its research has also been encouraged by several agencies. Occultism can stand to benefit through experimentation and results of para-psychological research and strengthen its base

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against the persistent onslaught of material science.

The prestigious sciencemagazine *Nature* in its issue dated 18th October, 1974 has published the research findings of Russell Targ and Harold Puthoff from the Stanford Research Institute regarding paranormal transimission of information, in spite of the adverse remarks by the referees on the methodology of the findings. This research paper described the psychic power of Uri Geller, by means of which he could twist car keys, bend cutlery and perform many such incredible things, violating the basic principles of science. Para-psychology gained further momentum, when in 1980, Jeffrey Mishlove was awarded Ph.D. in para-psychology by the University of California, for the first time in its history. In his book *The Roots of Consciousnes: Psychic Liberation Through History, Science and Experience,* Mishlove has clearly expressed his strong faith in occultism in these words: "The flowers of consciousness are the exquisitely intriguing foliage blooming in psychology's borderland — telepathy, clairvoyance, precognition, psychokinesis, astrology, astral projection, UFOs' mysticism and other occult, hidden, psi and inner phenomena. These things may seem strange or super-natural to western man's current ways of thinking or even non-existent. However, it is our contention that they are not para-normal and therefore unreal or insignificant. Indeed they are rooted in the essential core of our cosmic existence in our cultural history; in our scientific knowledge and in our social institutions."

The para-psychologists have really struggled hard to reach their present state of credibility. Under the able guidance of J. B. Rhine, para-psychology research flourished in the Duke University at Durham, North Carolina. At present, there are many established journals like *Journal of Parapsychology* (Durham), *Journal of the Society for Psychical Research* (London), *Journal of the American Society for Psychical Research* (New York) and the *European Journal of Para-psychology* (Utrecht). The list demonstrates the wide area over which the occult sciences have spread their roots in western countries.

The opponents of occultism point out that J. G. Taylor, the author of the para-psychological *Shyness Effect*, seemed to repent for his association with ESP, by issuing a statement: "The existence of any of the psychic phenomena, we have considered, is very doubtful." Now it becomes imperative to question the change of mind of Taylor regarding occultism and a close scrutiny of the matter is needed, especially because it is related to mental activity, which can be widely elusive.

Under these circumstances it is relevant to cite an example, where the glory of Astrology has been admitted by a non-believer and hard taskmaster, the late K. Ranga Iyengar, the then proprietor of *The Hindu* (The prestigious daily newspaper of Madras) by reversing his previous opinion. When the late Prof. B. Suryanarain Rao sent a complimentary copy of the first number of THE ASTROLOGICAL MAGAZINE (Bangalore) to Ranga Iyengar for review, it was remarked ".... the astrologers have been one of the many undesirables of our society. A graduate of the Madras University (*i.e.*, B. Suryanarain Rao, Editor, THE ASTROLOGICAL MAGAZINE) should surely be able to find a more sensible way of employing his time than thus preaching astrology to an already too credulous and superstitious people". (The Hindu dated 10th May, 1895). Later on, Mr. K. Srinivasan, son of Mr. K. Ranga Iyengar, told Dr. B. V. RAMAN (grandson of Prof. B. Suryanarain Rao) that "Do you know, my father .... criticised your grandfather for having taken to astrology but later became an admirer consulting him now and then. In fact, when my father was ailing, your grandfather was sent for and he predicted that my father's end was near. He died within a few days". (B. V. RAMAN: *My Experiments with Astrology, 1985, pp. 287-8).*

Thus it is possible to find many converts both for science and occultism: If there are J. G. Taylors' there are K. Ranga Iyengars' also.

Unfortunately and unwisely, Harry Houdini, a magician, has denounced, in his book "A Magician Among the Spirits", most of the spiritual leaders, exhibiting miracles, as cheaters for money and seekers for cheap popularity. He further named scientists like William Crookes and Oliver Lodge and author like Arthur Conan Doyle as 'menaces to mankind' due to their belief in para-normal phenomena; which, as he argues, can be traced to their personal tragedies in life, like the death of their beloved sons or brothers. The rationalists argue in the words of the philosopher Hume, "A miracle is a violation of the laws of nature". Hence Paine's question that "Is it more probable that nature should go out of her course, or that a man should tell a lie?" has been raging a controversy. It has been alleged that we try to shroud our ignorance about Nature by a mist of supernatural power. As an example, during the 1810s', meteorite was considered as a stone falling from Heaven, which now looks absurd even to a layman, thus, shaking his very faith in the existence of Heaven.

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It is true that, as science progresses, the fake elements of the occult sciences vanish, **but the basis of occult science as 'super science' remains intact:** as by this, it sheds its chaff. Arthur Koestler, who had a dominating scientific outlook, had gifted a large amount of his savings to institute 'a chair of para-psychology' through a will-deed. Besides the American Association for the Advancement of Science has granted affiliation to the *Para-psychological Association*, since 1969. Respected psychologists like Hans J. Eysenck, Cryil Burt and Gardner Murphy have no objection for this. The *Psychic News* named John G. Taylor, Professor of Mathematics in the University of London, as the "Scientist of the year, 1975" for his book entitled *Super Minds*, which has been deeply influenced by the works of Uri Geller. These facts illustrate that occult science is gradually gaining acceptance of the intelligentsia, in this age of science.

Colin Wilson, who has persistently investigated the occult, the para-normal and the supernatural, has emphatically expressed that "I realised the remarkable consistency of the evidence for such matters as life after death, out of the body experiences (astral projection), reincarnation.. I still regard philosophy — the pursuit of reality through intuition aided by intellect — as being more relevant, more important, than the questions of the occult. But the weighing of evidence, in this unsympathetic frame of mind has convinced me that the basic claims of occultism are true. *It seems to me that the reality of life after death has been established beyond all reasonable doubt*" (*The Occult*, p.41, Ganada Books, 1983).

Colin Wilson's findings can be considered as authentic in the background of the following quotation from *Yoga-Vasistha*.

"When the body is dead, the *Prana* of the individual with the *Jiva* within, come out of the body and roam in the air. The atmospheric air is full of a number of such *Pranas* which have *Jivas* within them; these *Jivas* themselves having their respective world-experiences potentially existing within them — I can see them. At that time the individual with all his *Vasanas* within him called *Preta* (gone to the other World)."

From the ancient times to the present day, enlightened men have said that life does not end with death, which is one of the many facets of occultism and para-psychology. Similarly it is possible to verify the veracity of the other facets of these two allied branches of knowledge.

The episode about Digan Rana's soul cannot be, therefore, questioned.

IMPORTANCE OF SUB-SUB-PERIOD

(Continued from page 402)

showed its connection with foreign countries.

(e) In his Jupiter-Venus, his son showed brilliant fight back against adversities of life and went and distinguished himself in USA. This period lasted from 8.12.1982 to 8.8.1985. Venus as his 12th lord and with Jupiter in the 9th house clearly indicated that he too had to go abroad.

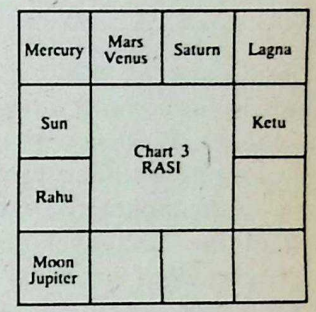
He went abroad in Jupiter (foreign place) Venus, the 12th lord in the 12th and Ketu in the 12th house with the 11th and 12th lords.

Transits

Jupiter from Capricorn and Saturn from Scorpio both were aspecting his 12th house when he finally decided, in a sentimental mood as a father, to be near his son in USA whom no relation of his was helping. And he landed a handsome job there.

Daughter

Now interestingly see the horoscope of his only daughter, Rohini Katyal.



(a) She has been running the period of Sun from January 1984. Her Sun-Jupiter started from 25.1.1986 and as soon as the Saturn sub-sub period began she too left for USA with her mother to join her brother and father.

In the horoscope of Mrs. Jeevan Katyal, Ketu period began in January 1985 and she too got employment in a foreign country in Ketu-Sun-Sun. (Sun is in her 12th house.)

In all these cases the importance of the sub-sub-periods and the importance of the 9th house and lords and 12th house and their lords together with planets posited there may be seen.

As and when the sub-sub-periods favoured first, the son then the father and now daughter and mother have migrated to USA.

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(Continued from page 399)

		Mandi	
	RASI		Lagna Rahu
Ketu Moon Jupiter Saturn			
	Mars	Venus Mercury Sun	

Rahu Jupiter	Mandi		Moon Sun
	NAVAMSA		
Lagna Saturn Venus Mercury			
			Mars Ketu

of Moon Dasa at birth.

The 7th lord Saturn in *vargottama* in his own sign. Jupiter as 9th lord is welcome here. The Lagna lord Moon there protects the 7th house. Jupiter is no doubt the 6th lord but his presence in the 7th is no discount on conjugal life. As 6th lord he tends to delay marriage. *Karaka* Venus is well placed in his *moolatrikona* sign. All these suggest a congenial marital life. Saturn and *neecha* (debilitated) Jupiter with Ketu in the 7th may make both partners conservative and rigid in outlook which could have some impact on their conjugal life. But if reader Krishna thinks *Kalatra Shanda Yoga* is present in this chart facts will prove him wrong.

As 9th lord Jupiter gives a fortunate match. The Moon Bhukti of Rahu Dasa can see the girl enter wedlock. The aspect of the 7th lord Saturn on the *karaka* could stall the event but on the plus side, helps stabilize the marriage.

(Continued from page 393)

All our efforts should be directed to assist Commodore Chatterji in bringing into existence such a national calendar so that India, the mother of astronomy, can again assert her individuality and cultural independence.

The trouble comes only when we think of fixing a uniform date and time for the performance of festivals and religious observances, and, it is my feeling that a conference of *Acharyas* of different persuasions, experts in *Dharmsastras*. *Panchanga*-makers and modern astronomers could be brought on the same platform to decide this issue also.

I thank Commodore Chatterji for enabling me to place my humble views before such a learned gathering.

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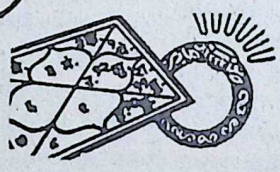

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Introducing BRIHAD YATRA

V. A. K. AYER

VARAHAMIHIRA in his *magnum opus Brihatsamhita* writes in chapter 2, *Samvatsaa Sutra,* long prose passages, one of which relates to *yatra* or journey. There he mentions that, earlier *acharyas* has written much about them. In the nature of it those *yatras* have related to the king's *vijaya yatra.*

The astrological and other factors connected with *yatra* are recounted thus:

Yātrayam tu thithi, divasa, karna, nakshatra, muhurta, vilagna, yaga, dehaspandana, svapna, jayasnana, graha-yagna, gana-yaga' agni linga' nasti, asvengita, sena-pravada, cheshtadi, graha shadgunyopaya, mangala-amangala, sakuna, sainya nivesa, bhumayo, agni-varne, mantrichara, doota-abavikanam, yathakalam prayogah, paradurga - upalambopyascha - ityuktam cha acharyeh

In fine, every thing connected with royal tour is covered in separate works written by Varahamihira in what are called *yatra* literature. At least three such works are known to have been written by him. They are *Brihadyatra, Swalpa-yatra* and *Yoga-yatra.*

Dr. David Pingre the famous Indologist of America has edited from available MSS the first named work which was published by the Madras Govt. in 1972. It consists of 36 chapters with 3 appendices and 2 indices. These chapters are in the nature of amplifying the contents of the above prose passage. It also contains a fragment of the gloss on the work made by Bhattotpala.

I shall give some extracts from this work in order to familiarise the work to students of astrology as the material found in it is of very wide use in the natal and other branches of astrology we practise.

The first chapter is devoted to a discussion of the relation between man and God, effort and destiny etc. Some of the verses here are so widely quoted that they have become bywords. Indeed Varahamihira himself has, it appears, reproduced them from earlier *rishis*, as we learn from other sources.

It is relevant to observe here that our ancients had different values of life. Knowledge to them was free like air; it was not taxed as is being done by copyright laws and what not, on our paltry contributions which, more often than not, are either pinched from less well-known sources, or are of doubtful merit.

That accounts for many classical texts containing the same verses. Vaidyanatha and Mantreswara had only been continuing this practice when they reproduced verses in a large way without acknowldegement. Do *Vedas* need copywright? We do not even know the names of some *rishis* whose *drashtas* of mantras!

Let me now start:

लब्धव्यान्येव लभ्यते गन्तव्यान्येव गच्छति।
प्राप्तव्यान्येव प्राप्नोति दुःखानि च सुखानि च॥

Pain and pleasure are not at one's command. One got them because they had to be; so they do when they disappear. And one will get only what one is destined to.

न विना मानुषं दैवं दैवं वा मानुषं विना।
नैकं निवर्तयर्थमेका अरणिरिवानलम्॥
सिध्यन्ते सर्व ओरम्भाः संयोगात्कर्मणो द्वयोः।
दैवात्पुरुषकाराच्च न तु एकस्मात्कथञ्चन॥

There is no god (destiny) without man (effort) and the reverse is equally true. One by itself has no meaning or purpose without the other. They are interrelated like the fire and the wood from which the former is churned out.

Interestingly, the very same verses are attributed to Badarayana by Vishnu in his commentary on *Madhaviya* which only illustrates the practice adverted to earlier. Our ancients

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put the spread of knowledge above personal interests and possibly such verses came by word of mouth from one generation to another for such a long time that one forgot who wrote them originally. They have won the status of proverbs.. Indeed even today we say, imitation is the best form of flattery. But creative genius has no time for docketing bills; for, its natural function is assimilation and regeneration of thought and knowledge. But this does not mean condoning rank plagranism which shows no signs of involvement, understanding or extending the pinched.

Here is another gem:

यत्नेन सम्पाद्य मनुष्यकारं यत्नावकाशे पुरुषो निरुद्धः।
समीक्षते दैवमताद्रितः मस्तमापदो नात्मकृतास्पृशन्ति॥

Self-made difficulties do not touch those who, having acquired the skills or inputs with great effort, wait in anticipation the reward animatedly with vigilance and patience.

Chapter 2 is devoted to *yatra-prasna* or horary astrology relating to journeys. The master enunciates some broad principles of judgements which admit of wide application in our day-to-day life. Here again it is preforced by a general statement.:

बुध्वाशास्त्रं यथान्यायं बलाबलविधानतः।
यथोक्तं जातके सर्वं तथैवात्रापि चिन्तयेत्॥

One must study the science in the ordained manner, learn the strength or otherwise of the diagnostic points as in the natal branch, and declare results too here likewise.

Incidentally, this verse too is attributed to Vasishtha in other works:

जीवार्कसितापरैः सु सुहृद् दुश्चित्क लग्नायगैः
सिध्दभोंऽरिगणान् विजित्य न चिरात् प्रष्टा समेत्यालयम्॥
लग्ने वा कुजमन्दयोः सुतगते जीवे रवौ कर्मगे।
लाभे कर्मणि वा सितेन्दु सुतयोः प्रष्टुर्जयो निश्चितः॥

This verse gives the parameters for winning a war based on the horary chart for the time of query. Equally, we can make use of them today in predicting, say, winning elections; success in bids for big contracts etc.

The king will return home with success, should in the horary chart 5th, 4th, 3rd, 1st and 11th be occupied by planets other than Jupiter, Sun and Venus. Sure success over enemies is indicated when the 1st is occupied by Saturn/ Mars, the 5th by Jupiter, the 10 by the Sun and Venus, Moon or Mercury in the 11th or 10th.

तस्मिन्नेव भवेद्योगे यदि शुक्रो ष्टमाश्रितः।
प्रष्टारं उद्यमादेव हुतशक्तिर्विशस्त्यरिः॥

In the same yoga, should Venus occupy the 8th, the enemy will destroy the questioner by supreme effort.

We may utilise this formula for defeat in elections with, say, negligible margin.

गुर्वर्कशाशिभिः सिद्धिर्लग्नारिदशमस्थितैः।
तद्वल्लग्नारि रन्ध्रस्थै र्जीवशुक्र दिवाकरैः॥

Success over enemy or rival will attend when Jupiter, Sun, Moon occupy 1st, 6th and 10th. Same is the result when Jupiter, Venus and Sun occupy 1st, 6th and 8th.

कर्मण्यारे खौबाये तृतीयस्थेऽर्कनन्दने।
चन्द्रे षष्ठे विलग्नस्थैः शेषै प्रष्टुर्ध्रुवो विजयः॥

The questioner will surely succeed over rivals or enemy when in the horary chart Mars occupies 10th, Sun 11th, Saturn 3rd, Moon 6th and the rest, Lagna

सहजेऽर्कार्कि भूपत्रैः सौम्यैलग्नगतैर्जयः।
गुरौ वा लग्नगे पापैर्लाभे कर्मणिवा स्थिते॥

Success over enemy is indicated when the Sun, Saturn, Mars occupy 3rd, benefics 1st, Jupiter in 1st and malefics occupy 11th or 10th.

युद्धे भग्ड़ः यमेन्दवारैनवमात्यजलग्नगैः।
शशाङ्क यमायोलीग्ने मृत्युर्भूसुत दृष्टयोः॥

War will be disrupted when Saturn, Moon, Mars occupy 9th, 5th and 1st. Sρ will be the case when Moon and Saturn occupy Lagna or Saturn and Mars aspect each offer.

शुभाशुभानि सर्वाणि निमित्तानि स्युरेक्तः।
एकतश्च मनश्शुद्धिः तद्धिशुद्धं जयावहुम॥

On the one side are the different omens indicat-

(Continued on page 428)

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VIEW POINT

PROF. P.S. SASTRI, M.A. PH.D. D. LITT.

SATURN and Venus are mutual friends. But when they are conjunct or when they aspect each other, what kind of results can we expect? *Uttara Kalamrita* states: "If Venus and Saturn are in their exaltation, own houses, or *vargottama*, and if they cause a benefic *yoga*, in their mutual sub-periods are faces disaster. If one alone is strong, he gives benefic results. If both are weak and are mutually in 6, 8, 12 places or own them, they give favourable results (6.29-31).

According to *Saravali* the conjunction of Venus and Saturn makes one a skilled workman in wood and stone, a sculptor, a good wrestler, and owner of cattle wealth (15.22). The aspect of Saturn on Venus is adverse in all signs except those owned by the Sun and Saturn. Here he gives malefic results (28. 30, 36, 42, 48, 60). Venus in Leo aspected by Saturn makes one a ruler, wealthy, unhappy and the husband of a loose character (28.54). Venus aspected by Saturn in the latter's signs enables one to have conveyances, luxurious life and soft spoken, though unclean (28.66). Saturn aspected by Venus in the signs owned by Mars, Jupiter and Saturn is beneficial (29.30, 42, 60, 66). Saturn in Cancer aspected by Venus derives happiness and all kinds of pleasures (29.48). In Leo this aspect makes one a hater of women and he slowly rises in life (29.54). The conjuction in Lagna gives happiness, pleasures and houses besides making one loose in morals (32.83). In the 4th and 7th this is favourable. But in the 10th one tends to be an ascetic, righteous and famous (31.84-86). The conjunction of these two, says Varahamihira, gives short sight, makes him depend on women, gives wealth, and enables him to become an author or painter (B.J. 14.5). The native, says *Jataka Parijata*, has cattle wealth and is a good wrestler (J.P. 8.5).

What do we actually find in experience? Basically these two planets have opposite natures. While Venus governs happiness, Saturn is a planet of limitation or restriction. The contacts between these two does deny happiness. When they are weak by sign, or by aspects, they seem to produce benefic results, as the *Uttara Kalamrita* states. When their aspects governed by ownership of *bhavas* and placement are good, the malefic results may be less. The passionate or emotional nature of Venus will be kept under control. Personal desires give way before obligations and duties. Saturn will thus make one strive towards material ambition, or to the discharging of one's responsibilities. The native may become too selfish and jealous, and he can have too many fears and forebodings. Moodiness and depression appear. One may lose his or her partner or be separated at least for some time. At times marriage may be delayed, or it may not take place at all. If there is marriage, the health of the partner cannot be sound, or there is misfortune.

Illustrations will make the interpretation clear or debatable. A child born while Aquarius (1.8) was rising had retrograde Saturn (2.7) and Moon (9.34) in the 2nd while the 8th has Venus (2.4), Sun (12.30) and Mercury (26.50). From the 6th Jupiter (6.54) was aspecting Saturn. This child had tetanus on the 4th day, and later showed a retarded mind. The mutual aspects of Saturn and Venus are significant here. The first chart shows the opposition of these two in the 2nd and 8th houses, though Saturn is in his own house. As the major period of Mars started she got married in June 1985; and she parted as friends from her husband before consummation. Both the 7th house and Saturn are afflicted by debilitated Mars. The second chart is that of a girl who went through a love marriage and then divorced her husband. Here an exalted Saturn (7th Lord) is retrograde in the 4th opposed to Mars and Venus. Mars incidentally is the lord of the 5th posited in his own house with Venus. Jaimini's aphorism is

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apt here. The third is that of a highly qualified scientist who did not marry. The 5th lord is in his own house opposed to Venus and the Sun. The 7th lord in Lagna could not help him. Both Saturn and Venus are *yogakarakas* here. The fourth is a case of incestuous marriage. Saturn and Venus are opposed, Saturn aspects the 7th lord, and Saturn and Mars are in mutual aspect.

A Scorpio native with Mercury and Venus rising had Saturn in the 7th. These are not subject to any aspects from others. He was kidnapped and murdered. Another with Aries rising had Jupiter and Saturn in Lagna opposed to Mars, Mercury and Venus. Because of his parents he was divorced by his wife. This agrees with ou general interpretation. A Capricorn native had Saturn in the 2nd opposed to Venus in the 8th, while Mars and Jupiter are in the 10th. In his Rahu-Venus' he had a car accident and he had to sell it at the fag end of Venus' sub-period. Rahu was in the 12th.

Let us look at the conjunction of Saturn and Venus. A native with Scorpio rising (23.34) had in the 7th Saturn (17.48), Venus (20.46), Mercury (3.11) and Uranus (9.52). Mars (14.36) from the 4th is in mutual aspect with Saturn. She is in her 44th year and is yet unmarried. She underwent a uterine operation too. The conjunction is heavily afflicted. The fifth chart is that of a woman who has love affairs prior to her marriage; and when she married, the husband turned out to be impotent. Saturn, Venus (lord of Lagna) are in the 2nd. The 7th lord is in Lagna with Uranus, opposed to the debilitated Moon. Significantly enough the conjunction is in a sign owned by a eunuch. The sixth chart is that of a lady who divorced just three months after marriage. The conjunction in Lagna has exalted Mars in the 4th. Saturn and Mars are in mutual aspect and through Saturn we find Venus also afflicted. Five bodies are afflicting the 7th. In the 5th house we have the Sun (lord of 7), Mercury (lord of 5), Saturn (lord of Lagna) and Venus. The 7th has the conjunction of Mars and Jupiter afflicted by Saturn. The morals of this native are lax and so are his wife's. Both are loose. Apart from the conjunction of Mars and Jupiter, the affliction of the 7th by Saturn is a pointer. The 4th lord with the 5th lord possibly explains how they could adjust with each other.

The eighth chart is that of a young person who took to *sanyasa* on May 29, 1983 at the age of fourteen. The conjunction is in the 8th and they are the lords of the 2nd and the 5th. The 7th lord is in Lagna. The 10th is aspected by the Moon, and the 10th lord with the 12th lord is aspected by Mars. Though marriage is denied, the native turned into a new life where he has a very bright future.

A Capricorn lady had Saturn and Venus in the 10th; while the 8th has Sun, Mars, Mercury and Neptune aspected by Jupiter from the 12th. In the major period of Mars she died of liver cancer. The conjunction in the 10th did not save her even with the exalted lord of Lagna. The ninth chart shows exalted Saturn with Venus in the 9th. She is loose in her sex life and is said to be call-girl. The 4th lord and the 4th house are afflicted. Another with Saturn, Venus and Rahu in the 4th Scorpio had setbacks in his education and health. He had Mars in the 8th opposing Jupiter.

The tenth chart has Mars and Mercury in the 7th. The 7th lord is with Venus aspected by Saturn and Jupiter. His first wife died, the second has tuberculosis and he died of heart attack. He had an unhappy married life. The aspect of Saturn, Venus and that of Mars on Jupiter compounded the malefic influences — 12.87).

Reference:

1. 1964.10.4. — Ascdt Cancer 17.50 with Mars 18.26; Leo Moon 24.8, Venus 4.21 and Uranus 18.57; Virgo Sun 19.12 and Mercury 8.0; Libra Nep. 22.54; Aquar. Saturn R 5.42; Taurus Jupiter R 2.10; Gemini Rahu 2.44.

2. 1953.3.14. Ascdt Cancer with Ketu 18.11; Libra Saturn R 2.56 and Nep. R 0.1; Aquar. Moon 14.38; Pisces Sun 0.16 and Mercury R 7.55; Aries Mars 2.31, Venus 6.37 and Jupiter 24.45; Gemini Uranus R 21.14.

3. 1935.9.1 Ascdt Libra with Jupiter 24.15 and Mars 26.49; Sagit. Rahu 26.34; Aquar. Saturn R 13.47; Aries Uran. R 12.2; Leo Sun 14.56, Venus R 25.57 and Nep. 2.18; Virgo Moon 19.5 and Mercury 3.44

4. 1967.11.18. Ascdt Capri. 12.47; Pisces Saturn R 12.87; Taurus Moon 13.25; Leo Jupiter 10.37; Virgo Venus 15.29 and Uran. 4.51; Libra Mercury 12.30 and Ketu 2.54; Scorpio Sun 1.49 and Nep 0.30; Sagit. Mars 26.11.

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KUMARASWAMIYAM — IX*

P. N. SIVARAMAKRISHNAYYA

AFTER skipping some stanzas we are continuing the translation from stanza 10 onwards of Chapter I of canto II. This is with due deference to the wishes of the esteemed readers of THE ASTROLOGICAL MAGAZINE who are more interested in the *Phala Bhaga* of the celebrated author of *Kumaraswamiyam*.

— Editor

Stanza 10

(i) If at the time of birth the Ascendant, its lord as well as Jupiter, Sun and Moon happen to be in the masculine part of the sign the native will be male.

(ii) If they occupy a feminine part the native will be female.

(iii) If the Ascendant happens to be the Drekkana owned by Sun, Moon the lord of the Ascendant or Gulika and aspected by Jupiter, the native will live upto a hundred years. If only a few positions are available the age will be correspondingly less.

(iv) If the Sun and *others* are poised in 6, 8 or 12th; if 5th or 9th happens to be Virgo occupied by Mercury wihout the aspect of Jupiter the native will be half natural below the loins with undivided twin form above.

Notes

The celebrated author gives five indications for determing the sex of the native *viz.*, (a) the Ascendant sign being masculine, (b) the lord of the Ascendant occupying masculine sign, (c) Jupiter occupying a masculine sign, (d) the Sun and (e) Moon occupying masculine signs. He has not clearly said whether the result is due to one combination or the cumulative effect of all the combinations. Anyway this is not borne out to be in tune with actual life. If the cumulative effect of all these conditions are applied for test purposes many standard horoscopes may prove the contrary. This objection will *ipso facto* apply to the other sex also.

The criterion for a centenarian is also vague.

The statement that "the Sun and others are poised in 6, 8 or 12th house" is not clear. The author has not mentioned which 'the other' planets are.

Stanza 11

If the Sun and others with their dual forms and the lords of the dual signs and their Amsa lords occupy a fixed sign aspected by Mercury and if the Ascendant and *Kendras* are without benefic planets, it will be a case of twins. If they happen to be male *varga* both the children will be males; and if a female *varga* both of them will be females; and if one belongs to male *varga* and the other, to a female *varga* so will be the sex of the twins. If the *varga* is occupied by two malefics, there will be two forms; if occupied by three malefics, there will be three forms; and if four the same number of forms. If malefics occupy enuch's *varga*, the native will be a hermophrodite.

Notes

The entire commentary of this stanza is unintelligible. *Vargas* are divisions of a sign such as *Rasi, Hora, Drekkana, Saptamamsa, Navamsa, Dwadasamsa* and *Trimsamsa*. These seven are known as Sapta Vargas for the calculation of *Ayurdaya*. There also other Vargas like *Chaturthamsa, Panchamamsa, Dasamsa, Shodasamsa* and *Shashtyamsa*. The last is mainly used in *Nadi Granthas*. It would have been better if a particular *Varga* had been mentioned. The several planets mentioned may be occupying

*Part VIII has appeard in the A.M. October 1986

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each a *Varga* different from the other and one may counteract the other.

On the other hand we would like our readers to refer with benefit to verse 11 which gives the planetary conditions for the sex and twins, to verse 12 which determines the sex of the native and verse 13 that gives six kinds of planetary combinations that produce hermaphrodites, again verses 14 and 15 which describe the positions of planets that produce twins, triplets and more.

Similarly the eighth chapter of *Saravali* gives many combinations for finding the sex of the native and the birth of twins, triplets etc.

Again *Jataka Parijata* deals elaborately in its 3rd chapter with twins, triplets and hermaphrodites.

Stanza 12

If Mars and Saturn join with the lords of Ascendant and 8th houses and are combust and in conjunction with Ketu without benefic *Varga* and *Cancer* happens to be the Ascendant and *are debilitated, there will be unnatural births. For* this the strongest planet in this *Varga* will endow the form to the individual. If the planets are of equal strength, they will indicate the shape of that sign counting from the *Drekkana* of the Ascendant without head, arms, legs and other limbs and if Sun, Mars, Saturn and Moon join, the limbs respectively indicated by those planets will be lacking. Counting from Virgo backwards upto Aries and from the planets occupying those signs assign the caste of the maternity attendants. From *others* fix the *other particulars. For this, count from the Ascendant the Moons sign to know the maternity assistants and from the Moon to Ascendant to know the others having in view the previous positions.*

Notes

For unnatural births the term used is vikrithi i.e., birth with additional limbs, fingers or deficient limbs but the planetary indications are not clear and definite. On the other hand we have some definite and excellent conditions given by various authors to determine such unnatural births. Vide *Nisheka Adhyaya* of *Brihat Jataka.*

Stanza 13

(i) The Moon in Taurus with malefics occupying the last *Navamsa* of Cancer (ii) Lord of 8th house occupying 2nd house (iii) Saturn and other malefics poised in 2, 3, 5, 9 or 11th houses and their lords weak; (iv) The Ascendant with a waning Moon (v) the lord of 2nd in 8th and the second occupied by malefics (vi) the lord of 8th in 2nd with Ketu in 5th or 8th from the lord of Ascendant. These are the indications for the birth of a dumb child. If Mars, Saturn and Moon join and Scorpio's fag end happens to be the Ascendant aspected by malefics the native will be a dwarf.

Notes

Kalyana Varman's *Saravali* 8th Chapter may be profitably compared in this connection. For deciphering dumbness some authors give elaborate indications while dealing with the 2nd Bhava.

Stanza 14

(i) Saturn in 5th or 8th from the Ascendant (ii) 12th house being a watery sign and if Mars occupies it (iii) Ascendant being Pisces if Saturn Mars and Moon are poised in it (iv) Ketu in Ascendant with Aslesha as the birth star. The above are indications for lameness. The following positions cause deafness: (i) Jupiter, Mercury, Venus and Moon jointly occupy the 5th house (ii) Rahu in 5th or 8th with Moon in the Ascendant and malefics occupying the Navamsa of Scorpio (iii) Rahu and Saturn in 3rd or 11th houses. The following is a combination for hunchback: Capricorn being Ascendant if Saturn, Mars and Moon occupy it.

Notes:

For comparative study the readers are referred to verses 57, 59 and 60 of Chapter VIII of *Saravali.*

Stanza 15

(i) The Moon in the Ascendant aspected by Saturn and Mars with the lord of Lagna poised in the Amsa of Saturn causes hunchback (ii) Aries having Ascendant and Saturn occupying it, with 3rd or 4th house occupied by Mercury

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JUPITER'S TRANSIT IN ARIES AND YOU

MAITREYI

JUPITER enters Aries in the first week of June after speeding through Pisces in just 4 months. Here, Jupiter stays until November 6 when he moves back into Pisces in retrograde motion. He turns retrograde on August 21 in Aries and remains so until his re-entry into Pisces. This accelerated motion of Jupiter into Aries, a friendly sign, and also the first sign of the zodiac releases a whole new cycle of influences that can alter human moods and develpoments.

The planet of expansion, generosity, magnanimity and plenty re-entering Aries and thereby the zodiac triggers off a host of positive stimuli on all the 12 signs. How does benefic Jupiter influence you? What are his blesssings? What are his admonitions borne out of his wisdom? Use this transit of Jupiter in coordination with your own birth chart to interpret the trends for 5 months from June.

Aries

Many of you have had a nerve racking period the past 2 years marked by heavy strains in all matters related to finance. Jupiter in your sign will now take up your brief. Someone older will be able to give you the right counsel to sort out your money problems. This is the start of a new round of better money prospects. Locked up monies begin to show signs of movement slowly but surely.

Health of a dear one shows signs of improvement. Medical bills which could have made heavy dents on your savings largely due to Saturn in Scorpio begin to dwindle now.

Matters relating to rights, legacies, court-battles turn to your advantage during this 5-month period.

In personal relationships, Jupiter's expansiveness is like fresh air rushing into a room that has been closed shut for a long time. Estranged couples may opt for a reconciliation in the interests of children or simply because a retrospective review of thier marriage tells them that more mutual co-operation, more understanding should prevail between them and marital vows are sacred pledges that must be respected and not thrown to the winds on flimsy ego-conflicts.

Home life becomes more congenial. Single ones may make it to the altar now.

For many, opportunities for travel abroad for academic reasons turn up now.

What is Jupiter's counsel to the children of the Ram?

Saturn's sojourn through Scorpio has been can unsavoury period driving you to seek succou and help from drugs and drinks in you moments of darkness. Jupiter will, with hi trinal aspect on the 5th sign, help you wit inner strength to kick these habits. Speculatio will not be profitable, so stay away from temptin investments, no matter what the ads say.

Taurus

A good time for seeking financial suppor for projects you may have in mind, be wary however, of real estate deals. Selling/buyin sites, apartments are best postponed. No matte how careful you are, hitches and complicate problems will tag all land property matters.

Monetarily, a more rosy picture is indicate Partnership and joint ventures work well fc you. Services may not have a remarkably goo period but there will be no major headache either. For some of you, a much wanted chang of place is possible post October.

Marital ties bloom and better rapport prevai between partners. Children's affairs are emph sized. A child may achieve unusual distinctic in academics. A marriage and other simil auspicious celebrations at home brings excit ment to the family. Elderly relatives are mo

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relaxed. Generally, harmony prevails on the home-base.

This is definitely no time for romance. Some of you may be attracted strongly to good-lookers but be wary you are not taken for a ride. Rein in your emotions and concentrate on healthy recreational persuits like art, sport, etc., instead.

The transit of Mars in Leo in August warns of danger of accidents, physcial mishaps unless you are excessively cautious. Danger of loss through theft also. Therefore get your personal and property insurance papers updated, in case of a contingency. Save money for an emergency. Avoid all unnecessary expenditure.

Lots of opportunities to travel, sightseeing and visit interesting places come your way.

Advice: Seek more venues for generating income.

Gemini

You will be very money minded during these months and justifiably so. Expenses will mount but always with an answer from somewhere. Partnerships or money-ideas with siblings work out very well. Creative and mental skills you possess could open up new sources of good money.

Education, your own or of dependents, will figure prominent in your budget. Travel will be tedious but frequent. Physical health will be good save for a digestive system that will be very vulnerable to infection. Refrain from eating outside home as far as practicable. Increase your intake of roughage — fruits, fibrous vegetables, cereal, more liquids, less coffee and other stimulants. You will be prone to nagging headaches time through July because you tend to get upset over trifles. Learn to be more relaxed and at peace with yourself.

Spouse plays a very significant role in your life and will be a very healthy influence on your personality. Troubled homes will also have some semblance of peace now. Socially, an interesting period, you meet many influential people.

Some of you may receive excellent proposals for marriage.

Cancer

Domestic life carries excitement with the arrival of a baby. Affectional ties are warmer now, parents more understanding and youngsters, less rebillious.

Many of you will taste power and authority for the first time now. Don't let it make you heady. Group activities provide a forum for your talent/skills to bloom. Limelight shadows you. Careerwise you zoom up and attract a string of accolades.

Money-wise, a stable year, no problems are foreseen. You will also grow in wisdom and this will save your money from slipping through your fingers, every time someone comes up with a sob-story.

Relations with colleagues, employees will be more friendly than in the past years.

Luck smiles on you and may bring you gains in chance-games.

Academic pursuits pick up pace and for many of you, mental activities suddenly seem more interesting.

Real estate deals are not your forte now. Also avoid situations that could involve your handling others' monies.

Love life blossoms and may even take you overseas.

Specialist help will give remarkable relief to chronic patients. Even minor complaints and infections dare not touch you now.

Leo

Financial status receives a boost from Jupiter. Help you have sought in the past and which has eluded you suddenly reappears with a bang. Stagnating business projects, interrupted educational pursuits and training in vocational skills now begin to move briskly.

Family responsibilities increase and some of you may now begin your lessons in budget-balancing. A confrontation with a nasty sibling could render the home atmosphere more congenial post August 1987. Newly-weds, by and large, have a challenging period ahead.

For many, a dislocation in work could indicate totally different surroundings.

Jupiter in a trine will inspire you to try writing, lecturing, teaching if you are already not involved in these activities. It also eggs on

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FATE OR FREE-WILL ?

S. K. KRISHNAN NAIR, M.A., LL.B.

ONE day returning home from my office I found a smart little girl, about 3 years old, watching the television with my family. Her parents and an aunt were also there. waiting for me for some urgent astrological consultation.

I invited them to my consulting room upstairs. But the man alone came up. I felt perhaps the matter was so confidential that he did not want even his wife to know about it.

I immediately cast a *prasna* chart for 7.40 pm for the data in question.

Mercury Venus	Rahu	Aarudha	Veedhi
Sun Jupiter	RASI		
Moon			
Mandi	Mars Saturn	Ketu Chatram	Lagna

Aarudha	Lagna Sun		Rahu
Mars	NAVAMSA		Venus
Moon			
Nandi Jupiter Kethu	Saturn		Mercury

The querent's natal star was Aswini. He brought with him 8 betel leaves (*thamboolam)* based on which also everything can be predicted as enshrined in *Prasna Marga,* 16th Chapter (see English translation by Dr. B.V. RAMAN). The *thamboola graham* is Mercury for 8 leaves (8×25+1=81) when divided by 7, the remainder 4 when counted from Sun is Mercury according to the sloka.

ताम्बूलसंख्यां द्विगुणां शरघ्नां सेकां हरेत्सप्तशिष्टैः ।
भित्र सूर्योदिकानामुदयोत्र कल्ग्यो ग्रहोदयो यत्र स लग्नराशिः॥

The following points occurred to my mind:

1. First I saw the child.
2. The querent came to me alone leaving behind his family members — *viz.* his wife and kid below.
3. He brought 8 betel leaves, the planet of which is in debilitation.
4. The Moon (representing the mind of the querent is posited in the 5th from Lagna and 9th from *Arudha.* The 5th is *Santhana Bhava* and the 9th is *Pitru Bhava*). The 9th is also *Prasava Sthana* — delivery *(Navame Prasava — sthathah.*

These things prompted me to say that the query was related to the birth of a child. "Is it true?" I asked. "Yes Sir," he replied and kept quiet.

The Lagna lord Mercury is debilitated and with Venus in exaltation. Venus is the *Arudha* lord and has 6th house ownership. The 6th house is *Sapatnisthana.* Mercury shows plurality. The conjunction of Karaka Venus in exaltation with debilitated Mercury is the 11th from *Arudha* in a dual sign. *Arudha* is afflicted by the aspect of Saturn and Mars. The 7th lord from Lagna is in the 6th conjoined with 12th lord Sun. (*i.e., Santhana Karaka* and *Pitrukaraka* are both in *Leena Sthanas* — latest Bhavas). Considering all these aspects I asked him "Did you associate with a woman other than your wife?" He nodded his head and said "That is the real problem which is annoying me, Sir." "She has now delivered a child. Is it not?" I asked. "Yes," he admitted. I said the lady was working in his office. The Sun the *Karaka* for profession is in the 10th from *Arudha*, aspected by the 7th lord and the 7th lord from Lagna is in conjunction with the Sun in the 6th — being service. The 12th lordship of the Sun indicated secretive dealings, so also the 6th.

"In a weak moment it happened Sir, and I had to submit myslef to her." I told him that since Mercury indicated plurality this must have been repeated. "Yes, Sir." Tears flowed from his eyes and he almost wept. "What shall I do Sir?" he asked. I consoled him saying there was a remedy. I felt sorry for this young handsome man and his beautiful wife.

Further I analysed the chart and found that his co-worker's husband was far away and she was having an affair with the brother of her husband also who was living close to her house.

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He admitted that it was also true.

Then came the serious point. *Poorvamayuh Pareeksheta.* The longevity of the man had to be examined first. He had brought 8 betel leaves which was also an indication that longevity was to be examined, as the *Thamboola Graha* was weak, by debilitation and also because he was Lagna lord. Mandi is in the 4th from Lagna and in the 8th from *Arudha* aspecting the Moon and Mars. The Moon is the significator of the mind as well as the body.

The 3rd lord from *Arudha* is the Moon. It is aspected by Mandi in the 8th Bhava. The 3rd Bhava from the Lagna is afflicted by conjunction of Saturn and Mars. *(Agni-Marutha Yogam)* and is aspected by Mandi — Mandi and Moon are almost in conjunction and both in the Sun's star, the 12th lord from Lagna. Saturn the *Ayushkaraka* is in *Marakasthana* from *Arudha* (he is the *Badhakasthana* lord also). Rahu is the 8th from Lagna and in the 12th from *Arudha*. Rahu aspects the *Badhaka, Marakasthana* from Lagna (12th aspect). The *Badhakadhipa* for Taurus (*Arudha*) is Saturn aspecting *Arudha* and the Moon is posited in the *Badhakasthana. (Go Vrishabhasya Nakra).* Jupiter, the *Badhaka Maraka* lord from Lagna is in conjunction with the 12th lord Sun connected with Mars, the 12th lord from *Arudha* by Navamsa. Saturn is in the 8th from his natal star aspected by Mandi. Mars, the lord of Scorpio itself, is a *Mahabadhaka* for that sign which is the *Ayusthana* from his natal star and *Marakasthana* from *Arudha*. The *Badhaka Maraka* connection is strong in all possible ways.

I asked him whether he had tried to commit suicide two times? "No Sir, I only thought about it twice." I warned him not to think of such things which could hurt his wife and child throughout their lives.

The 12th lord's Dasa (12th lord aspecting the 12th) and the 7th lord's *(Badhaka Maraka Sthanadhipa* from Lagna) Bhukti was running and the *nimittas* (omens) observed by me at Jupiter Bhukti. Dasa lord and Bhukti lord were in conjunction. So all the indications for the end of his life were satisfied both in the chart and the nimittas (omens) observed by me at that time.

The affair spoiled his reputation where he worked although his wife was not aware of it. That also worried him much.

"You will have to do some propitiations as I suggest. You must go to a Siva Temple every day and worship with due devotion for 108 days. Lord Siva (Mrithyunjaya) will save you from all difficulties. Take this piece of advice seriously. Write *Om Namah Sivaya* 108 times a day on raw rice. Cook the rice and eat it as *Prasada.* Give it to your wife and child also. This will relieve you from all worries" — I consoled him.

He promised to do whatever I had told him.

The 3rd day after he came with Sivarathri when he breathed his last in a hospital after having consumed poison secretly.

This consultation left me dazed.

This is destiny's play. What else?

Alamghaneeya Kamalasanajna.

VIEW POINT

(Continued from page 418)

5. 1945.8.17. Ascdt Taurus with Mars 24.18 and Uran. 23.40; Gemini Rahu 15.8, Venus 23.10 and Saturn 26.36; Leo Sun 2.2 and Mercury R 5.44; Virgo Jupiter 5.34 and Nep. 11.36; Scorpio Moon 20.36.

6. 1954.11.14. Ascdt Libra with Nep. 3.30, Saturn 19.56, Venus R 29.52, Sun 27.52 and Mercury 9.44; Carpri. Mars 22.32; Gemini Moon 16 and Ketu 13; Cancer Jupiter 6.42 and Uran. R 4.20.

7. 1944.7.8. Ascdt Aquar.; Gemini Sun 23; Mer. 29, Saturn 9, Venus 25; Leo Mars 4 and Jupiter 3; Capri. Moon 25 and Ketu 4.

8. 1969.3.13. Ascdt Virgo 28.2 with Jupiter R 8.48, Uran. 8.56, and Ketu 6.51; Scorpio Nep. R 5.14 and Mars 13.27 Sagit. Moon 29.46; Aquar. Mercury 8.1 and Sun 29.25; Aries Saturn 0.42 and Venus 2.58.

9. 1954.12.11. Ascdt Aquar. 16.30 with Mars 11.42 Moon 12.40 and Ketu 12.30;. Cancer Jupiter R 5.40 and Uran. R 4; Libra Saturn 23.4 and Venus 22; Scorp. Mercury 17.45 and Sun 25.35.

10. 1912.7.23. Ascdt Aquar; Pisces Rahu 24; Taurus Saturn 9; Cancer Sun 8 and Venus 13; Leo Mercury 5 and Mars 12; Scorpio Moon 6 and Jupiter R 13.

The grandest character is grown in hardship. Effeminacy springs out of luxury. The best men the world ever reared have been brought up in the school of adversity and hardship.

— *Rev. Miller D. D.*

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PLANETS AS POINTERS TO LIVER DISORDERS

MRS. MRIDULA TRIVEDI

ASTROLOGICALLY the liver is governed by the planet Jupiter. It is one of the important organs situated in the right hypochondrium and epigastrium of the abdomen. The liver is capable of performing many important functions of the body, *i.e.*, the metabolism of carbohydrates, proteins, fats and vitamins along with the synthesis of bile, detoxification and inactivation of drugs and harmones.

Disorders of the liver can occur in various ways, *i.e.*, pre-hepatic, hepatic and post-hepatic depending upon the affliction to Jupiter at various places and by various planets in the horoscope. The liver, the gall bladder and the pancreas are ruled by the 5th house and Jupiter. Afflictions to the 5th house will cause liver troubles in one way or the other. But Jupiter is not the only deciding factor in liver trouble. The exact nature of the liver problem should be carefully judged by the afflictions to the 5th house and Jupiter anywhere in the horoscope along with Mars, Saturn and the Sun.

If only Jupiter is afflicted in the horoscope the disease of the liver will be due to reasons inside the liver only (Hepatic). This may be due to (1) Infections — Hepatitis (*i.e.*, viral, bacterial and due to drug toxins); (2) chronic diffuse liver damage as in various *cirrhosis, e.g.* portal, nutritional, alcoholic, biliary; (3) infiltration (glycogen, fats, amyloid, lympoma, leukemia etc.); (4) space occupying lesion of the liver (cyst, abscess, Hepatoma etc.); (5) miscellaneous functional disorders with jaundice.

A weak Lagna or a badly aspected Lagna with affliction to Jupiter causes liver disease in the form of cirrhosis, leading to generalised body weakness. If the 5th house is also afflicted, the liver damage will be more severe in the form of different hepatitis.

If Jupiter and Saturn are in association anywhere in the horoscope there will be improper functioning of the liver throughout life. But in case Jupiter and Saturn are associated in the 5th house, there will be slow growing severe chronic liver disease leading to hepatic coma and death of the person. The following examples will prove it.

Chart 1: Born: 15.7.1960 at 9.00 hrs at Etah (70° 39′E 27°33′N)

Rasi: Ascendant 133° 47′; Sun 89° 20′; Moon 353° 17′; Mars 24° 24′; Mercury (R) 92° 22′; Jupiter 242° 27′; Venus 95° 31°; Saturn 261° 14′; Rahu 144° 57′; and Ketu 324° 57′. Balance of Mercury Dasa: 8 years 6 months 18 days (Ayanamsa — 23° 17′53 ″).

Chart 1: is the horoscope of a very talented boy who topped his university list in the Civil Engineering finals. Jupiter's conjunction with Saturn in the 5th may be noted which damaged the liver. Here Jupiter owns the 8th and Saturn owns the 6th house. Thus, the 5th house is occupied by the 6th lord Saturn and 8th lord Jupiter. This combination caused hepatic coma resulting in the boy's death in spite of the best medical care.

Lagna is occupied by Rahu and the lord thereof, *i.e.*, Sun receives the aspect of his bitter enemy Saturn. The Moon's placement in the 8th house is also not auspicious for longevity. Even in Navamsa the 5th lord Jupiter is aspected by the 5th lord Saturn.

The native had a very pathetic death on 15.10.1982 owing to liver damage as soon as Saturn entered Libra causing *Ashtama Sani* which aspected Dasa lord Venus and Bhukti lord Mars. This transiting Saturn had an adverse aspect of radical Jupiter and also the 5th house reckoned from radical Moon.

If Jupiter in the 5th house is aspected by or associated with Mars, and the Sun is weak in the horoscope there will be injury to the liver leading to its rupture or due to an accident,

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or the person may have abscess, cyst and tumours of the liver.

Chart 2: Born: 24.8.1963 at 00.00 hrs. at Lucknow (80° 56′E, 26° 51′N).

Rasi: Ascendant 49° 56′; Sun 126° 33′; Moon 178° 3′; Mars 173° 49′; Mercury 153° 49′; Jupiter (R) 355° 48′; Venus 124° 50′; Saturn 295° 37′; Rahu 84° 53′ and Ketu 264° 53′. with a balance of Mars Dasa of 4 yrs 6 mths 6 days (Ayanamsa — 23° 20′ 10″).

The native narrowly escaped from death during the major period of Mars. He suffered from infantile cirrhosis when he was only one and a half years old. This resulted in severe jaundice. Medical men gave up all hopes. The native was saved with the help of Ayurvedic medicine and certain preventive measures of Vedic Mantras.

Jupiter aspects the 5th house. But Jupiter is heavily afflicted owing to the full aspect of Mars and Saturn. The 5th is also spoiled due to the presence of bitter enemies, Mars and Mercury. This combination of Mars and Jupiter in reference to the 5th house caused the liver trouble. In Navamsa Jupiter is aspected badly by Mars and Saturn. Jupiter's placement with reference to the 5th house must be judged. If Jupiter influencing the 5th house also receives the aspect of Mars and Saturn, one is sure to suffer from liver troubles during childhood.

Where such combinations are present in the horoscope preventive measures can be adopted.

If there is a watery or earthy sign in the 5th house the person will be prone to liver disease if Jupiter is also afflicted.

The affliction to the 5th house by Rahu or Ketu where Lagna is Scorpio or Leo if the 5th house is occupied by Jupiter will result in liver disease with mild to moderate jaundice but if in addition there is the association or aspect on Jupiter by Saturn or Mars, there will be severe liver problems in the form of acute hepatitis, colic pains, cirrhosis with damage to the liver and its functions.

If the 5th lord is in combination with the 6th, 8th or 12th lords along with the affliction to Jupiter there will be liver disease in the form of obstructive jaundice due to gall-stones with bilary colic or biliary cirrhosis having ascitis, anaemia, swelling of feet with decreased libido and reproductive functions.

When lord of 5th house is combined with both Jupiter and Saturn there will be severe jaundice due to post-hepatic biliary obstructions by stone, structure of bile duct, tumor or due to the severe infection of bile ducts.

If Jupiter occupies the 10th house with Mars and Saturn or with the nodes the person will suffer severe liver disease in the form of cirrhosis leading to severe jaundice, haemorrhage but in case of Scorpio or Leo Ascendants afflicted Jupiter in the 10th house will cause a very weak functioning liver leading to chronic liver disease.

Chart 3: Born: 17.7.1944 at 15.58 hrs. at Nehtour (78E 9, 29N 22).

Rasi: Ascendant 266° 3′; Sun 91° 36′; Moon 58° 54′; Mars 130° 104′; Mercury 108° ═══′; Jupiter 94° 32′; and Ketu 274° 32° with balance of Mars Dasa of 4 years 0 months 24 days. (Ayanamsa — 23° 4′53″).

Chart 3 is of an engineer who suffered from severe jaundice during Saturn in Saturn's in 1984. The native was hospitalised from February to June 1984.

Jupiter is the lord of the 5th house and is with Mars. Saturn has an aspect over Mars and Jupiter. Thus Jupiter is afflicted by both Mars and Saturn. Here more attention should be given to Jupiter because he owns the 5th house. The 5th house also receives the aspect of Saturn and Mars. So the 5th part of the body ruling liver is afflicted. The native suffered liver disorders repeatedly.

So, when Jupiter owns the 5th house *i.e.*, for Scorpio and Leo Ascendant and receives the aspect of Mars and/or Saturn or is associated with them, one will suffer from liver trouble mostly by jaundice or cirrhosis of the liver.

When the lord of 5th house is in the 6th or the 8th house in association with Mars and Saturn there will be severe slow growing obstructive liver diseases, burst or injury to liver if the concerned sign is a fiery one. If the planet

(Continued on page 437)

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Ancient Classical Writers of Jyotisha

SRIDHARACHARYA

K. R. KRISHNAMURTHI

SRIDHARACHARYA also called Bhatta Sridhara was a great Mathematician, who wrote two distinguished works on Mathematics, a comprehensive work called *Paati Ganita* and an abridged work of it known as *Trisatika* consisting of 300 verses. This *Trisatika* was edited by the late Prof. Sudhakara Dwivedi of Banares in 1899.

From a copy available at the Library of Raja of Kasi, a verse from *Trisatika* .

makes it clear that it is but a *saara* (essence) of a bigger work called *Paati Ganita* of Sridharacharya. The author has handled Arya metre in his verses on these works.

As Sudhakara Dwived identifies Sridhara with the author of *Nyaya Khandhali* a philosophic work, as per its own words, has fixed *Thri Indu Nava* Mithe (913 saka) or 991 A.D., as found therein, as the date of the work, quoting the words of Rama Daivagnya, that our ancients were scholars not only in one science, but were proficient in several branches of learning as well.

If, as per Sudhakara's views, Acharya Sridhara was the author of *Nyaya Khandhali* also, then, his mother was Avyokaa by name and father Baladeva Sarma. His native place was the village Bhustrishti, popularly known as Bhurisneshtika, situated on the western bank of Ganges, in the district of Radha in Bengal. As Sridhara wrote *Nyaya Khandhali* at the request of Pandudaasa, in the Saka year 913 (991 A.D.), we may safely fix his year of birth as 951 A.D. if the work was written by him when he was forty years old.

Together with Astronomy, Astrology and other sciences, Mathematics was also an equally important subject that attracted the attention of our ancients. The *Paati Ganita* of Sridharacharya is divided into two main sections, consisting of logistic and determinations to be of use both to students and businessmen. Sunya Tatwa, the mathematics of zero is dealt with by the author in a distinctive manner.

In logistics we have the author's *trairasika* (rule of three), *nava rasika* (rule of nine), *varga* (square), *varga moola* (square root), *ghana* (cube), *ghana moola* (cube root) etc.

In determinations, we find *misraka* (mixtures), *sredhi* (series), *citi* (piles of bricks) *rasi* (heaps of grain), *chaaya viyavahara* (shadow measurements), *sunya tatwa* (the mathematics of zero), *kshetra* (plane figures).

Though Sridhara does not refer to any ancient author or any work in his books, his critical remarks about *Brahma Sphuta Siddhantha* of Brahmaguptha and *Ganitha Sara Sangraha* of Mahavira in identical matter, in an implied manner can be seen in his verses.

As the works of Sridhara are written in a simple, concise and clear language, their impact on the people became great, and remained as a result, quite popular for a long time.

The earliest known quotations from the works of Sridhara are found to occur in Abhayadeva Suri's (1050 A.D.) commentary on the Jaina caronical work, the *Sthananga Sutras*. Reference to Sridhara by name as well as these quotations in his name are found in two places in the commentary entitled *Sundari* by Udayadivakara (1073 A.D.) on the *Laghu Bhaskariya* of Bhaskara I.

From the available commentaries on Sridharacharya's works till the 17th century we can infer that his works continued to be studied till the middle of the 17th century.

As the *Trisatika*, being more elementary and better suited to the needs of the people, it attracted more readers.

Quotations and references from Sridhara's works are made by Abhayadeva Suri, Simhatka Suri and Amara Simha Yati who are all Jain scholars. Vallabha, a Telugu commentator on Sridhara's work, *Trisatika*, was also a Jain. Thus the author's works on Mathematics were very popular even among Jains as with Hindus!

The sloka that is generally found in some of

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the commentaries on works of Sridhara — states that "upto the abode of the Gods (Himalayas) in the north and upto the Malaya mountains in the south, and the land between the eastern and western oceans, there is no mathematician equalling, Sridhara Acharya".

The life span of the author is not known so far, quite conclusively.

BRIHAD YATRA

(Continued from page 416)

ing good and evil effects. On the other is purity of mind that makes for success in battles.

प्रीयते न मनो नर्थै नासिद्धौअभिनन्दति।
तस्मात्स्वात्मना यातु रनुमेयं सदा मनः॥

The mind does not feel happy with losses or reverses. Hence the traveller should always infer results through one's own conscience.

Then follow the effects *tithi, nakshatra* and *varas, yoga, karana* and *muhurtas* of expedition. On the value of Lagnas there are some interesting observations. Equally interesting is the chapter giving the effects of planets in different *yatra* charts.

Among omens, the chapter on *throbbing* of the different parts of the body is exhaustive. Generally, those on the right for males are benefic and reverse on the left. Throb on the head, gain of country; on the forehead promotion; at the junction between eyes and nose (*anjya chakra*) arrival of friends; throb of the eyes gain of servant; at the end of the eye gain of money; at the shoulder sex pleasure; of the ear, good news; nose, satisfaction; lips, arrival of friends, success; neck, enjoyment; hand, gain of money; at the back, defeat; chest, satisfaction; hip, change of place; navel, fame; palm, increase in finance; heart, anxiety etc. etc. This is not the complete list.

The chapter on dreams, *sakunas* (omens) and indications by the crow, dog, qualities of horses, elephants are described in detail in a variety of metres and elegance of expression. The work needs careful study by scholars.

We find the scarppy Utpala glass a source of good quotes as the six qualities of planets:

सन्धिं च विगतहं चैव यान मासनमेव च।
द्वैधीभावं संश्रयं च षड्गुणान् संश्रयेत् सदा॥

They are: *sandhi, vigraha, yana, asana, sansraya, dwidhee bhava.*

I think I have given sufficient extracts to give a taste of a work which calls for detailed study by scholars. — (102.86)

JUPITER'S TRANSIT IN ARIES AND YOU?

(Continued from page 422)

your interest in Sanskrit, Philosophy and Metaphysics.

Disorders that can be traced to stress can hit you most easily. Learn to take things easy, watch what you eat and most important, downplay your ambitions. The reproductive system needs watching and by a careful balance between diet and exercise, you can retain good health in this area also.

Virgo

Avoid all deals that have a whiff of being underhand and stay away from bad company. Cross-check the financiaL background of any proposed partner or business associate. Also be wary in signing documents and see you are not drawn into legal complications.

Financially, the year calls for a lot of caution and careful planning. Some losses are likely, especially in speculative ventures.

Marital life needs protection. Steer clear of nosey relatives who could cause serious relationship-problems. Try to operate around a base of religion and ethics to safeguard marital interests.

Single ones should beware of being taken for a ride. Adverse transits forewarn of much emotional distress and heart-burn unless you watch out. Alternatively suspend emotional involvements during Jupiter's transit of Aries. If already involved, a friend could betray you.

Jaundice can strike Virgoans when least expected. Prompt medical attention will help, though.

Money matters can attract unsavoury litigation, especially about the time of the eclipses. So, double check all papers; don't take on the responsibility of handling others' monies.

(To be continued)

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TIMING EVENTS A NEW METHOD

SURESH CHANDRA GAUR

THE art of prediction of dates of events prognosticated by various indications found on the lines of hand forms an important ingredient of the study of plamistry. It goes without saying that success in palm reading depends to a considerable extent on the skill of the reader to predict correctly the probable periods of the various events of life indicated by the lines and mounts of the palm. Although a number of methods are in practice for calculation of such periods, none of them can claim to be universally applicable to or equally suitable for all types of hands.

Some of the methods which are frequently employed and found suitable for such calculations are as follows:

1. The *Yava* System
2. The System of Sevens
3. The Cord System, and
4. The Geometrical System

The first three methods are conventional and are based on one common principle — the principle of linear measurement. The entire span covered by line in its normal course on the palm from its origin to the end is taken to reckon the total age range of the person. For example, this length on the Line of Life is measured from the base of the Mount of Jupiter to the first bracelet and on the Lines of Fate or Sun, it is measured from bracelet to the Mounts of Saturn or Sun along the track of these Lines. While calculating the dates of events on these lines, the entire length is divided into a number of equal segments; each segment thus corresponding to a particular age-range. For the Line of Life, such division is shown in Fig-1. The signs or indications found on any segment of the Line of Life can thus be predicted to occur in the period of life covered by the segment. Usually the entire span of the Line of Life from its origin to the bracelet is supposed to cover a total period of one hundred years.

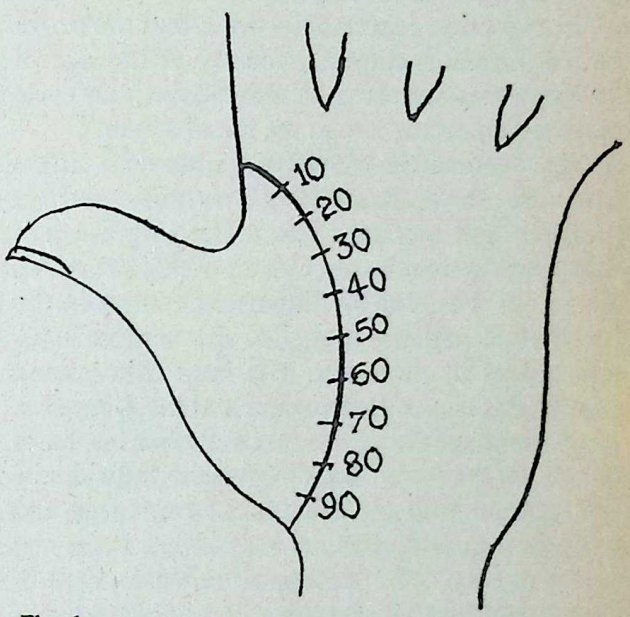

Fig. 1

In the *Yava* system, the Line of Life is divided into segments of which each is equal in length to that of a grain of raw barley (or *yava* as it is called in India). Normally, each such segment is supposed to cover a time range of seven to ten years.

The Cord system consists in stretching an extensible string along the Line of Life, from its origin under the Mount of Jupiter to the end where it meets the first bracelet. This length of the string or cord, taken to measure one hundred years, is divided into ten equal parts. The length of each part is supposed to cover a span of ten years.

A similar procedure is adopted in calculating dates from the Line of Fate or Sun. The total length of this line, right from the first bracelet to the base of the Saturn (or middle) finger, represents the age-span actually covered by the Line of Life. For example, if the total length of the Line of Life on the palm measures fifty-six years, the entire span of the Line of

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Fate from the bracelet to the root of the finger of Saturn is divided into fifty-six part and the dates are calculated on the Line of Fate accordingly.

The System of Sevens, prepounded by Cheiro, consists in dividing the Line of Life or Fate into ten equal segments, each of them supposed to cover a period of seven years. This system is based on two basic postulates — one, that the active life of a person continues nearly to the age of seventy years and, two, that the seven-year cycle plays an important role in the life of a man.

The Geometrical System, however, differs from the above conventional systems both in principle and method. The underlying assumption in this system is that Centre of the Great Palmer Arch is one of the important centres in the body which radiate energy to the various limbs and organs of the body. The lines of the hand owe to this centre their origin and the formation of the lines speaks of the mode of distribution of energy in the body, building up the individually interactions with situations, circumstances and environment and culminate into what is termed as personality. The process of transformation of individuality into personality is actually what is called 'fate.'

Thus, reading of the lines and other indications of the hand is just an attempt to assess the individuality of the person and the mode of formation of the lines and other cheirosophical indications give a glimpse of the development of his personality.

In order to ascertain the position of the Centre of the Great Palmer Arch, an equilateral triangle is constructed on the palm with the chain at the foot of the thumb as its base and the vertex lying at the top of the Mount of Venus. This vertex corresponds to the centre of Arch (Fig. 2)

Fore measurements and calculation of dates of events on the lines of the hand, lines are drawn from this vertex as shown in the figure. The line joining the vertex to the farther end of the first bracelet under the Mount of Moon cuts the Line of Life at the age of sixty-three years. Another liner drawn parallel to the wrist across the Mount of Moon intersects the Line of Life at a point corresponding to the age of forty-nine years. Similarly, lines are drawn from this vertex joining the outward ends of the roots of the fourth, third, second and first fingers which cut the Line of Life at points denoting 35, 28, 21 and 14 years of age respectively.

The calculations of age on the Lines of Fate and Sun too could be made with the help of the above lines. As shown in figure 2, these lines intersect the Lines of Fate and Sun at the ages of 21, 28, 35, 42, 49, 56, 63 and so on.

The author's grateful thanks are due to Messrs. Radhey Shyam Shukla (ex-M.L.A.) and Sri M.P. Gupta, both of the Indian Astrological Society, Bilaspur (M.P.) for their keen co-operation in collecting data and verifying results. Suggestions from readers also will be thankfully acknowldeged.

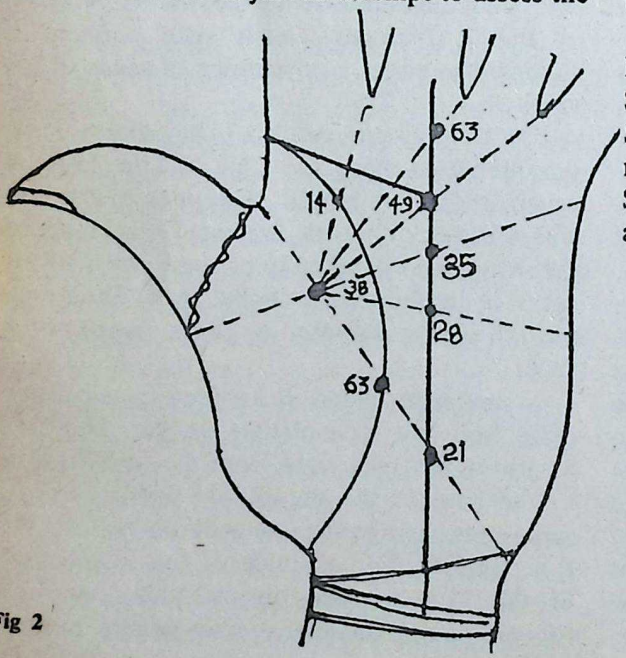

Fig 2

The art of meditation may be exercised at all hours, and in all places; and men and genius, in their walks, at table and amidst assemblies, turning the eye of the mind inwards, can form an artificial solitude; retired amidst a crowd, calm amidst distraction, and wise amidst folly.

— *Isaac Disraeli*

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LETTERS TO THE EDITOR

P. C. Alexander

Sir, — There is a reference to Mr. P. C. Alexander in your reputed THE ASTROLOGICAL MAGAZINE of February 1987. I have the following comments to offer:

Mr. P. C. Alexander came into contact with me when he was Commerce Secretary and I was Joint Handloom Commissioner and Adviser (Cultural) Trade Fair Authority. For the first time he consulted me when he was asked to go early in 1978 by the then Commerce Minister Mr. Mohan Dharia of Janata regime. Mr. Alexander posed two questions: (a) whether he would go for an assignment to Geneva which was expected or (b) revert back to Kerala. I had emphatically told him at that time that he would go to Geneva and also come back to New Delhi after three years to redeem his prestige in a prestigious position. This happened in 1980 when Mrs. Indira Gandhi had taken him as her Secretary where he wielded greater power.

Often I used to see him. In December 1984 when he was at the height of power under Mr. Rajive Gandhi, I had one day told him very frankly that he would lose his position in January 1985. No one would have dared to say this because of his great position but since I was his well-wisher, I had warned him of this. Immediately after he resigned most unexpectedly he was repeatedly grilling me as to how I was able to predict this when no one could do this. He had all admiration for this prediction. Later, I had also told him that he would get a posting equivalent to a ministerial position abroad though he would not remain happy.

All these could be checked from Mr. Alexander. Incidentally, I had told Mr. Gopi Arora, now Additional Secretary to Prime Minister — the then late Mr. D. P. Dhar who used to consult me was having bad days when he was posted to USSR. I had told Mr. Arora that the life-span of Mr. Dhar was blurred and any moment anything could happen and so he should always remain with him. Also I had told Mr. Arora in 1984 about the bad days of Mrs. Indira Gandhi.

These could be checked from Mr. G. K. Arora, Additional Secretary to Prime Minsiter, New Delhi.

You may publish the letter in your columns since this is of public interest.

With highest regards.

New Delhi *N. P. Seshadri*

Prophecies of Nostradamus

Sir, — Mr. Shahid Pravin's review of Jean Charles de Fontbrune's two-part work on the prophecies of Nostradamus is good as far as it goes. But unfortunately, it does not go far enough. A careful study of the egregious errors committed by other Western interpreters of the seer would have put Mr. Pravin on his guard against the absurdities in the Fontbrune edition. "There are no references to India in the present edition" is the observation made by Mr. Pravin. But this is simply not true. In "Countdown to Apocalypse", Jean-Charles de Fontbrune does deal with predictions concerning India and Hinduism. Yet, unaccountably, he fails to realise their real significance. This is indeed strong criticism by a close examination of Quatrain 27 in Century VI. It is included in "Countdown to Apocalypse", but Fontbrune shows no awareness of its unmistakable connection with India. Here is a literal translation of the quatrain:

In the islands of the five rivers flowing into another,
(Surrender) by the Crescent to the great conqueror Chyren,
By the mists of the air his fury or rage is spread,
Only six escape, hidden in bundles of cloth of linen.

Fontbrune's interpretation of this extremely interesting prophecy borders on the ridiculous. The Frenchman claims that the five rivers of the first lines are actually Nile, Niger, Thames,

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Indus and Ganges. England having lost its empire, it is left only with the Thames. But even a casual reader in India will be able to recognise that the land of the five rivers flowing into another can only be Punjab. The islands of the five rivers are actually the Doabs, or lands between the rivers. The rivers of the Punjab flow into the Indus and not into the sea.

Once the geographical identification is correctly made, the rest of the quatrain does not present insurmountable obstacles. The Crescent of the second line is the banner or symbol of Islam. It will surrender to the great conqueror Chyren who will unleash a form of death which flies through the mists or clouds of air. In other words, Nostradamus is here hinting at the use of poison-gas of a very deadly kind against the Pakistan-part of Punjab!

The results will be truly catastrophic for Pakistan. The moslems of the Punjab will be totally wiped out. Only six will escape, wrapped up in bundles of linen-cloth. Does this description stand for gas-mask? In poison-gas attacks, the only safe way to escape is by providing complete cover for the entire body.

The great Chryren who is called conqueror in the second line has been claimed by every French interpreter of the seer as their countryman. Nostradamus predicts that Chyren's glory will reach beyond the skies (Quatrain 70, Century VI). This is not a mere figure of speech. Space exploration has already opened paths to other planets. When Chyren completes his work, it is likely that there will be human-settlements on at least one more planet. Wars will be no longer a menace. All disputes will be settled through debate and discussion. Islands will disappear, but Christianity will be tolerated.

For a long time past, French writers have been confidently claiming that France itself will give birth to titan Chyren. But Nostradamus openly declares in Quatrain 75, Century X:

Long awaited, he will never return
Within Europe, but will appear in Asia;
One of the closed circles of the great Hermes,
He will be greater than all the other Kings (leaders) of India (Orient).

Hermes was the Greek god of wisdom and prophecy. Orient in classical Latin denoted only India and not the east in general as at present.

This interpretation of the word Orient is further bolstered by Quatrain 49, Century I. In this prophecy, Nostradamus declared that in the year 1700, in the northern corner of (India) Orient, a new movement or religion would nearly overcome the followers of the moon-flag. The banner of the Moslems shows a crescent-moon. The prediction was a print in 1555.

But what happened in the year 1700 in the northern corner of Orient? No Western commentator is able to explain even though the date is clearly stated. Mrs. Erika Cheetham, a British writer, even goes to the extent of calling this forecast a failure! But Nostradamus knew better than his Western interpreters. They fail to realise that India alone is meant. If the name Orient is accepted as standing for India (as it did in the days of Julius Caeser and Cleopatra), the seer's prophecy immediately becomes intelligible. It was in the very year 1700 that the first battle was fought between the Sikhs (the new movement or faith of the Quatrain) and the Moslems of Aurangzeb's army (the followers of the moon-flag). Guru Gobind Singh crushed the Moslems in that battle which provided the Sikhs with their baptism of fire. A hundred years later, under Maharaja Ranjit Singh, the Sikhs came close to subjugating the Moslems throughout the Punjab and Kashmir (the northern corner in the prophecy).

The writer of this article has recently brought out the first part of his book on *HINDU DESTINY IN NOSTRADAMUS.*

Bangalore *G. S. Hiranyappa*

Publication of the article on the so-called prophesies of Nostradamus in the 1987 annual number of THE ASTROLOGICAL MAGAZINE and the subsequent comments of readers do not mean that we endorce the 'prophesies'. We have our own reservations and our views will be made known in these columns in due course.

— Editor, A.M.

Balancing of Doshas

Sir, — Regarding the *Papa Samya* or *Dosha Samya* and Mars *Dosha* in particular, I would

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like to mention a few lines based on the books and articles I have read with reference to the article "Mars Dosha: Some Observations" (*A.M.*, Annual Number 1987).

Dosha Samya is the most important item in matching horoscopes. *Dosha* means the adverse aspect for husband in a female horoscope and adverse aspects for wife in a male chart. When there are equal adverse aspects in both the horoscopes, we can say that *Dosha Samya* exists. If *Dosha* is more in one horoscope, this will adversely affect the other one having less *Dosha*. This can lead to death, illness or any other unpleasant situation depending on the seriousness of *Dosha*. Hence there is nothing to worry provided the matching is done properly.

Mars *Dosha* is stated as the most important of *Doshas*. The general belief is that we should not advise marriage of two persons in whose horoscopes there is no balancing of Mars *Dosha* as this will hinder happy married life.

In the said article it is stated that though there is no proper balancing of Mars *Dosha* the couple was leading a happy married life (examples A to F). But if the examples cited are examined carefully, it can be seen there is balancing of Mars *Dosha*.

Let it be any science, the result depends on the knowledge one has of the subject and experience in applying the same. A doctor who has not obtained his degree and done his internship is unfit to practise medicine. Likewise, certain qualifications are prescribed for an astrologer also. According to *Prasna Marga* "a person who has mastery of the science, who has a good knowledge of mathematics, who leads a religious life, who is truthful, who is free from conceit and who is well versed in *Vedas, mantras* and *tantras,* he alone can be called Daivagnya Such as Astrologer's predictions wil definitely come true".

Bangalore *S. V. Raman*

A Welcome Addition

Sir, — I am happy to find a new section "Quiz" in the Annual 1987, an addition to "Your Technical Difficulties Solved". Problems at times given under "Astrological Miscellany" also thrill us and give food for thought. We are thankful to you for this and request you to publish such exercises regularly and give the result thereof in the subsequent issues so that readers can gain experience under your able guidance.

Jabalpur *K. S. V. Ramani*

Appreciation

Sir, — I have read with interest the article "Concerning the 10th House", in the Annual 1987 issue of THE ASTROLOGICAL MAGAZINE, for the lucid exposition of which I offer my congratulations to the author.

I, however, find some misprint in the time of Chart No. 4 on page 64, which is shown as 12.45. If the time is correct the Sun* cannot be in the 7th as printed. I shall be obliged if the author will kindly clarify.

Mr. Behari's analysis of the chart is superb in Anuradha, *viz.*, the Sun and of the 4th quarter in Anuradha *viz* the Sun and of the 4th quarter of Venus in the same asterism being Mars, both of which are staunch enemies of the lord Saturn of the asterism — "would leave a taste of rashness, bitterness and self-centredness..." .... — in her social relationships.

Such critical judgement requires deep study and knowledge of *Nadi Jyotisha* which, I believe, he has imbibed to the core of his heart. It appears to me that he would have invested many precious years of his life to acquire such intuitive knowledge of this divine science to master which only spiritual intuition and saintly blessings must have played an important role.

Bhavnagar *A. M. Bhatt*

* This refers to the position of Rahu. The error is regretted.

— Ed., A.M.

II

Sir, — I convey my appreciation of the article, "Use of Bhinnashtakvarga in Prognostication" by Mr. C. S. Patel. Recently I had the privilege of knowing him from close quarters. He is an energetic and enthusiastic person.

Nadiad *R. A. Parmar*

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Greetings

Sir, — I wish to convey new year's special greetings to the A.M. staff and Editor. Also please accept congratulations on the eve of 51 years of publication from my friends who not only read and discuss the articles but also admire the courage with which the magazine has been continuously published by the revered Editor.

Bombay *Kamlesh S. Sharma*

Linguistic States

Sir, — All right thinking persons will full endorse what Dr. Bangalore Sureshwara has written in his article "Linguistic States: A Challenge to India's Integration and Stability", (*A.M.*, January 1987). Even Mr. Rajiv Gandhi said so during his last visit to Darjeeling. When Mr. Nehru appointed the States Reorganisation Commission, only Dr. B. C. Roy could sense the inherent danger in this move to the unity and integrity of the country. He wrote an article outlining its implications as well as to Mr. Nehru but at the instance of the latter he did not pursue the matter further.

It has been rightly concluded that "the reorganisation of India is needed now to eliminate the disease that linguism has brought to India" but there does not appear any person of high stature to achieve it. What we have in our midst are petty politicians, who neither have any knowledge of India's past history or culture nor have any clear image of its future.

As mentioned in the article, after Sardar Patel's death "India's political set-up was *de jure* democracy but *de facto* Nehru's rule". But once the *genie* of linguistic states was out, the inevitable followed. The widespread Bombay riots on the Maharashtra question are well known.

When dwarf persons, now occupying key-positions, have joined politics to further their personal ends, there is little hope of the present process being reversed or reorganising the country on the basis of population or area. All the same steps can be taken to prevent the country from being further balkanised, provided we have the will to do so.

New Delhi *Dr. V. Sagar*

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A Suggestion

Sir, — I am a regular reader of THE ASTROLOGICAL MAGAZINE since 15 years. The format and contents of the Annual Number 1987 are pleasing and valuable.

Each number of THE ASTROLOGICAL MAGAZINE should carry a part of your series 'My Early Experiences is Astrology' and a regular feature on "Prasna Kundali" along with illustrative examples.

May God bless you, with sound health and longevity.

Solapur *V. M. Kshirsagar*

Superimpositions!

Sir, — Two items in the News and Views columns (*A.M.*, December 1986) perturb me. The first 'Depravity in Excelisis' is a waste of valuable space without imparting any knowledge. The second 'Swayamvara or cattle shows' is a step back in the 19th century. Such meetings are certainly not cattle shows and with growing population and the fast life are proving to be a great help. Ekalavya to me appears to be parochial in his views.

In the 'Astrological Miscellany' Mrs. Gayatri Devi Vasudev has spoken about gemmology. I wish we laid gemmology to rest for gems do not help, except psychologically and if one has faith in one's Astrologer. The experience of Mr. Jayakumar is a pointer. I feel that gemmology was introduced with a view to commercial gains. There are only scant references in Astrological texts to gemmology and modern science certainly does not support gemmology as such. If as Mrs. Vasudev implies only genuine gems are to be used the cost would be prohibitive apart from the fact that the judgement or otherwise of their genuineness is one requiring special skill which normally an Astrologer does not possess.

The colour vibrations are getting scientific approval, by choosing a particular colour vibration aligned to the cosmos success could be achieved. I feel the sooner we get rid of gemmology, the better shall it be for all of us.

That takes me to deity worship. Basically there is no scientific platform for this. The pictorial deities are but a figment of imagi-

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nation. There is nothing but *Brahman*.

Views aforesaid will probably startle you and your team at the *A.M.* However, many years of my lfie todate have gone into the study of philosophy, Eastern and Western, and the occult sciences. I am convinced that if we want to put Hindu Astrology on a scientific basis we should do away with such superimpositions.

Porbundar *C. G. Mandavia*

Ayur Lagna

Sir, — This is with reference to Ayur Lagna (News and Views, *A.M.*, February 1987). Referring to my article in *A.M.*, November 1986. I meant that the verse *Dharme* ..... does not speak of *Ayur Lagna* or *Chathurthamsa* (and hence a conundrum) which only Raghavabhatta in his *Jathaka Sara Samgraha* deals with. I have not seen *Devakeralam* and hence did not make mention of it. Since *Chathurthamsa* is known as *Sapada Ghatika Lagna* which means $1^1/_4$ *ghatikas* only and since both *Ayur Lagna and Sapada Ghatika Lagna* are counted in Navamsa chart, there appears to be no need of actual *Rasimana* for the place of birth to be used. The clue of the verse cited by Ekalavya, as understood from three Jaimini aphorisms, has been dealt with in *Studies in Jaimini Astrology* by Dr. B. V. RAMAN and in Prof. P. S. Sastri's series of lessons published in the *A.M.* Specific reckoning of the 8th houses for the purpose of longevity determination is dealt with in my articles, "A Review in Jaimini Astrology" (*A.M.*, November 1967 and March 1968). As regards the methods of *Hora Lagna,* the most popular one has been dealt in *Studies in Jaimini Astrology*. However, there are two methods prevalent in Jaimini, which are dealt with in my above-mentioned articles. It remains, however, to determine longevity with the help of specific reckoning of 8th houses also and verify the method *in extenso* with a number of examples as Ekalavya has suggested.

Hanamkonda *Iranganti Rangacharya*

Putra Sokam

Sir' — As a rule, I used to verify the truth or otherwise of the articles published in THE ASTROLOGICAL MAGAZINE and this has been highly paying. When I read the article of Mr. H. R. Shankar — "Points to Ponder I" (*A.M.*, May 1986), the idea therein on *Putra Soka* tallied with mine with regard to my son who died in 1985 about which I wrote two articles in THE ASTROLOGICAL MAGAZINE.

The relevant portion runs as follows:

When 5th from Lagna or 5th from Jupiter happens to receive the aspects of both Jupiter and Mars (or such a 5th house occupied by either) then the native of the chart would suffer *Putra Soka i.e.,* sorrow on account of son (male issue).

The operative part is the son will be a source of sorrow. It includes son dying after a promising start or in prime of youth. Of course, Mr. Shankar has written this article after extensive research.

In my birth chart Sagittarius is ascendant with Jupiter and Saturn in Capricorn and Aries as 5th house. The 5th house is aspected by Mars from 10th Virgo. My son earned well and led a luxurious life. He was obedient to me during his student days. But our relations got strained due to many extraneous causes of course, my affection for him never diminishing.

Mr. Shankar (*A.M.*, February 1987) has given us a projected meaning of what he means by *Putra Soka* which will silence many doubting thomases. It includes death of son, denial of son, widowhood of daughter, mentally retarded son or wayward son and inimical son. Relations between father and son are not proclaimed openly but suffered silently.

Mr. T. D. V. Raman has given his chart with Scorpio Lagna. The 5th house from Lagna is Pisces aspected by Jupiter and Mars from Virgo in 11th. He has all the material conveyances and four sons too. It is significant that he has not mentioned relations between father and sons. Perhaps it is too early for the event to materialise. It may be said that 5th house from Jupiter gives a son. If that house is afflicted by Mars, Saturn and Rahu/Ketu, relations between father and son may be strained. But, due to aspect of Jupiter evil aspect of malefics may get diluted. But, if 5th house from Lagna or

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the Moon is aspected by malefics, without benefic aspect of Jupiter, the evil will be severe ending in death of son also. In the chart of Mr. T. D. V. Raman, the evil of *Putra Soka* may be superficial — not so severe as in my own case. Our own sons are by nature good and loving but external forces cause discord. Tact is required to overcome the evil forces.

Madras *V. Natarajan*

Hindu Festivals and Their Dates

Sir, — Mr. V. A. K. Iyer in 'Hindu Festivals and Their Dates — An Exposition' (*A.M.*, November 1986) states "Hindu Socio-religious festivals as dictated by *Dharmasastras* are governed by the relative positions of the Sun and the Moon, *i.e.*, luni-solar, where the variable Ayanamsa factor, even if it is applied, gets automatically eliminated".

The above statement does not seem to me wholly correct. It is true that *tithi*, which indicates angular distance of the Moon from the Sun, is independent of the Ayanamsa factor, that is, starting point of the year, and determines the day for celebrating our festivals. But *tithi* is also linked with a particular lunar month. For example, Vijaya Dasami is required to be celebrated on Sukla Dasami of the lunar month of Asvina. So it is not any Sukla Dasami — it has to be of a particular lunar month.

Now lunar month is pegged to a solar month, that is, lunar months is determined or named on the basis of its initial new Moon occuring in the solar month of the same name. Lunar month Asvina, in the example mentioned, is named as Asvina when the new Moon from it starts in the solar month of Asvina. This solar month again is *Nirayana* in character, that is, it is not linked with vernal equinox. If vernal equinox is supposed to control the seasons for all time to come, then our festivals, it may be argued, will fall out of season, and it cannot be said that the main aim was not to perform the festivals in correct seasons. I think the aim was to perform the *Navaratri/Durga Puja* in autumn, *Holi* in spring, and others in the right seasons.

But the salient point is whether the vernal equinox controls the seasons for all time to come. We know that the vernal equinox is receding but perihelion is advancing, and after about 4500 years these two points will coincide. This will completely change the present situation. Vernal equinox will be closest to the Sun and autumnal equinox farthest way, and the solstitial point will be equidistant from the Sun unlike what these are at present. This change is happening in a secular fashion, that is, it is changing slowly and persistently, and the influence of this change is likely to be felt even within 1000 years. So linking the seasons as at present entirely with vernal equinox may not be correct This problem requires deeper study.

New Delhi *Commodore S. K. Chatterjee*

Performing Shraddhas

Sir' — The great importance of performing *shraddhas* to our forefathers cannot be explained in adequate words. Of late, the younger generation has no faith in these ceremonies and they accuse the elders as being superstitious. It is highly doubtful whether they will follow the customs in the same manner as we are doing. In that case, what is the remedy? What are the procedures to be implemented to overcome such a situation. Please enlighten us in this aspect through your esteemed magazine.

Madras *Arcot Easwaran*

Message of Astrology

Sir, — It is gratifying to note that the February 1987 issue of the *A.M.*, in its fifty-first year of publication, is a breakthrough in many respects. The manner of presentation of the matter is so oriented as to suit the taste of this age of sophistication and technology, while its matter has ever been valuable, deserving preservation. The additional topics like "View Point" by Mr. P. S. Sastri and "Ancient Classical Writers of Jyotisha" by Mr. K. R. Krishnamurthi and the "Hints for Guidance of Readers" on the last page of the cover, are sure highlights that appeal to both the learners and readers alike.

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The massage of Dr. B. V. RAMAN is being hailed by the entire enlightened section of the world except the biased pseudo-scientist. This bias is only a betrayal of his ignorance of the rich heritage of our land and *vedic* culture, of which the West has acknowledged vociferously and without ego and conceit. The really enlightened section of the Indian society, let alone astrologers, cannot lose sight of Dr. B. V. RAMAN's yeoman services to this science over the past 5 decades. Some of the giants in this field like Mr. K. N. Rao set the tone in this direction so far as Dr. RAMAN's predictions are concerned.

My Experiments with Astrology is one of the ten best books ever written in the world, inspiring all sections of society and bringing into relief the mentality of those detractors and the so-called men of scientific temper as a sheer betrayal and perfidy.

Vizianagaram *P. V. Ramana Rao*

Sub-standard Articles?

Sir, — I have read all the issues of THE ASTROLOGICAL MAGAZINE from 1944. Many sub-standard article get a place there.

Lucknow *Mrs. Mridula Trivedi*

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PLANETS AS POINTERS TO LIVER DISORDER

(Continued from page 426)

which afflicts it is Mars, there will be liver abscess, tumor or cyst and if the planet afflicting Jupiter is Saturn there will be the possibility of slow enlargement of liver often leading to liver failure.

Chart 4: Born: 21.6.1984 at 11.26 hrs. at Kanpur (80°E′ 21, 26° 29N′).

Rasi: Ascendant 146° 28′; Sun 66° 24′; Moon 334° 1′; Mars 198° 4′; Venus 67° ΩØ′; Jupiter (R) 255° 30′; Mercury 64° 6°; Saturn (R) 196°27′; Rahu 42° 56′; and Ketu 222° 56′ with balance of Dasa of Saturn 18 years 0 months 6 days. (Ayanamsa — 23° 38′4″).

Chart 4: is of an infant who suffered from jaundice and has an enlarged liver. The best treatment available at Kanpur is being given to him.

Jupiter occupies the 5th house in a fiery sign and Saturn aspects both 5th house as well as Jupiter. Jupiter occupies the Sun's Navamsa and receives the malefic aspect of Saturn. In Navamsa Mars' occupation of the 5th house in Pisces ruled by Jupiter also causes liver enlargement and jaundice.

It should be carefully noted that Jupiter's placement in a fiery sign in the 5th house under the adverse aspect of Saturn causes severe liver trouble in childhood. The aspect of Mars on the same position also leads to jaundice or liver abscess. If Jupiter is afflicted in the 5th house both by Mars and Saturn the results will be most discouraging often leading to liver failure.

As Jupiter governs all the liver functions it also governs the synthesis and secretion of bile juice. As the Sun is significator of digestion, if the Sun is afflicted with Jupiter and the 5th, then there will be liver disease in the form of defective bile synthesis and its release *e.g.*, cholangio hepatitis, biliary cirrhosis and obstructive jaundice. *Jataka Parijata* says in verse 92 of Chapter 6 that one suffers from jaundice if the Moon and Mars occupy the 6th house — 148,86.

(to be continued)

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BOOKS ON REVIEW

OUR LITERARY EDITOR

Bhagvad Gita for the Lay Reader by R. I. Eswaran & A. S. Ghosh (Bharatiya Vidya Bhavan, Bombay. 1986, Rs. 15/-)

One of the most commen upon books in the world is the *Bhagavad Gita*. From the great Acharyas to the present authors, the text has offered itself for exposition each to his own taste. Among Indians in recent memory who have done so are Tilak, Gandhi and Aurobindo; while the first two have a political undertone the last has a mystical touch. The present book is an eclictic presentation addressed to the modern Alice in Wonderland. One of the authors is a retired Army personnel while the other is a medico. Between them they have succeeded in presenting the karnel of the Gita to the modern educated youth to whet his interest in the eternal classic of life. The Gita is really the quintescence of the wisdom of ages reinterpreted first in the *Upanishads* down to this book.

Yoga to these authors is the mathematical sign plus; *gnana* is theoretical knowledge, while *Vignana* is experience of Truth; *naishkarma* is a pychic state of personality when one is detached and his mind free even in action. This sampling will help readers assess the treatment which is pithy and serves as a good instruction to serious in-depth study of the classic.

Kiub's Indian Almanac. Compiled by A. P. Singh (Kiub's Astronomy Centre, 12/3, K. P. Chakrabarty Lane, Howrah, Calcutta 11. Rs. 20/-)

Here is one more addition to Indian almanacs in English which contains many useful features for the laymen as well as practising astrologers. It contains all planetary co-ordinates calculated by modern tables like Newcomb's and of course calculated for the standard latitude and longitude of India at 5.30 a.m. and converted into Nirayana figures using Chitra Paksha Ayanamsa, so as to be of use to Indian conditions. All the *angas* of the Indian almanac including Sidereal Time find place, and the calendars of all the regions of the country are sychronised. Important religious functions find a place in a separate column.A summary of the ephemeris for 1988 enables us to plan ahead. Other common features are: time of rising and setting of the Sun for different important centres of the country; *Rasimanas* for different latitudes to enable calculation of Lagna for different places etc. Co-ordinates of the extra-saturnine planets too are given at an interval of four days, entry of planets into differnt Nakshatras and Rasis, *Sarvatobhadra Chakra* for the first of each English month are bonus points. We offer a hearty welcome to this new entrant and wish that it be institutionalised like Lahiri's, so that students can revel in alternatives of well-edited almanacs.

Hindu Science of the Future by Harihar Majumdar (Chhatra Siksha Niketan, 2, Bankim Chatterjee Street, Calcutta-700 073 Pp 400 + XXIV+12+XII. Rs. 50/-.

The author is a sincere student of astrology for the last 50 years. Author of two other works in Bengali, *Phalit Jyotish* and *Jyothish Joga-Sanchayan* he has written the present comprehensive and systematic compilation on the subject in English to be of help both to the beginner and the advanced student. The introduction by N. C. Moitra testifies to the author's deep knowledge of astrology and allied subjects.

In the course of 17 chapters the author covers the entire gamut of astrology. His intention and approach towards that end has been to help the student

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assimilate the basic principles. He succeeds in his objective by and large and the student gets a rich fare of predictive material to gain knowledge.

After explaining the fundamentals, he teaches you how to erect the chart, calculate the *bhavas, shadvargas,* examine the *bhavas* in detail, reckon the *varga balas, avasthas* of planets and generally interpret the chart. The 7th and 8th *bhavas* are discussed in detail even as the yogas. Dasas — both *Vimsottari* and *Ashtottari* are taught. *Ashtakavarga* is touched upon. The book concludes with an appendix on dreams.

Although the work is packed with information, it needs the expert hand of an editor who can prune the language, presentation and arrangement. *Ashtakavarga* could be more comprehensive.

The Essentials of Numerology by Narendra Desai (India Book House Private Ltd., Bombay, 1986. Pp 121. Rs. 25/-)

In the author's opinion, the Hebrew, Greek or phonetical method — not to speak of Sanskrit which bears no mention at all — do not give proper results in modern times and the simple English alphabet alone does it. Indeed he invests it with magic properties when he asks us to contemplate on the magnum version of each letter when it will reveal a vista of vision.

He confines to the Pythogorean value of English letters and in 11 chapters runs through the gamut of numerology. Fadic number, soul urge number, quiescent urge number; expression, impression, opportunes, *karmic* and aura numbers; intuition number, soul urge number; universal, personal year, month and day, choosing lottery tickets and picking winning through numbers horses. A bit of commercial and financial astrology are other items touched upon within elementary book. To the serious minded reader, these different types of numbers listed would appear to be juggling with numbers, but that is exactly what numerology is concerned with; and the proof of the pudding is in the eating!

It is claimed that the author's special contribution to the subject is *karmic* and aura numbers. This reviewer has one difficulty in that connection. *Karmic* numbers are said to be the number of numbers missing from a name and *Aura* number its complement, or 9 minus *karmic* number. But one finds interpretations for all numbers 1 to 9 in both cases, which amounts to saying that there is a zero number in either of them. This needs explanation. The printing and get-up are good.

Sri Ramana: Sage of Arunagiri by Aksharajna, 4th Edn., 1984, Rs. 7/- YOGA VASISTHA SARA, 4th Edn., 1985. Pp 29 Price not quoted. Sri Ramanasraman, Tiruvannamalai South India.

The first book was originally published in 1942, on the occasion of the Sage's *Jayanti.* It gives a succinct account of the Arunachala Sage's birth, growth and development as a Maharshi in an attractive and illuminating manner. His life truly represents the Hindu ideal of teaching through life and not words. The Sage's panacea for the life's ills is to ask oneself "Who am I?" and seek the answer truthfully. This account is followed by appendices containing the Sage's teachings on different topics like God, Guru and grace; selection from his writings, like *Five Hymns, Gospel* etc. and extract from *Brihat Yoga Vasishta.*

The second is a translation in English of selected verses from *Yoga Vasishta,* on subjects like dispassion, mediation and *nirvana*. Both are well printed and produced and are worth perusal when the mind is troubled.

A Saint's Call to Mankind by M. M. Varma (Chetana, Bombay, Revised 2nd Edn. 1983. Pp. 173+xiii. Rs. 40/-)

This book purports to be the essence of teachings of a saintly person who did not wear ochre robes, was not educated academically and was unorthodox. He did not permit his name to be seen in print! The author who sums up the teaching was a high official of a princely state.

The teachings are shorn of verbiage and bear the impress of *swanubhooti* or self-experience.

There are 18 chapters a few of which had appeared in magazines and glossary.

The presentation is eminently suitable for the lay reader. Abstruce ideas are out in plain

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language: e.g. *Viveka* is the fruit of all practice; *Vairagya* is raising values above transitory level; what takes place is *Kriya* and what is done with a good motive is *Karma*. Desire rather than possession of things is the real culprit. The saint commends pure service as a solvent for the ego and extols the value of *Satsang*. No originality is claimed for the prescriptions, but it is the practical way that makes the difference. The book is well printed and produced.

Ancient Hindu Astrology for the Modern Western Astrologer by James T. Braha (Longmead Shaftesbury, Dorset, SP 7 8 PL England, Pp. 349, S19.95)

Hindu Astrology is distinctly event-oriented. Western Astrology aids in drawing character sketches with some ease based on planetary positions, signs and aspects from individual charts. But come to timing events and the events themselves, and Hindu Astrology here is unique. What Braha does is to present yet one more book on *Phalita Jyotisha* to the western world. Although the title sounds like a pioneering work, it is not really so. Books by Indians on Hindu Astrology are aplenty in the western market and many a western astrologer depend solely on these for correct predictions.

A very well-printed book nevertheless, the present volume takes the reader alone repeatedly tred lessons so familiar to the Nirayana student. Its merit lies in the simple and lucid presentation of the subject on essentially the same lines outlined in most classical works such as *Brihat Jataka, Jataka Tatva, Phaladeepika, Jataka Parijata* and others. The system followed is *Parasari*.

The chapter 'Horoscopes of Famous People' is the most interesting and dovetails the astrological charts of many famous personalities with details of each Bhava chartwise and in relation to life incidents.

To the western student, handicapped by the lack of acquaintance with Sanskrit terms used in even English translations of Sanskrit works, this volume is an excellent introduction to Hindu Astrology.

The chapter *Upayas* on remedial measures needs to be viewed with some reservation. It is true that there are *mantras* for all the planets but they cannot be effectively conveyed through print. It is common knowledge that only a burning lamp can light another. *Mantras* have to be taken from a qualified *Guru*. Otherwise they are like wet wicks which cannot be lighted even if soaked in oil. That is where this chapter fails to be a good guide. If it is meant only for introducing the western student to the topic of *mantras*, well and good. But to say it can play the part of a *Guru* is to lead student astray. Another mistake here that catches one's eye is the transliteration of the *mantras* done indifferently without due attention to the Devanagari vowels and consonants. This can do more harm than good to those practising the *mantras* given herein. Let us hope the author will be more careful in future editions and do what he can to set these drawbacks in an otherwise neatly presented volume right.

IMPORTANT ANNOUNCEMENT

On completion of 50 years of publication of THE ASTROLOGICAL MAGAZINE and in deference to the wishes of our esteemed readers, we are happy to announce enlistment of life members to THE ASTROLOGICAL MAGAZINE payment of Rs. 1,200=00 only.

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of** THE ASTROLOGICAL MAGAZINE *— Ed., A.M.]*

Q. 1. Rasi: *Taurus — Ascendant; Scorpio — Moon; Virgo — Rahu; Capricorn — Mars; Pisces — Mercury and Ketu; and Aries — Jupiter, Venus, Saturn and Sun. Ketu Dasa gave a lot of tension on account of loss of reputation and money. Will Venus Dasa be any better as being that of Lagna lord or will it be worse due to Saturn and Sun joining Venus?*

— P. Pareek, Madras

Ans: Both as Venus and Lagna lord, Venus during his Dasa should give comfort although at some expense. Saturn is *yogakaraka* and Jupiter 8th lord in 12th, hence functionally helpful. They should collectively give an enjoyable time.

Q. 2. Rasi *Cancer — Ascendant 7-56; Sun 168-57; Moon 62-46; Mars 238-10; Mercury 186-03; Jupiter 136-35; Venus 193-36; Saturn 146-52; and Rahu 196-29 with a balance of 2 years 6 months 17 days of Mars Dasa at birth. (a) Mercury Dasa, Rahu Bhukti now running has given the native many ailments and mental disturbances. Will this be a* maraka *period? (b) What will be the outcome of litigation regarding parental property?*

— S. No. 10582

Ans: Rahu in 4th is described by Mantreswara thus:
वेश्मनि दुःखकृत् *i.e.*, will give difficulties (a) Rahu will reflect Venus who is *badhaka* lord but occupies *Sukha* house in the company of 3rd lord Mercury and *ayushkaraka* aspects him. Hence he will not be a *maraka*, although sufficiently irksome. (b) the 7th house relates to litigation. Rahu occupies 10th from it and hence, he will help bring a favourable end to the problem, especially as he aspects the 10th, the house of parental wealth.

Q. 3. In matching horoscopes, an alliance is rejected outright if the girl's and boy's Rasis *are* shashtashtaka *(6/8). (a) Does this rule have any exception? For instance, in case the boy's Rasi is Aries and the girl's Scorpio, or if the Rasi of one is Libra and of the other Taurus, what is the position as the Rasi lords are the same in the 2 cases?*

— P. K. Narayanan, New Delhi

Ans: Here is the authority:
एकाधिपत्ये मैत्रे च समसूप्तम एव वा। रज्जु वेध गणैदौषो राशिदोषो न विद्यते॥

When the rulers of the 2 *Rasis* are the same or happen to be friends, the *doshas* arising from *Rajju, Vedha, Gana* and *Rasi* are overruled. There is therefore no *shashtshtama dosha* in the cases cited.

Q. 4. Rasi: *Ascendant — Taurus; Gemini — Mars; Leo — Rahu; Capricorn — Jupiter and Saturn; Aquarius — Mercury and Ketu; Pisces — Sun and Moon; and Aries — Venus.* Navamsa: *Ascendant — Taurus; Gemini — Venus; Cancer — Rahu; Virgo — Sun; Scorpio — Mercury; Capricorn — Ketu; Aquarius — Mars and Saturn; and Pisces — Jupiter. Venus Dasa running. Will the native have a successful career in law or in the administrative services?*

— Pande A. Kumar, Allahabad

Ans: For success in law Jupiter and for administration, Mars should be strong. Here Jupiter gets *neecha-bhanga* and jointly occupies Saturn. Hence, a judicial career is indicated.

Q. 5. Rasi: *Sun 8S 29°; Moon 1s 15°; Mars 10s 23°; Mercury 8s 7°; Jupiter 9s 12°; Venus 8s 23°; Saturn 11s 7°; Rahu 7s 11°; and Ascendant 6s 23°, with a balance of 6 years 10 months 18 days of Moon Dasa at birth. Saturn Dasa which began in December 1985 has given the native heavy debts with lot of property with encumbrances. Will he prove a benefic since he is* yogakaraka *or will he continue to tive troulbes?*

— V. R. Makul, Valsad

Ans: The Dasas of Saturn in 6th will be this:
बह्वाशी, द्रविणान्वितो रिपुहतो धृष्टश्चमानी
It will give wealth and sometimes make one the target of trouble through enemies; he will be stubborn and maintain self-respect, Hence the Dasa will help

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him to put down enemies although at some cost to money and energy.

Q. 6. Rasi: *Aries — Ascendant; Gemini — Jupiter (R) and the Moon; Scorpio — Sun, Mercury and Ketu; Sagittarius — Mars; Capricorn — Venus; Aquarius — Saturn and Taurus — Rahu. The native is losing her hair a lot. (a) Why is it? (b) What is the remedy for preventing falling hair?*

— Dr. U. S. Prasad, Ranchi

Ans: (a) Venus is the karaka concerned. He occupies *badhakasthana.* (b) The planet may be propitiated in the accredited manner. At the same time medical treatment may also be tried.

Q. 7. Rasi: *Scorpio — Ascendant, Jupiter and Venus; Sagittarius — Sun and Rahu; Capricorn — Mercury; Aquarius — Saturn and Mars; Gemini — Ketu; and Cancer — Moon.* Navamsa: *Leo — Ascendant; Virgo — Rahu; Scorpio — Mars and Venus; Sagittarius — Sun; Capricorn — Jupiter and Moon; Pisces — Ketu; Aquarius — Saturn; and Aries — Mercury with a balance of 12 years 2 months 24 days of Mercury Dasa. a) Does the occupation of Venus (7th lord) with Jupiter of Lagna aspected by Saturn deprive the native of marriage? (b) Does the* vargottama *position of Sun and Saturn signify any social standing?*

— S. Thirugnanam, Malaysia

Ans: (a) It only delays. (b) *Vargottama* Sun in 2nd shows a good and remunerative job and a similar Saturn in 4th shows own house, estates and subdued happiness. The 9th lord Moon occupying own house shows high social standing.

Q.8. Rasi: *Taurus — Ascendant, Jupiter 29 and Rahu 7-31; Scorpio — Ketu 7-32; Capricorn — Sun 7-23, Moon 4-33, Mercury 5-18, and Venus 18-42; and Aquarius — Mars 0-32 and Saturn 18-42. Does the chart indicate travel abroad for educational reasons?*

— Sisir Kumar Padhy, Bhubaneswar

Ans: The 9th is the house for overseas jaunts, Sun 4th lord, that of academic education and Mercury *karaka* for education. All are occupying 9th; hence education abroad is likely.

Q.9. Rasi: *Virgo — Ascendant, Mars 6-52 and Venus 20-14; Libra — Sun 12-55 and Saturn 7-40; Scorpio —Mercury 3-48; Capricorn — Rahu 4-52; Gemini — Jupiter (R) 2-54; and Cancer — Moon 16-54 and Ketu 4-52. (a) The native, inspite of good academic record, does not have a permanent job and is always in financial difficulties; why is it so and will things improve? (b) Will Jupiter in the 10th give proficiency in astrology?*

— Sachi Nayak, Baroda

Ans: (a) The 10th lord occupies the 6th from 10th and 3rd from Lagna which is a weak house. Presently Saturn transits Mercury who is both 1st and 10th lord, thus afflicting the chances. As soon as Saturn moves into Sagittarius towards the end of the year, there will be relief. (b) It will give taste, but since his disposition is weak, income or fame may not be forthcoming.

Q. 10. Rasi: *Cancer — Ascendant, Sun and Mercury; Leo — Saturn; Virgo — Mars and Ketu; Libra — Moon; Aquarius — Jupiter; Pisces — Rahu; and Gemini — Venus. Navamsa: Leo — Ascendant; Virgo — Sun, Mars and Rahu; Scorpio — Saturn; Sagittarius — Mercury and Venus; Capricorn — Jupiter; Aquarius — Moon; and Pisces — Ketu. (a) The native lost his wife two years after marriage in 1986. Why did it happen? (b) In spite of high academic qualification the native is struggling in a clerical job. Why is it so and when will things improve?*

— S. Rama Rao, Nagpur

Ans: (a) The 4th from Venus is occupied by two malefics and Lagna contains the Sun, 2nd lord, aspecting the 7th. The 7th lord occupies *maraka.* These account for the tragedy. (b) The 10th lord Mars occupies 6th from it and has the company of Ketu, a malefic. As explained earlier, his 10th house is afflicted by Saturn's transit at the moment. When the latter moves into Sagittarius, things will improve.

Q. 11. Rasi: *Aquarius — Ascendant; Pisces — Rahu; Gemini — Moon and Jupiter; Leo — Mars; Virgo — Ketu; Scorpio — Venus; and Sagittarius — Sun, Saturn and Mercury.* Navamsa: *Sagittarius — Ascendant; Capricorn — Mars; Aquarius — Rahu; Aries — Jupiter; Leo — Ketu; Virgo — Venus and Sun; Libra — Moon and Saturn; and Scorpio — Mercury. (a) No sooner did the native finish building his own house, he was transferred elsewhere in Saturn Dasa, Mars Bhukti. Why is it so? (b) Will the aspect of 4th lord on the 4th bring him back to allow him to live in his own house? (c) Does the chart indicate success in business?*

— S. G. Nair, Calcutta

Ans: (a) Both Saturn and Mars are *karakas* for land and property; Venus for tenement. The first two aspect Lagna and the third, 4th. Hence building the house could take place in Saturn — Mars. Saturn is combust and occupies 2nd from 10th, a *marakasthana.* Currently Saturn transits 10th. Hence, the trouble (b) When Saturn moves into Sagittarius, occupation of house will take place. (c) I wouldn't advise in view of the weakness of *Jeevanakaraka* Saturn and occupation of 2nd house by Rahu.

Q. 12. Rasi; Cancer — Ascendant 20° *55′ Mars* 8° *55′ and Venus* 17° *56′ Leo — Mercury* 14° *47′*; Virgo

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— Sun 2° 38'; Capricorn — Moon 28° 30'; Aquarius — Saturn 6° 30'; and Taurus — Jupiter 2° 44'. Does the chart indicate a career in the administrative cadre?

— Shabbir B. Bhaldar, Bombay

Ans: Mars is the concerned planet. His occupation of Lagna with cancelled debilitation, and aspect by Lagna lord suggest natural ability and administrative job and possible appointment in the cadre.

Q. 13. Rasi: *Sagittarius — Ascendant and Ketu; Aquarius — Saturn; Aries — Sun, Mars, Mercury and Jupiter; Taurus — Mars; Gemini — Rahu and Venus. All the* kendra *(quadrangular) lords and the 5th, 9th and 12th lords are in the 5th.* Kalasarpa Yoga *is also present. What is the result of this combination on (i) progeny and (ii) marriage?*

— Indu Bala, Ajmer

Ans: (i) In the conglomoration of four planets in the 5th there is danger of some of them being combust. Consequently it may mean plus and minus in children. (ii) The 7th lord in 5th and Rahu-Ketu axis along 1/7 suggest some bickering in married life.

Q. 14. Rasi: *In the* Brihat Yavana Jataka *certain* Varsha Sankhyas *are given* प्रजामष्टम वत्सरे सुरगुरु *etc. (a) How are these Dasas and years calculated? (b) Are there any clues as to the method of calculation given on it? Kindly elucidate.*

— P. V. Gopalan, Bombay

Ans: (a) There must be some guiding principle in those statements, but personally I am not aware of any. Possibly people thought that they are rather too naive to be taken serious note of. (b) Why not try it yourself by tabulating the results and seeking the GCM which can be enunciated as a rule?

Q. 15. Dinamana *and* Ratrimana *together are equal to 60 ghatis. But on account of difference in sunrise, the period between sunrise to sunrise may be more than 60 ghatis. How is a birth at such juncture expressed?*

— M. S. Seetharamaiah, Delhi

Ans: The Almanacs give the daily hours of sunrise and sunset. From these, the time of birth in IST can be converted into *ghatis, vighatis.* The discrepancy will be minimised. The use of standard time directly and working out the chart by western method will obviate any possible error. Or you may adopt the formula given in the answer to the next question.

Q.16. Kindly outline the procedure for determining Mandi.

— V. K. Choudhary, Gurgoan

Ans: You can use the formula given below:

$$M = \frac{D \text{ or } N \times i}{30}$$

Where

× Ghati after sunrise/ sunset as the case may be

D× Duration of day in *ghatis* or *vighatis*

N× Duration of night in *ghatis* or *vighatis*

I× Index given in the table.

Weekday	*Day*	*Night*
Sunday	26	10
Monday	22	6
Tuesday	18	2
Wednesday	14	26
Thursday	10	22
Friday	6	18
Saturday	2	14

Now find the Lagna for M *ghati, vighati* that will be the *Rasi* and *Navamsa* of Mandi.

Q. 17. Rasi: *Pisces — Ascendant; Gemini — Ketu; Leo — Mars; Virgo — Sun, Mercury and Venus; Libra — Moon; Scorpio — Jupiter; Sagittarius — Rahu; and Aquarius — Saturn. In spite of 4th lord exalted in the 7th forming* Bhadra Yoga, *and Jupiter watching the 4th the native has not been able to make a house. Is it because of Mars in the 6th? Will the native make a house in Saturn Dasa, Rahu Bhukti or will it have to wait till Mercury Dasa? Saturn Mahadasa, Rahu Bhukti from 20th February 1986.*

— Dr. Lille Madanjit, Chandigarh

Ans: The 4th house and Venus are the significators. The former is occupied by the malefic Ketu and the latter is debilitated. Possibly both Mercury and Venus are combust. Hence the result.

Q. 18. Rasi: *Cancer — Ascendant and Jupiter (R); Virgo — Moon and Ketu; Scorpio — Mercury; Sagittarius — Sun and Mars; and Capricorn — Venus and Saturn (cusp). (a) With 6 months of Sun Dasa the native will have Saturn as 6th Dasa. Being* vargottama *in Capricorn will it do much harm as 7th and 8th lord? (b) Will Jupiter (R) be able to deliver goods as 9th lord having aspect of Lagna lord Moon and the 9th house being occupied by Rahu?*

— A. K. Chakravarty, Calcutta

Ans: The questions are not clear. The mutual and house position of Jupiter and Saturn indicate mental stress and confusion, which should be taken care of in Saturn's Dasa.

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS

FOR MAY 1987

NIRAYANA POSITIONS OF PLANETS AT 5.30 a.m. I.S.T.

Day of the Week	Sid. Time * H M S	Sun *Ravi* ° '	Moon *Chandra* ° ' "	Mars *Kuja* ° '	Merc. *Budha* ° '	Jupiter *Guru* ° '	Venus *Sukra* ° '	Saturn ° '	Rahu ° '	Uranus ° '	Nep. ° '	Pluto ° '
1 Friday	2 34 41	17 52	17 51 47 28	54 35	10 30	351 54	347 49	238 11	347 54	244 08	255 39	196 18
2 Saturday	2 38 38	18 50	31 63 55 44	55 15	12 34	352 08	349 01	238 08	347 51	244 06	255 38	196 17
3 Sunday	2 42 34	19 48	45 75 55 16	55 54	14 39	352 22	350 13	238 05	347 48	244 05	255 38	196 15
4 Monday	2 46 31	20 46	57 87 49 15	56 34	16 45	352 36	351 26	238 02	347 45	244 03	255 37	196 13
5 Tuesday	2 50 28	21 45	07 99 41 31	57 13	18 53	352 49	352 39	237 59	347 42	244 01	255 36	196 12
6 Wednesday	2 54 24	22 43	15 111 36 30	57 53	21 01	353 03	315 51	237 55	347 38	244 00	255 35	196 10
7 Thursday	2 58 21	23 41	21 123 38 57	58 32	23 10	353 16	355 04	237 52	347 35	243 58	255 35	196 08
8 Friday	3 02 17	24 39	25 135 53 44	59 11	25 20	353 30	356 16	237 49	347 32	243 57	255 34	196 07
9 Saturday	3 06 14	25 37	26 148 25 25	59 51	27 30	353 43	357 29	237 46	347 29	243 55	255 33	196 05
10 Sunday	3 10 10	26 35	26 161 17 57	60 30	29 41	353 56	358 42	237 42	347 26	243 53	255 32	196 03
11 Monday	3 14 07	27 33	25 174 34 14	61 09	31 51	354 10	359 54	237 39	347 23	243 51	255 31	196 02
12 Tuesday	3 38 03	28 31	21 188 15 15	61 49	34 01	354 23	1 07	237 35	347 19	243 49	255 30	196 00
13 Wednesday	3 22 00	29 29	17 202 19 54	62 28	36 10	354 36	2 19	237 32	347 16	243 48	255 29	195 58
14 Thursday	3 25 57	30 27	10 216 44 38	63 07	38 19	354 49	3 32	237 28	347 13	243 46	255 28	195 57
15 Friday	3 29 53	31 25	02 231 23 37	63 46	40 26	355 02	4 44	237 24	347 10	243 44	255 27	195 55
16 Saturday	3 33 50	32 22	52 246 09 30	64 25	42 31	355 15	5 57	237 20	347 07	243 42	255 26	195 53
17 Sunday	3 37 46	33 20	41 260 54 27	65 05	44 35	355 28	7 09	237 17	347 04	243 40	255 25	195 52
18 Monday	3 41 43	34 18	31 275 31 29	65 44	46 37	355 41	8 22	237 13	347 00	243 38	255 24	195 50
19 Tuesday	3 45 39	35 16	17 289 55 19	66 23	18 36	355 54	9 35	237 09	346 57	243 36	255 23	195 49
20 Wednesday	3 49 36	36 14	03 304 02 50	67 02	50 33	356 06	10 48	237 05	346 54	243 34	255 22	195 47
21 Thursday	3 53 32	37 11	47 317 52 54	67 41	52 28	356 19	12 10	237 01	346 51	243 32	255 20	195 45
22 Friday	3 57 29	38 09	31 331 25 54	68 20	54 20	356 32	13 13	236 57	346 48	243 30	255 19	195 44
23 Saturday	4 01 26	39 07	13 344 43 07	68 59	56 09	356 44	14 26	236 53	346 44	243 27	255 18	195 42
24 Sunday	4 05 22	40 04	56 357 46 11	69 38	57 55	356 57	15 39	236 49	346 41	243 25	255 17	195 41
25 Monday	4 09 19	41 02	34 10 36 32	70 17	59 39	357 09	16 51	236 44	346 38	243 23	255 16	195 39
26 Tuesday	4 13 15	42 00	14 23 15 48	70 56	61 19	357 21	18 04	236 40	346 35	243 21	255 14	195 38
27 Wednesday	4 17 12	42 57	52 35 44 33	71 35	62 57	357 33	19 17	236 36	346 32	243 19	255 13	195 36
28 Thursday	4 21 08	43 55	29 48 03 41	72 14	64 31	357 46	20 30	236 32	346 29	243 16	255 12	195 35
29 Friday	4 25 05	44 53	05 60 13 56	72 52	66 02	357 58	21 43	236 27	346 25	243 14	255 10	195 34
30 Saturday	4 29 01	45 50	40 72 16 22	73 32	67 30	358 10	22 55	236 23	346 22	243 12	255 09	195 32
31 Sunday	4 32 58	46 48	14 84 12 29	74 11	68 55	358 22	24 08	236 19	346 19	243 09	255 08	195 31

* For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1.5.1987 is 22° 14' 05"

RAMAN'S ONE HUNDRED AND TEN YEARS' EPHEMERIS: (1891–2000) In Print. This Ephemeris covers a period of 110 years (1891 to 2000) so that the birth dates of all persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternative day. A must for all students of Astrology.

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ASTRONOMICAL NOTES (MAY 1987)

AGASTYA

Grahas (Planets)	Sphuta (Long.)		Dhruva (R.A.)		Vikashepa (Lat.)		Kranti (Dec.)	
	°	′	°	′	°	′	°	′
Ravi	40	06	37	42	0N	00	14N	51
Chandra	74	02	72	03	4N	38	27N	05
Kuja	76	49	75	35	0N	59	23N	46
Budha	32	44	30	56	1S	07	11S	22
Guru	14	08	13	27	1S	06	4N	33
Sukra	10	03	9	54	1S	39	2N	27
Sani	260	25	259	41	1N	37	21S	29
Rahu	10	08						

THE SUN

During this month the Sun moves forward from 18° Aries to 18° Taurus entering it on 13th. The north declination of the Sun increases from 14° 51′ to 21° 57′at the end.

THE MOON

Starting from 22° Taurus the Moon makes one complete circuit of the Zodiac and ends at 6° Cancer. The north declination of the Moon increases from 27° 05′ till it reaches a maximum of 28° 34′on 2nd; then the north declination decreases till the Moon crosses the equator to the south on 9th; afterwards the South declination increases till it attains a maximum value of 28° 30′ on 16th; thereafter the south declination decreases until the Moon crosses the equator to the north on 22nd; thereafter the north declination increases reaching a maximum of 28° 27′ on 29th; then the north declination decreases to 25° 12′ at the end.

MARS

Starting from 25° Taurus Mars moves forward, enters Gemini on 9th and ends at 15° there. The north declination of Mars increases from 23° 46′ till it becomes a maximum at 24° 31′ on 22nd; then the north declination decreases to 24° 21′at the end.

MERCURY

Mercury moves ahead from 11° Aries to 10° Gemini, entering Taurus on 10th and Gemini on 25th. The north declination of Mercury increases from 11° 22′ reaching a maximum of 25° 40′on 28th; then the north declination decreases to 25° 32′ at the end.

JUPITER

Jupiter moves ahead in Pisces from 22° to 29° at the end. The north declination of Jupiter increases from 4° 33′ to 7° 02′ at the end.

VENUS

Venus moves ahead from 18° Pisces to 25° Aries entering it on 11th. the north declination of Venus increases from 2° 27° to 15°45′ at the end.

SATURN

Saturn continues its retrograde motion in Scorpio from 28° to 26° at the end. The south declination of Saturn decreases from 21° 29′ to 21° 20′ at the end.

RAHU AND OTHER PLANETS.

Rahu retrogrades from 347° 54′ to 346° 16′ at the end.

Uranus continues to be retrograde from 244° 08′ to 243° 07′ at the end.

Neptune also moves with retrograde motion from 255° 39′ to 255° 06′ at the end.

Pluto too moves with retrograde motion from 196° 18′ to 195° 29′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:—

Mars at 11h 18m on 1 st; Pluto at 18n 46m on 12th; Saturn at 15h 14m on 15th; Uranus at 25h 31m on 15th; Neptune at 20h 34m on 16th; Jupiter at 27h 56m on 23rd; Venus at 18h 33m on 25th; Mercury at 18h 39m on 29th; Mars at 8h 20m on 30 th.

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PLANETARY ASPECTS

The SUN: Square the Moon 6th, 20th; parallel the Moon 6th, 26th; conjunction Mercury 7th; parallel Mercury 7th; trine the Moon 8th, 17th; opposition the Moon 13th; conjunction the Moon 27th.

MARS: Conjunction the Moon 1st, 30th; parallel the Moon 5th, 27th; opposition Saturn 6th; conjunction Mercury 7th; square the Moon 9th, 22nd; trine the Moon 11th, 20th; opposition Uranus 14th; opposition the Moon 15th; parallel Mercury 21 st.

MERCURY: Trine Neptune 3rd; opposition Pluto 3rd; square the Moon 5th, 21st; parallel the Moon 7th, 27th, 31st; conjunction the Sun 7th; parallel the Sun 7th; trine the Moon 8th, 18th; opposition the Moon 14th; parallel Mars 21st; opposition Saturn 23rd; opposition Uranus 27th; conjunction the Moon 29th.

JUPITER: Square the Moon 3rd, 17th, 31st; conjunction Venus 5th; trine the Moon 6th, 13th; parallel Venus 6th; parallel the Moon 9th, 23rd; opposition the Moon 10th; trine Saturn 23rd; conjunction the Moon 23rd.

VENUS: Square the Moon 3rd, 18th; conjunction Jupiter 5th; trine the Moon 6th, 15th; parallel Jupiter 6th; parallel the Moon 8th, 24th; trine Saturn 9th; opposition the Moon 11th; trine Uranus 14th; trine Neptune 23rd; opposition Pluto 24th; conjunction the Moon 25th.

SATURN: Opposition the Moon 1st, 28th; opposition Mars 6th; trine the Moon 6th, 23rd; square the Moon 8th, 21st; trine Venus 9th; parallel the Moon 13th, 18th; conjunction the Moon 15th; opposition Mercury 23rd; trine Jupiter 23rd.

URANUS: Opposition the Moon, 2nd, 29th; trine the Moon 7th, 24th; square the Moon 9th, 22nd; parallel the Moon 13th, 18th; trine Venus 14th; opposition Mars 14th; conjunction the Moon 15th; opposition Mercury 27th.

NEPTUNE: Opposition the Moon 2nd, 30th; trine Mercury 3rd; trine the Moon 7th, 25th; square the Moon 10th, 23rd; parallel the Moon 13th, 18th; conjunction the Moon 16th; trine Venus 23rd

PLUTO: Trine the Moon 3rd, 20th, 30th; oppoition Mercury 3rd; square the Moon 5th, 18th; parallel the Moon 9th, 22nd; conjunction the Moon 12th; opposition Venus 24th; opposition the Moon 25th.

I. Poornima (Full Moon) : Kirshna Paksha (dark fortnight) begins on 13th at 18h 20m for all places on the earth.

Nirayana Longitudes of Planets:— the Sun 30° 00′; the Moon 210° 00′; Mars 62° 49′; Mercury 37° 17′ Jupiter 354° 43′; Venus 2° 58′; Saturn 237° 30′; Rahu 347° 14′; Uranus 243° 47′; Neptune 255° 28′ Pluto 195° 57′.

Cusps (mid-points) of Houses for New Delhi : the 1st 201° 41′; the 2nd 233° 03′; the 3rd 264° 25′; the 4th 295° 47′; the 5th 324° 25′; the 6th 353° 03′; the 7th 21° 41′; the 8th 53° 03′; the 9th 84° 25′; the 10th 115° 47′; the 11th 144° 25′; the 12th 173° 03′.

II. Amavsaya (New Moon) : Sukla Paksha (bright fortnight) commences at 20h 43m on 27th for all places on the earth.

Nirayana Longitude of Planets : the Sun 43° 34′; the Moon 43° 34′; Mars 72° 00′; Mercury 61° 57′; Jupiter 357° 41′; Venus 20° 03′; Saturn 236° 34′; Rahu 346° 30′; Uranus 243° 17′; Neptune 255° 12′; Pluto 195° 35′,

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FARMERS' GUIDE FOR MAY 1987

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators. — Ed., A.M.]

1. Between 8th 32m and 9h 57m good for fixing pumpsets, for deepening wells.
2. Only routine work.
3. Till 13h 43m good for erecting sheds, for testing instruments, for storing wheat, paddy, corn etc.; after 13h 43 m good for manuring, for fixing pumpsets, for testing instruments.
4. Good for buying oxen& sheep, for manuring, for ploughing, for purchasing paddy, wheat, corns etc.
5. Upto 18 h 49 m good for manuring, for sowing, for testing instruments.
6. Routine work only.
7. Only routine work.
8. Good for borrowing, for digging or deepening wells, for writing accounts.
9. Routine work only.
10. Good for buying oxen and sheep, for ploughing, for sowing, for harvesting, for testing instruments, for purchasing and storing paddy, wheat, corn etc., for digging or deepening wells, for fixing pumpsets.
11. Routine work only.
12. This day also routine work.
13. Till 18h 20m good for buying paddy, wheat, corn etc., for disposing off agricultural products, for borrowing, for harvesting, for digging or deepening wells, for writing accounts.
14. Between 15h 33m and 21h 47m good for buying oxen or sheep, for manuring, for sowing,for purchasing or storing paddy, wheat, corn etc., for fixing pumpsets.
15. Routine work only.
16. Till 17h 10m good for borrowing, for testing instruments, for disposing off agricultural products.
17. Till 14h 58m good for buying, oxen or sheep, for testing instruments, for deepening wells, for borrowing.
18. After 12h 55m good for sowing, for harvesting, for erecting sheds, for testing instruments, for buying paddy wheat, corn etc.
19. Till 11h 15m good for erecting sheds, fixing pumbsets, for testing instruments.
20. Routine work only.
21. Routine work only.
22. Till 8h 54m good for borrowing, for deepening wells, for writing accounts.
23. Till 9h 00m good for storing paddy, wheat, corn etc., for deepening wells, for erecting sheds, for repaying debts.
24. Good for buying oxen or sheep, for purchasing paddy, wheat, corn etc., for disposing off agricultural products, for sowing, for fixing pumpsets.
25. Till 10m 38m good for buying oxen or sheep, for purchasing paddy, wheat, corn etc., for disposing off agricultural products, for sowing, for fixing pumpsets.
26. Between 12h 01m and 19h 30m good for repaying debts.
27. Good for testing instruments.
28. Routine work only.
29. Good for deepening wells, for fixing pumpsets.
30. Good for storing wheat, paddy corn etc., for testing instruments.
31. Good for manuring, for testing instruments, for ploughing, for buying oxen, sheep, paddy etc.

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TRAVEL GUIDE FOR MAY 1987.

MIHIRA

The periods against each date are suitable for travel for those born under different Nakshatras as given below:

Aswini, Makha, Moola:

4th after 16h 39m, 10th whole day, 14th between 15h 33m and 21h 47m, 18th after 12h 55m, 19th till 11h 15m, 22nd after 8h 54m, 23rd till 9h 03m, 27th between 13h 45m and 20h 43m.

Bharani, Poorvaphalguni, Poorvashadha:

3rd after 13h 43m, 4th till 16h 39m, 15th after 19h 30m, 16th till 9h 22m, 17th after 14h 58m, 19th after 11h 15m, 25th till 10h 38m, 29th till 18h 18m, 30th between 21h 01m and 26h 25m.

Krittika, Uttaraphalguni, Uttarashadha:

4th after 16h 39m, 5th till 18h 49m, 10th whole day, 14th between 15h 33m and 21h 47m, 15th after 19h 30m, 16th upto 9h 22m, 18th after 12h 55m, 19th till 11h 15m, 22nd after 8h 54m, 23rd till 9h 03m, 25th till 10h 38m, 27th between 13h 45m and 20h 43m.

Rohini, Hasta, Sravana:

3rd after 13h 43m, 4th till 16h 39m, 17th after 14h 58m, 19th between 11h 15m and 22h 30m, 29th 18h 18m, 30th between 21h 01m and 26h 25m.

Mrigasira, Chitta, Dhanishta:

4th after 16h 39m, 5th till 18h 49m, 10th whole day, 14th between 15h 33m and 21h 47m, 15th after 19h 30m, 16th upto 9h 22m, 17th after 14h 58m, 18th after 12h 55m, 22nd after 8h 54m, 23rd till 9h 03m, 25th upto 0h 38m, 27th between 13h 45m and 20h 43m.

Aridra, Swati, Satabhisha:

3rd after 13h 43m, 10th whole day, 18th after 12h 55m, 19th till 22h 30m, 27th between 13h 45m, and 20h 43m, 29th upto 18h 18m, 30th between 21h 01m and 26h 25m.

Punarvasu, Visakah, Poorvabhadrapada:

4th after 16h 39m, 5th till 18h 49m, 14th between 15h 33m and 21h 47m, 15th after 19h 30m, 16th upto 9h 22m, 17th after 14h 58m, 19th between 11h 15m and 22h 30m, 22nd after 8h 54m 23rd till 9h 03m, 25th upto 10h 38m, 29th till 18h 18m.

Pushya, Anuradha, Uttarabhadrapada:

3rd after 13h 43m, 10th whole day, 18th after 12h 55m, 19th upto 11h 15m, 27th between 13h 45m and 20h 43m, 30th between 21h 01m and 26h 25m.

Aslesha, Jyeshta, Revati:

3rd after 13h 43m, 4th whole day, 5th till 18h 49m, 14th between 15h 33m and 21h 47m, 15th after 9h 30m, 16th upto 9h 22m, 17th after 14h 58m, 19th between 11h 15m and 22h 3im 22nd after 8h 54m, 23rd utpo 9h 03m, 25th till 10h 38m, 30th between 21h 01m and 26h 25m.

Note: Respective Chandrashtama periods should be avoided for travel.

B. SACHIDANANDA BABU

Undertakes

Prediction work through correspondence only. Write for full details enclosing self addressed stamped 4" × 9" cover, for out of India enquiries enclose 2 International coupons.

Time: 6/8 weeks after full confirmation of the order.

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HOW IS THIS MONTH (MAY 1987) FOR YOU?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will expericence these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transists of planets. If you know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope-Ed., A.M.]

MAJOR TRANSITS

THE SUN TRANSITS ARIES TILL 13TH AND THEN ENTERS TAURUS. MARS TRANSITS TAURUS TILL 9TH AND THEN ENTERS GEMINI. MERCURY TRANSITS ARIES TILL 10TH AND THEN ENTERS TAURUS, MOVING AFTERWARDS INTO GEMINI ON 25TH. JUPITER CONTINUES HIS PROGRESS IN PISCES AND SO DOES SATURN IN SCORPIO BUT WITH RETROGRADE MOTION. VENUS TRANSITS PISCES TILL 11TH AND THEN ENTERS ARIES. RAHU AND KETU CONTINUE THEIR COUNTER-CLOCKWISE MOTIONS IN PISCES AND VIRGO RESPECTIVELY.

1. MESHA (Aries)

General: The evil results will be more in evidence. You should develop extra will-power to counteract the evil and maintain an even tenor in all your difficulties without attempting any short-cut methods to alleviate your difficult position. Aswini is better than Bharani and Krittika.

Health and Domestic: Health troubles in one form or the other will be present throughout. Chronic patients should take care to avoid an aggravation in their ailments. Children's health also may not be quite good. With some effort you could save domestic peace and harmony.

Finance and Speculation: The financial position may not be quite satisfactory. There may be improvement during the second half. You should check up every item of expenditure. You are advised to refrain from speculative transactions completely.

Real Property, Services, Profession etc: The real property transactions may not be bad. The second half will show promise in this field. Yield and rentals will be, more or less, satisfactory. The services, businesses and professions are likely to find the month somewhat difficult.

Women: The month may not be unsatisfactory. Social workers may be asked to shoulder heavier responsibility which they will discharge to the satisfaction of all concerned. Employed girls should be careful in their office work.

Students: Vidyakaraka who is favourable for most days in the month will help you to make good progress in studies. You are advised to go slow in extra-curricular activities. Social contacts with the opposite sex could be reduced to your advantage.

	Fortunate dates	Inauspicious dates
Personal and domestic	2-9-22	1-14-21
Money dealings and enterprises	4-11-23	3-13-20
Journeys	5-17-27	6-15-24
Real property matters and educational activities	8-19-29	7-16-25
Children and speculation	9-22-30	10-18-26
Services	11-23-31	3-20-28
Partnership	4-19-30	1-18-26
Insurance	2-11-27	3-15-25
Profession and business	5-19-27	3-16-26

Chandrashtama occurs from 05-47 pm on 13th to 06-57 pm on 15th.

2. VRISHABHA (Taurus)

General: In a month of mixed results the bad side will be more in evidence. As criminal proceedings are likely to be initiated against you, you should scrupulously follow the laws of the land both in letter and spirit. Krittika is better than Rohini and Mrigasira.

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Health and Domestic: Stomach and rectal complaints are denoted by the adverse transits. Those suffering from chronic diseases pertaining to stomach should be very careful. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: The redeeming feature of this month is that your financial affairs will be, more or less, satisfactory. Income from an unexpected source is likely. Speculative transactions should be completely avoided.

Real Property, Services, Profession, etc.: Real property matters are not likely to be satisfactory. Labour problems will worry agriculturists considerably. Setbacks are unavoidable for services. Businesses and professions may have to face numerous obstacles during the month.

Women: Social climbers are advised to reduce the tempo of their activities. You are advised to go slow in romances, love affairs and courtships. Employed girls are likely to be given memos by their superiors asking for an explanation for their mistakes in office work.

Students: There will be due inclination to persevere with studies. You will, however, be successful in tests and interviews. In view of the possibility of physical injuries you are advised to refrain from sports and athletics.

	Fortunate dates	Inauspicious dates
Personal and domestic	9-19-31	12-18-28
Money dealings and enterprises	2-11-19	6-13-24
Journeys	4-14-22	1-12-21
Real property matters and educational activities	8-22-31	7-20-28
Children and speculation	5-14-27	3-15-25
Services	5-19-30	3-20-28
Partnership	5-19-29	3-13-24
Insurance	11-22-31	7-15-28
Profession and business	2-14-31	1-20-28

Chandrashtama occurs from 06-57 pm on 15th to 07-54 pm on 17th.

3. MITHUNA (Gemini)

General: The bad side will be more in evidence during the month. Mrigasira, Aridra and Punarvasu will have equal share of the good and the bad.

Health and Domestic: Urino-genital organ troubles are likely to worry you during the month. Those suffering from chronic diseases should take extra care of their health. Health and the affairs of the spouse may cause annoyance. There is likely to be some problem in the domestic field during the first elevan days but peace and harmony will prevail later.

Finance and Speculation: The month will be unsatisfactory for finances. Expenditure will increase considerably for various purposes. Pressure from creditors will be severe. You may incur losses on certain transactions. Speculative deals should be avoided completely.

Real Property, Services, Profession, etc.: Matters pertaining to real estate will be thoroughly unsatisfactory and you will do well to postpone all decisions on property matters, major and minor, to favourable periods. The services, businesses and professions will have to keep their fingers crossed.

Women: It is mainly in respect of their health that women should be careful. In club and social life you may find conditions rather disappointing. Romances and love affairs should be avoided altogether. Employed girls should avoid unnecessary talks in the office.

Students: You will be quite successful in competitive tests and in games and athletics. you should curb a tendency to be listless where studies are concerned. An unhappy home life will be a contributing factor for your listlessness in studies.

	Fortunate dates	Inauspicious dates
Personal and domestic	2-8-22	7-17-25
Money dealings and enterprises	4-9-23	10-19-26
Journeys	5-11-27	1-12-18
Real property matters and educational activities	8-14-29	1-12-20
Children and speculation	9-22-30	3-13-21
Services	9-22-31	3-15-24
Partnership	2-11-29	1-18-26
Insurance	4-14-30	1-15-26
Profession and business	4-14-31	7-20-28

Chandrashtama occurs from 07-54 pm on 17th to 10-12 pm on 19th.

4. KATAKA (Cancer)

General: The general results are of a mixed nature with good effects more than the bad ones. The first half of the month will be more satisfactory than the second fortnight in many a respect. You should guard against undertaking journeys without aim or purpose. Pushyami fares better than Punarvasu and Aslesha.

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Health and Domestic: This is not an unsatisfactory month for health. Weakness and general debility may, however, be present during the second half. The period may afford some small relief to the chronic patients. Unless you exercise great tact and patience it could be very difficult for you to save peace and harmony in the domestic sphere.

Finance and Speculation: Financial affairs will be satisfactory. The old dues which you had practically written off will be realised. You are likely to embark on a new financial venture which is likely to become successful in due course. Speculative transactions are likely to yield moderate profits.

Real Property, Services, Professions, etc.: It is advisable to postpone decisions on real property matters to more favourable periods. You may have to spend quite some money for the improvement of your landed properties but this investment will pay itself off very soon. The month shows promising results to services, professions and businesses.

Women: The month may not be unsatisfactory. New contacts will enliven social life. Social workers may be invited to shoulder great responsibilities which they will discharge to the satisfaction of all concerned. Employed girls will do well to keep away from politics in office.

Students: The month is quite conducive to studies. You will be successful in the superior services competitive examinations conducted by the Central Government. Medical students are particularly favoured.

	Fortunate dates	Inauspicious dates
Personal and domestic	2-9-17	1-19-28
Money dealings and enterprises	2-11-23	3-22-28
Journeys	2-14-27	1-13-24
Real property matters and educational activities	2-17-29	1-15-26
Children and speculation	4-11-23	3-20-28
Services	4-14-29	6-15-25
Partnership	4-14-30	7-16-26
Insurance	8-22-31	1-18-28
Profession and business	8-14-30	3-13-28

Chandrashtama occurs from 10-12 pm on 19th to 02-40 am on 22nd.

5. SIMHA (Leo)

General: The favourable influences have an edge over the unfavourable ones. Your popularity will increase during the second half. You will acquire influence and authority through political connections. The efforts of your enemies to bring discredit to you will not bear fruit. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic: You are likely to have only minor health complaints. Chronic sufferers could look forward to having temporary relief. Children's health is likely to cause mild concern during the first half. Domestic life will be more or less peaceful practically throughout.

Finance and Speculation: Financial affairs will not be unsatisfactory in spite of the adverse posture of the *Dhanakaraka.* Income will be certainly more than the expenditure. You are, however, advised to refrain from speculative transactions.

Real Property, Services, Profession, etc.: You will have increased activity in real property matters, which will prove profitable. You must, however, proceed with caution. Services will not find the month bad. This is an encouraging month for businesses and professions.

Women: Women in independent professions such as doctors, nurses, writers and artistes are particularly favoured. You will acquire increased popularity in club and social life. Employed girls will find the month generally satisfactory. They should, however, be careful during the second half.

Students: Those who have appeared before the services selection boards are likely to be selected as cadets for training in the Officer's Training Schools of the country's defence department. Those interested in fine arts will find the month fruitful.

	Fortunate dates	Inauspicious dates
Personal and domestic	11-27-31	7-15-22
Money dealings and enterprises	9-19-30	7-16-23
Journeys	8-17-29	7-16-24
Real property matters and educational activities	5-14-27	1-15-26
Children and speculation	4-11-19	3-16-28
Services	2-9-17	6-18-26
Partnership	4-9-17	7-20-28
Insurance	8-14-29	1-13-20
Profession and business	9-17-30	1-20-28

Chandrashtama occurs from 02-40 am on 22nd to 09-26 am on 24th.

6. KANYA (Virgo)

General: The favourable influences are in predominance. You would look forward to having a successful and profitable month. You are likely to

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acquire authority through association with good and comptetent friends. Your enemies will be powerless against you. Your tendency towards erotic pleasures will be under check. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic: You will maintain good health. Chronic sufferers will have considerable relief. One of your sons is likely to land a good job in an established business or industry. You are likely to have some problems in the domestic sphere during the first half; but during the second half harmony and peace will prevail.

Finance and Speculation: The financial position will be more or less satisfactory. Some of your old dues which you had practically written off are likely to be repaid. You are advised not to stand surety for anybody. Speculative transactions are likely to yield excellent dividends.

Real Property, Services, Profession, etc.: All real property matters will be smooth, satisfactory and profitable. You are likely to acquire property during the second half. Labour problems are likely to annoy you. This is a good month for the services. Professions and businesses will find the month very helpful.

Women: The month will be satisfactory for the fair sex. Romances and courtships are likely to blossom into happy wedding during the second half. Employed girls will find the month quite satisfactory.

Students: Students persuing engineering courses are particularly favoured. You will shine extremely well in the field of sports and athletics and the chances of your inclusion in the state of national level teams are quite bright.

	Fortunate dates	Inauspicious dates
Personal and domestic	2-11-22	1-15-24
Money dealings and enterprises	4-14-23	3-16-25
Journeys	5-17-27	6-18-26
Real property matters and educational activities	8-19-29	7-20-28
Children and speculation	9-22-30	10-20-28
Services	9-23-31	3-18-25
Partnership	9-23-30	1-20-28
Insurance	5-19-29	3-20-28
Profession and business	4-17-27	7-18-26

Chandrashtama ocurs from 09-26 am on 24th to 06-20 pm on 26th.

7. THULA (Libra)

General: The month will be thoroughly unsatisfactory from the *Gochara* point of view. It is, however, likely that the planetary influences in the native's natal chart offer sufficient countercheck and make the month tolerable. Destiny is, after all, the effect of your past free-will and the *Dharma Sastras* state that by extra effort now, past free-will effects could be wiped out. Visakha is better than Swati and Chitta.

Health and Domestic: Great care is necessary on your part in the field of health. Even the slightest symptoms of illness should be attended to promptly. Chronic patients are likely to have a most trying time. you should guard against independent actions if you are keen on saving domestic peace and harmony.

Finance and Speculation: The month will be thoroughly unsatisfactory for all financial affairs. While income will shrink, the expenditure will increase. Economy, in every direction, should be your watchword. Speculative transactions should be completely avoided.

Women: Love affairs and courtships should be totally avoided as these are likely to lead to disappointments and frustrations. You should be most careful about your functional health. Employed girls should be extremely careful in dealing with their superiors.

Students: Unhappy home life and financial drain will worry you. This will result in disinclination to pay any attention to studies. In view of your proneness to physical injuries you are advised to refrain completely from games and athletics.

	Fortunate dates	Inauspicious dates
Personal and domestic	9-19-31	1-13-29
Money dealings and enterprises	9-17-30	1-15-28
Journeys	8-19-31	1-18-27
Real property matters and educational activities	8-17-30	6-16-26
Children and speculation	8-17-23	7-18-25
Services	2-8-17	6-18-25
Partnership	2-9-19	3-12-21
Insurance	2-9-22	3-12-20
Profession and business	2-11-23	1-15-28

Chandrashtama occurs from beginning to 09-12 pm on 1st and again from 06-20 pm on 26th to 05-03 am on 29th.

8. VRISCHIKA (Scorpio)

General: The bad influences will be more in evidence during the month. Exhorbitant expenditure, delay in enterprises and restlessness are all likely. The efforts of your enemies to malign you will not

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be successful. You are likely to acquire more influence as the month closes. You may have to make fruitless and long journeys during the month. Jyeshta is better than Visakha and Anuradha.

Health and Domestic: Health and vitality are likely to be affected. Chronic sufferers will find the month troublesome. Your children's success in the examination will be a source of happiness. Tact and patience may assist you in preventing the domestic boat from rocking too wildly.

Finance and Speculation: Financial affairs will, however, be quite satisfactory during the month. You will be able to settle your past financial commitments on favourable terms. Speculative transactions are likely to yield very good dividends.

Real Property, Services, Profession, etc: The real property transactions are not likely to prove successful but you will not incur loss on such transactions. It is advisable to postpone purchase of property. Services will find the month quite helpful. Businesses and professions are not likely to find the month quite satisfactory.

Women: The month may yield mixed results. The first half is likely to be helpful to you in consolidating your social contacts. Marriage is likely for a few during the first half depending upon the natal chart. Employed girls should be careful.

Students: Medical students are particularly favoured. You will be successful in tests and interviews. You should get over your listlessness and make a determined effort to concentrate on studies.

	Fortunate dates	Inauspicious dates
Personal and domestic	5-9-14	1-12-20
Money dealings and enterprises	5-9-17	3-16-28
Journeys	5-9-19	6-18-31
Real property matters and educational activities	8-14-22	7-20-30
Children and speculation	8-17-23	10-20-29
Services	8-17-27	12-21-31
Partnership	9-14-19	6-20-29
Insurance	9-17-22	3-18-30
Profession and business	9-17-23	1-16-25

Chandrashtama occurs from 09-12 pm on 1st to 09-55 am on 4th and again from 05-03 am on 29th to 05-15 pm on 31st.

9. DHANUS (Sagittarius)

General: The evil influences will be slightly more. You should resist a temptation to adopt unorthodox methods for achieving success. With great difficulty you will be able to achieve your objectives. Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic: The planetary transits do not generate much optimism in the field of your health. Stomach ulcers are likely to worry you practically throughout. But the consequences will not be serious. Chronic sufferers should be very careful. With some tact and patience you could save domestic peace and harmony.

Finance and Speculation: Financial affairs are not likely to be satisfactory. You should scrutinize every item of expenditure. Expenses are likely to increase considerably mainly due to medicines and doctor's bills. You are advised to refrain from speculative transactions.

Real Property, Services, Profession, etc.: Real property transactions are not likely to be smooth but you will not be put to any loss in your transactions. Labour problems are likely to worry you during the month but you will be able to manage the situation satisfactorily. Services, businesses and professions may not find the month unsatisfactory.

Women: The fair sex will find the month satisfactory. Their social climbing aspirations are likely to be realised. They are likely to derive benefits through their social contacts. Employed girls are likely to find the month helpful.

Students: There is likely to be a setback in your studies. With some determination you will be able to concentrate on studies and make up for lost time. Those interested in fine arts will find the month fruitful.

	Fortunate dates	Inauspicious dates
Personal and domestic	2-9-17	6-13-24
Money dealings and enterprises	2-11-19	10-18-31
Journeys	2-14-22	4-15-24
Real property matters and educational activities	2-17-23	5-16-25
Children and speculation	2-19-27	1-15-26
Services	8-22-29	3-13-28
Partnership	9-23-30	3-15-26
Insurance	9-19-30	3-15-28
Profession and business	14-23-30	4-16-26

Chandrashtama occurs from 09-55 am on 4th to 09-14 pm on 6th and again from 05-14 pm on 31st till the end.

10. MAKARA (Capricorn)

General: The favourable influences will be more in evidence. Your influence and authority will be high. Your enemies will be defeated. The month

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will be, on the whole, prosperous notwithstanding the severely adverse posture of the *Dhanakaraka*. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic: Minor ailments are likely to cause a little annoyance during the first half. Chronic sufferers will, however, have to adopt prophylactic measures to avoid an exacerbation in their ailments. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation: Financial affairs will not be unsatisfactory. There is a good chance of your recovering the amounts due to you. Speculative transactions are likely to yield very good dividends throughout.

Real Property, Services, Profession, etc.: All transactions pertaining to real estate will be profitable. Yield and rentals will be at very satisfactory levels. Services, businesses and professions are likely to find the month quite satisfactory.

Women: Your work in the social field will be greatly appreciated and you are likely to be invited to shoulder greater responsibilities which you will discharge to the satisfaction of all concerned. The month will be quite satisfactory to employed girls.

Students: You will shine extremely well in the field of sports and athletics. The chances of your inclusion in the state or national level teams are quite bright. You are likely to be granted commissions in the country's defence forces during the second half.

	Fortunate dates	Inauspicious dates
Personal and domestic	2-11-17	8-20-28
Money dealings and enterprises	2-14-19	9-20-26
Journeys	2-17-22	1-10-20
Real property matters and educational activities	2-19-30	3-12-21
Children and speculation	4-14-31	6-13-24
Services	4-14-30	7-15-25
Partnership	4-14-29	7-18-26
Insurance	5-17-27	7-15-28
Profession and business	4-17-27	1-20-28

Chandrashtama occurs from 09-14 pm on 6th to 08-14 am on 9th.

11. KUMBHA (Aquarius)

General: The favourable influences will be more in evidence. General happiness and prosperity are indicated. You will be successful in your undertakings. You should, however, resist a temptation to undertake journeys without specific aim. Satabhisha fares better than Dhanishta and Poorvabhadra.

Health and Domestic: You will maintain good health. Chronic sufferers could look forward to having a trouble-free month. Children's success in the examinations will make you quite happy. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: The financial matters will prove completely satisfactory. Income from unexpected sources are likely. A windfall in the form of a legacy is likely to come your way. You are advised not to enter the speculative market.

Real Property, Services, Profession, etc.: The month will prove quite satisfactory for all real property deals. You are likely to acquire new property. Services will find the month very helpful and unexpected promotions are quite likely. Businesses and professions will find the month fully satisfactory.

Women: Romances are likely to blossom into happy wedding. Film artistes are highly favoured. You will be quite popular in the social world. Employed girls are likely to be transferred to places of their choice.

Students: You will be successful in tests and interviews. Medical students are particularly favoured. You will have a memorable and enjoyable picnic in the company of the opposite sex. Those endowed with histrionic talents will have a rewarding month.

	Fortunate dates	Inauspicious dates
Personal and domestic	2-14-19	9-20-28
Money dealings and enterprises	4-17-22	11-18-26
Journeys	5-19-23	1-12-20
Real property matters and educational activities	8-22-27	3-13-24
Children and speculation	8-19-29	6-15-25
Services	8-22-30	7-18-26
Partnership	2-19-31	6-18-26
Insurance	2-14-30	6-12-26
Profession and business	4-17-30	1-13-25

Chandrashtama occurs from 08-14 pm on 9th to 02-10 am on 11th.

12. MEENA (Pisces)

General: The evil influences will have the upper hand. You are likely to have worries throughout. You should be particularly careful not to entangle yourself in any criminal proceedings. In spite of numerous obstacles, you will not lose your reputation for character and integrity. Revati is better than Poorvabhadra and Uttarabhadra.

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Health and Domestic: You should take particular care of your health. Chronic sufferers should be very careful. The children's health is likely to cause mild concern. With tact and patience you will be able to preserve peace and harmony in the domestic sphere.

Finance and Speculation: You should think first before embarking on any new financial venture. Expenditure may increase and losses may be incurred by you in certain transactions. Speculative transactions should be avoided during the month.

Real Property, Services, Profession, etc.: This is not a satisfactory month for speculative in property matters. The services are likely to find the month trying. Professions, industgries and businesses are likely to face numerous obstacles.

Women: You should go slow on love affairs. You are advised to cut down on social and club activities. Employed girls are likely to be given memos to explain their conduct in transacting official work.

Students: With some effort you could make progress in studies. In view of your proneness to physical injuries, you are advised to go slow in sports. You should watch your manners and conduct most carefully.

	Fortunate dates	Inauspicious dates
Personal and domestic	8-14-19	1-11-24
Money dealings and enterprises	8-17-22	3-15-25
Journeys	5-14-19	4-16-26
Real property matters and educational activities	5-14-22	7-18-28
Children and speculation	4-17-23	6-20-28
Services	4-17-27	10-20-28
Partnership	2-17-29	1-20-25
Insurance	2-22-30	7-18-24
Profession and business	2-17-31	7-15-21

Chandrashtama occurs from 02-10 pm on 11th to 09-05-47 pm.

KUMARASWAMIYAM

(Continued from page 420)

indicates short-statured birth. (iii) The birth star being Uttara Phalguni and Venus in Ascendant causes lameness. Here follow certain conditions for blindness at birth. (a) Venus and Moon occupying Ascendant aspected by Mars and Saturn (b) Ketu in either Krittika or Moola (c) Saturn in Bharani, Pushya, Aslesha, Chitta, Svati or Revati (d) Venus in Aridra or Punarvasu and (e) if these positions happen to be 2, 6, 8 or 12 (blind - eyed signs) the native will be born-blind.

Notes:

(iii) We fail to understand how Venus in the Ascendant with Uttara Phalgunas birth star might cause lameness.

(b) Similar is the case of blindness when Ketu is in either Krittika or Moola and the following two provisions. If these were true then in the case of Ketu's position in Krittika or Moola there might be blindness for those who are born in roughly 8 months of Ketu's sojourn in Krittika or Moola.

(c) So also the position of Saturn at birth with Bharani, Pushya etc. as birth stars. These cannot be true and may easily be verified with reference to horoscopes with Saturn in those constellations.

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DAILY GUIDE FOR MAY 1987

MIHIRA

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity — Ed., A.M.]

1. *Fri.* — Triteeya (3rd tithi) till 9h 57m, then Chaturthi (4th tithi). Rohini and Marana Yoga upto 8h 32m, then Mrigasira and Siddha Yoga. Good for travel, for patients to take first bath after recovery from illness, for wearing new clothes or ornaments, for deepening wells.

2. *Sat.* — Chaturthi (4th tithi) upto 11h 49m, then Panchami (5th tithi). Mrigasira till 10h 57m, the Aridra. Siddha Yoga whole day. Till 10h 57m good for wearing ornaments, for storing foodstuff, for testing instruments.

3. *Sun.* — Panchami (5th tithi) till 14h 02m, then Shashti (6th tithi). Aridra till 13h 43m, then Punarvasu. Siddha Yoga full day. Good for testing instruments, for erecting sheds, for deepening wells.

4. *Mon:* — Shashti (6th tithi) till 16h 26m then Saptami (7th tithi). Punarvasu and Amruta Yoga upto 16h 39m, then Pushya and Siddha Yoga. Good for buying cows or dogs, for taking medicines, for fixing pumpsets, for appointing staff.

5. *Tues.* — Saptami (7th tithi) upto 18h 49m then Ashtami (8th tithi). Pushya 19h 34m, then Aslesha. Siddha Yoga whole day. Good for manuring garden, for testing instruments, for patients to take first bath after recovery from illness.

6. *Wed.* —Ashtami (8th tithi) till 20h 58m, then Navami (9th tithi). Aslesha upto 22h 16m, then Makha. Whole day Siddha Yoga. Routine work only.

7. *Thurs.* — Navami (9th tithi) till 22h 40m, then Dasami (10th tithi). Makha and Amruta Yoga till 24h 32m then Poorvaphalguni and Siddha Yoga. This day also routine work only.

8. *Fri.* — Dasami (10th tithi) till 23h 45m, then Ekadasi (11th tithi). Poorvaphalguni till 26h 11m, then Uttaraphalguni. Siddha Yoga whole day. Good for borrowing and deepening wells, for writing accounts, for patients to take first bath after recovery from illness, for dealing with members of other sex.

9. *Sat.* — Ekadasi (11th tithi) upto 24h 06m, then Dwadasi (12th tithi.) Uttaraphalguni till 27h 07m, then Hasta. Whole day Marana Yoga. Routine work only.

10. *Sun.* — Dwadasi (12th tithi) till 23h 42m, then Trayodasi (13th tithi). Hasta upto 27h 18m, then Chittra. Siddha Yoga whole day. Good for buying cows or dogs, for wearing ornaments or new garments, for taking medicines, for fixing pumpsets, for patients to take first bath after recovery from illness.

11. *Mon.* — Trayodasi (13th tithi) upto 22h 32m, then Chaturdasi (14th tithi). Chitta and Prabalarishta Yoga till 26h 45m, then Swati and Amruta Yoga. Routine work only.

12. *Tues.* —Chaturdasi (14th tithi) till 20h 43m, then Poornima (Full Moon). Swati and Siddha Yoga. upto 25h 34m, then Visakha and Marana Yoga. Routine work only.

13. *Wed.* — Poornima (Full Moon) upto 18h 20m, then Prathama (1st tithi). Visaka till 23h 52m, then Anuradha. Whole day Siddha Yoga. Good for wearing new ornaments, for gardening, for testing instruments, for storing foodstuffs.

14. *Thurs.* — Prathama (1st tithi) till 15h 33m, then Dwiteeya (2nd tithi). Anuradha and Siddha Yoga upto 21h 47m, then Jyeshta and Prabalarishta Yoga. Between 15h 33m and 21h 47m good for travel, for wearing new garments, for testing instruments, for fixing pumpsets.

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15. *Fri.* — Dwiteeya (2nd tithi) till 12h 30m, then Triteeya (3rd tithi). Jyeshta and Marana Yoga upto 19th 30m, then Moola and Amruta Yoga. Routine work only.

16. *Sat.* — Triteeya (3rd tithi) till 9h 22m, then Chaturthi (4th tithi). Moola upto 17h 10m, then Poorvashadha. Whole day Siddha Yoga. Till 9h 22m good for patients to take first bath after recovery from illness, for surgical operations.

17. *Sun.* — Chaturti (4th tithi) till 6h 16m then Panchami (5th tithi) upto 27h 21m, afterwards Shasti (6th tithi). Purvashada and Siddha Yoga till 14h 58m then Uttarashada and Amruta Yoga. After 6h 16m good for buying cows or dogs, for borrowings, for gardening, for testing instruments, for digging or deepening wells, for patients to take first bath after recovery from illness.

18. *Mon.* — Shasti (6th tithi) till 24h 44m, than Saptami (7th tithi). Uttarashada and Marana Yoga upto 12h 55m, then Sravana and Amruta Yoga. After 12h 55m good for travel, for testing instruments, for appointing staff, for erecting sheds, for digging or deepening wells.

19. *Tue.* — Saptami (7th tithi) till 22h 30m then Ashtami (8th tithi). Saravana upto 11h 15m, then Dhanishta. Siddha Yoga whole day. Good for testing instruments, for erecting sheds, for buying food stuffs.

20. *Wed.* — Ashtami (8th tithi) till 20h 42m then Navami (9th tithi). Dhanishta and Prabhalarishta Yoga till 10h 00m then Satabhisha and Siddha Yoga. Routine work only.

21. *Thur.* — Navami (9th tithi) till 19h 23m, then Dasami (10th tithi). Satabhisha and Marana Yoga upto 9h 13m, then Purvabhadrapada and Siddha Yoga. Routine work only.

22. *Fri.* — Dasami (10th tithi) till 18h 32m then Ekadasi (11th tithi). Purvabhadrapada upto 8h 54m, then Uttarabhadrapada. Siddha Yoga whole day. After 8h 54m good for travel, for wearing new garments, for gardening, for dealing with members of opposite sex, for appointing staff, for erecting sheds.

23. *Sat.* — Ekadasi (11th tithi) till 18h 09m then Dwadasi (12th tithi). Uttarabhadrapada and Siddha Yoga upto 9h 03m, then Revati and Prabhalarishta Yoga. Till 9h 00M good for taking medicines, for repaying debts, for erecting sheds.

24. *Sun.* — Dwadasi (12th tithi) till 18h 12m, then Trayodasi (13th tithi). Revathi upto 9h 38m then Aswini. Siddha Yoga whole day. good for buying cows or dogs, for taking medicines, for wearing new garments, or ornaments, for appointing staff, for fixing pumpsets.

25. *Mon.* — Trayodasi (13th tithi) till 18h 39m then Chaturdasi (14th tithi). Aswini upto 10h 38m then Bharani. Siddha Yoga whole day. till 10h 38m good for buying cows or dogs, for taking medicines, for wearing new garments or ornaments, for appointing staff, for fixing pumpsets.

26. *Tues.* — Chaturdasi (14th tithi) till 19h 30m, than Amavasya (New Moon) Bharani till 12h 01m, then Krittika, Siddha Yoga whole day. Routine work only.

27. *Wed.* — Amavasya (New Moon) till 20h 43m, then Pratama (1st tithi). Krittika and Amruta yoga upto 13h 45m, then Rohini and Siddha Yoga. Good for borrowing, for testing instruments.

28. *Thurs.* — Pratama (1st tithi) till 2h 18m, then Dwiteeya (2nd tithi). Rohini upto 15h 52m, then Mrigasira. Marana Yoga whole day. Routine work only.

29. *Fri.* — Dwiteeya (2nd tithi) till 24h 13m then Triteeya (3rd tithi). Mrigasira upto 18h 18m, then Aridra. Siddha Yoga whole day. Till 18h 18m good for wearing new garments or ornaments, for travel, for dealing with members of opposite sex.

30. *Sat.* — Triteeya (3rd tithi) till 26h 25m, then Chaturti (4th tithi). Aridra upto 21h 01m, then Punarvasu. Siddha Yoga whole day. Good for testing instruments, for storing foodstuffs, for erecting sheds.

31. *Sun.* — Chaturti (4th tithi) till 28h 49m then Panchami (5th tithi). Punarvasu upto 23h 57m, then Pushya. Siddha Yoga whole day. Routine work only.

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ASTROLOGICAL ACTIVITIES

INDIAN COUNCIL OF ASTROLOGICAL SCIENCES

THE fifth meeting of the Managing Committee was held on 15th February 1987 at the Institution of Engineers Building, Hyderabad.

DR. B. V. RAMAN presided.

The proceedings commenced with a prayer by Mr. Badrinarayana Murthy.

The following Managing Committee members were present: Mr. S. K. Kelkar, (Vice-President), Mrs. Rajeswari Raman, Messrs. Natubhai M. Shah, K. V. R. Anjaneyulu, T. S. Vasan, G. Badrinarayana Murthy, L. D. Madan, A. V. Sundaram, B. N. Reddy and R. G. Krishnan.

Minutes of the Fourth Executive Committee Meeting of I.C.A.S. held on 31.8.1986, at Pune, were read by Mr. K. Aswathappa, Secretary, put to vote and passed.

Due to certain incoveniences at the Office of the Secretary, accounts could not be prepared, cyclostyled and circulated. However, the Secretary, Mr. K. Aswathappa gave the gist of the financial position. He said at the Pune meeting there was a sum of Rs. 35,000/- in the F.D. Account. The sum had been subsequently increased to Rs. 40,000/- and another Rs. 5,000/- was also ready for being put in fixed deposits. This statement was passed with a note that accounts would be presented at the next meeting. It was proposed by Mr. Kelkar and seconded by Mr. Madan.

The following rules were tentatively proposed and accepted in regard to Associations willing to get affiliated with I.C.A.S.

a) Each affiliated organisation should pay a sum of Rs. 150/- per annum. (b) Each organisation must be a registered one. The application should be accompanied with original resolutions to the effect that it is affiliating with I.C.A.S.

The affiliated organisation is expected to adopt the code of ethics followed by I.C.A.S. Its aims and objects should not be against the aims and objects of I.C.A.S. In all respects the affiliated organisation will be an autonomous body.

Every member of an affiliated organisation can appear for the examinations conducted by the I.C.A.S. without being a member of the parent organisation.

Mr. K. Aswathappa, Secretary, announced the affiliation of Universal Research Institute of Astro & Occult Sciences, and Institute of Astrological Studies, Madras.

Astrologers' Association, Vijayawada, Andhra Pradesh, "Sodou Asom Jyotish Parishad" in Gauhati, Institute of Applied Astrology and Cosmo-Biology, Institute of Jothir Yoga, have all come forward seeking affiliation with I.C.A.S. The suggestion of some members that a certain percentage of turn-over of each organisation be donated to the parent organisation, was not accepted by the Committee.

Rules regarding Chapters have been finalised. According to Bye-law 18 (a) Chapters can be opened in any suitable place. According to Bye-law 18 (b), the Chapter Chairman will be nominated by the Managing Committee and he can nominate a Vice-Chairman, a Secretary and a Treasurer and three more members for the Committee. According to the present consensus the Chapter Chairman can run the Chapter in the best possible manner he considers. The Chapter Chairman along with the Chapter Secretary and Treasurer can open their own account. They should also generate their own funds and run the Chapters to promote the cause of Astrology. However, the membership subscription should be sent to the Head Office by draft.

Consequently Mr. L. D. Madan, the Chairman of Delhi Chapter has chosen Mr. S. N. Kapoor as Secretary and Mr. N. P. Thareja as Treasurer. This has been ratified by the Managing Committee. In addition to three members he can co-opt more members if he feels the necessity for the same. The Secretary is requested to send the authorisation to Mr. L. D. Madan to open a Bank account at Delhi.

An Examination Committee has been constituted with Mr. K. N. Rao (Delhi), Dr. Srivastava (Lucknow), Pandit Dubey (Kanpur), Mr. V. A. K. Iyer (Bombay) and Dr. P. S. Sastri (Nagpur) as members. The question papers have already been set by the Committee. The junior examination will be styled *Jyothisha Praveena* and the senior examination *Jyothisha Visharada.*

Centres for the examination will be Bangalore, Madras, Hyderabad, Poona, Delhi, Trivandrum, Lucknow and Patna. For further details the Secretary of the I.C.A.S. may be contacted. Members of the affiliated bodies are also permitted to write the examinations. Mr. B. N. Reddy wanted a high standard should be maintained in the examinations.

After discussion Mr. K. Aswathappa has been appointed as Controller of Examinations, Mr. L. D. Madan as Joint Controller of Examinations, and Mr. A. V. Sundaram as Registrar of the Examination. Mr. R. G. Krishnan of Bombay expressed his willingness to start classes with the assistance of Mr. C. S. Patel.

The next meeting of the Committee will be held in Madras during April or May.

Mr. B. N. Reddy, Hyderabad Chapter Chairman, proposed a vote of thanks.

Messers. Natubhai M. Shah, T. S. Venkatesha, Radhakrishna, K. V. R. Anjaneyulu, P. Aruldasan, D. V. Subba Rao, N. Ramachandra Rao, N. V. Someshwar Rao, B. Ram Mohan Rao, Bhavani Shankar, G. Badrinarayana Murthy, V. S. Prakasa Rao, T. R. Mohan Rao, P. V. K. Punneswar Rao, S. Chitti Babu, R. G. Krishnan, K. Ramnath, S. R. Reddy, V. Sadanand, T. Lakshmi Narayana, S. S. Sastri, J. Venkatarathnam, R. Gopala Rao, K. S. Kulkarni, Sulas D. Dongre, S. S. S. Koehar, S. K. Kelkar,

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L. D. Madan, B. N. Reddy and T. S. Vasan attended.

Mr. B. N. Reddy, well-known architect and engineer, who hosted the meeting, had made excellent arrangements for boarding and lodging of the delegates.

INDIAN INSTITUTE OF ASTROLOGY

The third Annual Convocation of the Calcutta Academy, Indian Institute of Astrology, was held on 10-1-1987 at the Students' Hall, College Square East, Calcutta, under the Chairmanship of Smt. Anjali Devi, Vice-President of the Institute. Dr. Roma Chowdhury, Ex-Vice Chancellor of the Rabindra Bharati University, attended the Convocation as Guest-in Chief.

The Convocation began with a recital of Vedic hymns. Mr. Debabrata Chatterji, General Secretary of the Institute, explained the aims and objects of the Institute, the chief of which, he said, was to train educated Astrologers for the benefit of society. 12 successful students were conferred the degree Jyotirvid. Mr. Mihir Kumar Swar was awarded the I.I.A. gold medal and Ms. Sati Bhattacharya the silver medal.

Dr. Roma Chowdhury spoke about the glorious heritage of astrology and astronomy in our country. She expressed happiness at the efforts of the Institute in fostering this science.

Mr. Satish Chandra Jyotishatirtha a delegate from Bangladesh also addressed the meeting. A vote of thanks was given by Mr. Arun Kumar Goswami.

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THE
ASTROLOGICAL
MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 76 JUNE 1987 No.6

PLANETS AND PAKISTAN'S NUCLEAR CAPABILITY

PAKISTAN has, in recent months, been making nuclear news. Reports of an interview with Dr. Abdul Qader Khan, head of Paksitan's nuclear research program, hinted almost categorically, on his country having made the Islamic bomb. The interview on 27th January, 1987 came after three years of trying by a noted Indian journalist.

Dr. Khan's disclosure has had the effect of unleashing a variety of reactions in the pro and anti-nuclear lobbies of India. Both countries would like to harness nuclear power for peaceful purposes but neither wants to go ahead with the bomb if the other does not, is how it is reported in the media.

Nuclear arsenals have greatly altered the concept of war and world security. While most nuclear powers profess to use nuclear energy only for peaceful, construction purposes their continuing to arm themselves with thermonuclear arms to their teeth hardly supports their claims.

The first atomic bomb was exploded in July 1945 in a remote part of Mexico. Although its discovery was a supremely intellectual feat, it was not matched by the moral and spiritual evolution of those into whose hands it fell. This is a tragedy that regularly overtakes humanity in its history. A balance between brain-power and soul-power was never attempted anywhere in the world except in ancient India with tremendous success. In other countries the soul of man was seldom subject to cultivation; it was left to grow as it pleased while the intellect was carefully nurtured and trained. In the process, the gulf between the inner and outer growth of the human mind kept on widening.

When the distance, between the two, became complete, man ceased to be human. He turned into a Frankinstein of sorts. Carried away by the power of his brain, he went on a destructive, murderous spree. This has been happening eversince the beginning of time and today, our own country is also under the shadow of this scourge.

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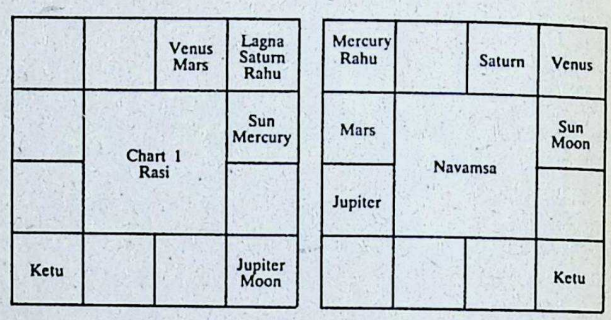
This basic dichotomy between the *devil* and the *divine* in man and its results have been picturesquely portrayed in our *puranas* in the eternal battle between the *devas* (divine) and the *asuras* (demoniacal). The battle still goes on on the global screen today. The *asuric* outnumber the *daivic* as power-hungry nations vie with one another for supremacy. The fight is there; only the methods have changed. The goal is power. The common man, in the process, is trampled upon and crushed into pulp. What gives man this relentless determination to pursue power? What makes man numb to the sufferings of fellowmen? What forces individuals to play with national destinies? Do national leaders have in them the power to make or mar the entire destiny of a whole people? Behind every single manifestation of human behaviour and emotion, whether bizarre, whether noble or whether plain indifference, is the subtle but definite influences of the Sun and other members of the solar system.

Mass-movements, epochal developments and history-making discoveries are all ruled by the quiet but powerful forces attributable to the planets. Rahu rules all advancements, especially of science and technology. Saturn, the planet of sorrow, misery, death, disease, destruction is also closely linked with discoveries and inventions that carry a threat to the very existence of mankind.

In as early as in the 1957 November issue of THE ASTROLOGICAL MAGAZINE we had pointed out "whether armaments have been the fundamental cause of war or merely the means by which political, economic and ideological conflicts are settled, we shall not attempt to answer in this article. These conflicts and the great inventions and discoveries have reference to certain astronomical rhythms of cycles. It cannot be a mere coincidence that the discovery of the atom bomb in 1945 and the ballistic missile in 1957 took place about the times of the Rahu - Saturn conjuctions in 1945 and 1956 respectively. To any serious student of astrology some sort of a correspondence becomes discernible between planetary movements and great scientific discoveries - especially transits of superior planets across certain nodal points, or an association between Mars and Saturn or Rahu and Saturn in certain sensitive points of the zodiac The discovery of atomic fission was first announced in 1939 when Saturn and Rahu were respectively in Aries and Libra in mutual aspect. The process of atomic fusion was known in 1928, 11 years before the discovery of atomic fission and it is interesting to note that about this period Saturn and Mars were in Scorpio and Taurus respectively. Saturn and Rahu in mutual aspect or association, unless relieved by other benefic combinations, are destructive in their nature and it cannot be mere chance that the discovery of explosive energy should coincide with certain evil aspects between these two planets .....

"In our article published in the June 1945 issue of THE ASTROLOGICAL MAGAZINE, we laid stress on the Rahu – Saturn conjunction and suggested that the combination involved very sudden developments and discoveries.....



"It will be seen that Saturn is rising exactly on the Ascendant point, while Mars, Rahu and the Sun, - the other three malefics, are all within an arc of 58° – Jupiter, though a benefic, is in the constellation of the Sun, lord of the 3rd while the Sun in his turn, as lord of the 3rd is in the constellation of Jupiter, lord of the 7th or house of death. In the *Navamsa*, the dispositions are rendered more evil because of the fact that Saturn and Mars are in mutual aspect, Mercury is *neecha*, and in conjunction with Rahu, Jupiter is debilitated and the luminaries are aspected by Saturn. The demonstration occurred only a week after the total eclipse of the Sun on July 9, in Gemini 24°. The eclipse and the Saturn – Rahu conjunction all took place in Gemini ruling U.S.A. The affliction of Lagna and Mercury indicates that the first use which this great invention was put to was for destructive purposes, even though the intention of the users (*viz.*, Allies) was good (the Moon, ruler of the mind, is associated with Jupiter) as they wanted to send the war..... Owing to the very

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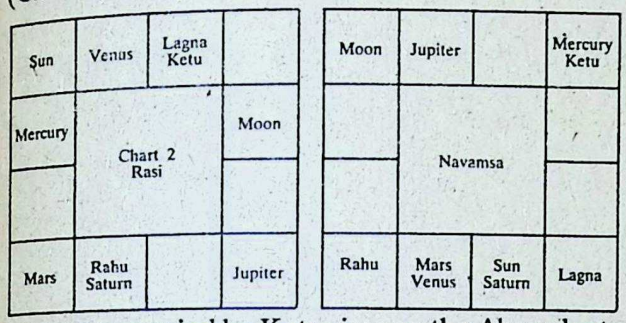
inauspicious conjunction under which the first atomic bomb came to be tested and owing to the fact that Dasas of only inauspicious planets, *viz.*, Mars and Rahu have succeeded, more and more deadly weapons are being developed....."

With this background of planetary patterns and explosive power, Saturn's current transit in Scorpio assumes unusual significance especially against the confusing and sometimes quite contradictory statements on Pakistan's nuclear capabilities.

The horoscope of the Republic of Pakistan (Chart 2) carries interesting features.



Taurus occpied by Ketu rises on the Ascendant aspected by the *yogakaraka*, Saturn (lord of the 9th and 10th). Saturn joins Rahu in the 7th in Scorpio. This combination of Saturn and Rahu is a pointer to the fact that some day Pakistan will be a nuclear power, particularly because Saturn here is an excellent benefic. Rahu is in exact degree opposition to the Lagna in a mercurial constellation, with Mercury ruling the 5th house signifying discoveries and inventions. Rahu's position here, is no asset, and in an individual chart makes one a glib liar and hypocrite. In a national chart, these same traits operate at a diplomatic level and even give credibility to the feeling persisting in certain sections that the revelations of Pakistan on her nuclear program were timed and calculated at every step and implemented with precision right from Dr. Khan's interview to the final *volte-face* by general Zia-Ul-Haq in an interview he gave Zimbabwean journalists in Harare on March 24. For a diligent student of Astrology, things are far more clearly discernible than to a seasoned politician.

A review of Chart 2 will tell us exactly how. Rahu and *yogakaraka* Saturn in the 7th bespeak of Pakistan's entering the nuclear club shortly. Which means, as on date, although on the threshold of the bomb, quite a few details must yet be worked out for final success.

The 5th house, as already suggested, gives clues to intelligence, research, breakthrough, discoveries and inventions. The Sun as 4th lord aspects the 5th house and, in turn, is aspected by 7th lord Mars (ruling warfare). Two natural as well as functional benefics, Venus and Mercurcy, hem the Sun in a powerful *subhakartari yoga*. The Sun apparently occupies an inimical constellation Uttarabhadra, ruled by Saturn. However, in the present context, it is highly favourable being ruled by a Rahu-influenced Saturn. This position of the Sun becomes relevant only in his own Dasa or Bhuktis. Luckily for Pakistan the Sun Dasa began only in April 1986, and the Sun influencing, as he does, the 5th house is all poised to bestow the bomb on Pakistan. Note Mars' aspect on the Sun points to a means of warfare as a result of secret research and work (5th and 8th houses involved).

Rahu, in transit, is in Pisces, and will conjoin Dasa lord the Sun about 12-9-1987. Around August 1987, transit Saturn will be very close to natal Rahu. Mars, in transit, will be in Leo 20° around 12-9-1987. This will be a powerful placement of planets further strengthened by Mars, in transit, influencing both natal Saturn – Rahu as well as Dasa lord Sun. The month of September this year may herald the qualifying of Pakistan for the membership of the nuclear club. An official announcement may not be forthcoming consistent with Scorpio's characteristic of secrecy. Scorpio is doubly significant since it is on the 5th house from the natal Moon and favours astounding breakthrough in study and research.

In 1945, when the first atom bomb was exploded, Saturn and Rahu conjoined in Gemini, the 7th house from Sagittarius, the ruling sign of the U.S.A. The 7th house rules defence, arms, warfare, arsenals and armaments. In Pakistan's chart, transit Saturn now has a direct bearing on natal Saturn and Rahu posited in the 7th house from the Ascendant. Astrological coincidences cannot be dismissed as of no consequence. Before Saturn leaves the 8th sign of the zodiac and particularly about the time of the Mars – Saturn – Rahu – Sun nexus on the sensitive points in Chart 2, the Islamic bomb will have made an appearance.

That takes us to a most crucial question. What about India? Will she also go thermonuclear? More about it at a later date.

— Gayatri Devi Vasudev

Written 9-4-1987

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OUTLOOK FOR THE LUNAR YEAR PRABHAVA (1987-88)

"THERE are no real scientists, save for a few exceptions, but only technologists in our country. Unless one has studied the science of Astrology how is he justified in condemning it, no matter his expertise in other fields?" asked DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE.

Speaking under the auspices of the Indian Institute of World Culture, Bangalore on March 26, in his pre-Ugadi address, DR. B. V. RAMAN came down heavily on the pseudo-scientist and the pseudo-rationalist.

Mr. M. V. Venkataramiah, Director of the Institute, presided.

DR. B. V. RAMAN said that without seeking to learn the subject under a qualified *guru* in all humility, the pseudo-scientist indulged in all kinds of gimmicks to run down Astrology and other aspects of our ancient culture. Attaching himself to the bandwagon of outmoded western concepts and decrying Astrology was not the scientific method. However it was a welcome development that of late some of the western scientists were veering towards Astrology and Indian philosophy.

Astrology, DR. B. V. RAMAN continued, was holistic in its approach to life's problems. Crores of rupees were being squandered on "space-research" but to what avail? He ridiculed the claims of some of the space-scientists who had made a laughing stock of themselves by their dismal failure on March 24 at Sriharikota. Yet they could not shake off their omniscient stance when it came to the question of Astrology. Science with its emphasis on materialism had, except for some material benefits, led the world to the brink of a global war.

DR. B. V. RAMAN then gave an exposition of the trends in the new year Prabhava.

DR. B. V. RAMAN said important changes were likely in the government of our country. Adverse martian trends cautioned that the heads of the state and the government should be more careful of their personal safety.

The demand for Gorkhaland would further intensify. Bengal, Andhra, Tamil Nadu, Uttar Pradesh and Kashmir were likely to face a turbulent period. Epidemics, sudden political developments and the fall of some popular leaders would all conspire to make the life of the common man unhappy. Of particular importance was the eclipse occuring in the 7th house from Virgo, the sign ruling India just a few hours before the new year. Although Jupiter's proximity to the point of the eclipse would tone down this affliction considerably. DR. RAMAN said, it would make people aware of the corruption afflicting the Indian public life leading to the exposure of some business houses and the ruin of

class. The government, he said, would lean more and more towards capitalism. Transport accidents in the railways, buses and airways would increase as a result of an afflictad 3rd house. Postal rates were likely to go up. A newspaper magnate would pass away. Freedom of the press was in for troubled days. Agriculture would generally prosper although there was danger of pests destroying crops. The urban housing scheme would not be successful. Strikes in textile mills, mining and public sector industries were to be anticipated. Scandals in high places would undermine public confidence. India would veer towards communist countries. Pakistan's increased hostility towards India did not rule out a clash unless our government took serious steps. Relations with China would continue as of now. The Congress would face a serious challenge from within 1987 proving crucial. Non-congress governments would come to power in Bengal and Kerala. The Prime Minister's grip on the Government and the party would get loosened leading to unexpected developments in the country. Terrorism would continue in Punjab. Saturn's retrogression would be an anxious period.

Zia's government faced a serious crisis probably resulting in its fall. Pakistan links with Arab countries would become closer.

Nepal would face upheavals with a possible change of Government.

Civil war in Sri Lanka could not be ruled out and 1987 could witness the emergence of a new leader in the place of Mr. Jaywardene.

The United States would lay the groundwork for a new type of biological warfare. Attempted prison escapes, fires, violent weather, a copious flow of funds into the weapons-industry were all possible due to certain planetary afflications. Reagan's health could be in for a grey patch and the Senate would not approve some of his important decisions.

Moscow was coming under fateful and intriguing influences, said DR. RAMAN, hinting at changes in the Kremlin and unexpected political developments. An intensification of Moscow's differences with the eastern block was likely. Russia's ideological influence in world affairs would decline.

Outbreak of violence was likely on a large scale in West Asia. Turkey could be overtaken by a sudden *coup* while Mubarak faced serious troubles. Terrorist activities would grip Libya and Lebanon.

Severe siesmic disturbances, tidal waves and adverse weather was likely in Japan. The Mikado would have a

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ASTROLOGY AND MENTAL FACTORS

"THERE seems to be a growing need for a correct understanding of astrology by psychologists, psychiatrists etc. A comparison of Western psychiatry and Eastern thought involving *Yoga* and astrology may lead to a correct assessment of the role of astrology in tackling problems which face nations and individuals" observed DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE.

DR. RAMAN was delivering a lecture at the National Institute of Mental and Neuro Sciences (NIMHANS), Bangalore, on 31st January 1987, on Astrology.

Dr. G. N. Narayan Reddy, Neuro Surgeon and Director of the Institute, presided. There was a large gathering of psychologists, psychiatrists and medical men and women.

After highlighting the scientific achievements of ancient India, which "out of sheer arrogance and slavish mentality we are ignoring" DR. RAMAN explained how on the basis of a horoscope the phyche of an individual could be analysed much more quickly and satisfactorily, than what a psychiatrist could do.

DR. RAMANsaid that investigations by psychologists in the West had confirmed the diagnostic power of astrology. They had discovered to their own amazement that tension was built up in the human system at an angle which was related to the angle between the Sun and the Moon. The major part of one's nature and temperament depended upon the particular lunar phase one was born in.

Explaining the significance of the Moon DR. RAMAN stated that persons who had their Moon afflicted in their horoscopes by association with Mars and Saturn in certain areas of the zodiac were delicately unbalanced mentally and they were liable to go over the edge at the time of the new Moon or the 14th lunar day according to the nature of the Moon's affliction. It was the consideration of the stimulating or inhibiting effect of gravity that must have weighed with the ancient Indian sages to formulate methods for the delineation of human psychological characteristics.

DR. RAMAN said that the horoscope could construct a fairly accurate picture of an individual's psyche, his temperament, his likes and dislikes, aptitudes, his moods, his abilities and weaknesses and his strong traits.

Dealing with the different results arising from the Moon's association with different planets, DR. RAMAN disclosed that Jupiter's association with or aspect of the Moon indicated that the negative qualities were toned down and the positive elements were strengthened. The ideal and the practical were well blended and the person would be self-willed. This was a good position for trust and authority.

Briefly dealing with 'conflict' DR. RAMAN said, that for example, when Mars and Rahu were involved in adverse aspects to the Moon there could be maniac tendencies and when Mercury joined the picture there would be a decided bias towards a certain mental trend and no amount of argument could alter the mental picture.

DR. RAMAN averred that the information about one's mental structure revealed in one's horoscope could usefully supplement the diagnosis of normal psychology arived at by its vocational tests; and could help educational institutions in guiding students in the choice of careers. This could also help industry in making the most of the different types of workers in giving them jobs suitable to their temperaments. And above all, it could help the individual to guide his plans and career to suit his character-traits.

DR. RAMAN emphasised that "a horoscope would be more useful than a Rorschasch test" as the horoscope revealed one's basic psychological set-up.

DR. RAMAN concluded his lecture quoting Dr. Davis Nia a clinical psychologist who felt that "the link between man's destiny and the planetary

AN OCCASSIONAL QUIZ-2

The Prize amount is Rs 200=00 as for QUIZ 1and will be shared equally if there are two or more winners

— Editor

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influence at his birth can be likened to electricity, gravity or even magnetism, something we know exists but which cannot be explained scientifically".

In his presidential remarks Dr. Narayan Reddy said that certain areas of knowledge like astrology had been developed by ancient Indian sages and they merited our attention. Dr. Reddy complimented DR. RAMAN for the missionary zeal with which he had been propagating the cause of astrology.

A vote of thanks was proposed by Dr. Bhatt who said he was Ekalavya to DR. RAMAN.

(Continued from page 464)

difficult year and health. Problems between Japan and Soviet Russia were indicated.

Reforms in education and a reversion to traditional wisdom would take place in China. Relations with India would not improve. Trouble in Tibet and disturbances between China and the Soviet Union would create problems. Earthquake activity in China could result in considerable damage in urban areas.

The British monarch would be facing an unfavourable period-with a bereavement in the royal family. Outbreak of violence in Ireland, scandals in high places and further devalution of the pound were likely in U. K.

Summing up, DR. RAMAN said, most of the problems threatening world peace would not find a solution. But he said, the silver lining lay in the assurance there would be no world war. DR. RAMAN emphasised the need for faith in God, right moral conduct and sincere effort to maintain peace as the solutions to today's problems.

Mr. Kundaji, the enterprising and dynamic secretary, proposed a vote of thanks.

CORRECTIONS

A.M. January 1987, page 7, column 2, para 1: Read "Mars enters Cancer in June 1987, ... taking place on 3/4 July 1987," and not as printed.

A.M. April 1987, page 322, Column 2, Para 5: Read "On 16th January, Dr. Raman participated in a seminar of *panchanga*-makers and *panchanga*-pandits at Bombay organised under the auspices of the Review Committee on Indian Calendar and Positional Astronomy constituted by the Department of Science and Technology" and not as printed.

A. M. April 1987, page 326, Column 1, Para 1: Read "Reader N. C. Trivedi of Ahmedabad.." and not as printed.

The errors are regretted.

— *Editor*

HINDU ASTROLOGY AND THE WEST

(Revised and enlarged third edition of the book previously published as "A Hindu in America")

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Foreword by Dr. Hans A. Haveman
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NEWS AND VIEWS

EKALAVYA

Sixth House

A common difficulty often met with by students of astrology is about the 6th house: when it is *upachaya* and when it is a *trika.* In the past, scholars had tried to elucidate the point in this magazine. I have just come across a categorical statement in the work *Vriddha Parasari* which I shall share with friends and also try to put a gloss on it. Says the verse:

स्वस्मादुपचयर्क्षाणि त्रिषडायाम्बराणिहि ।
तेषूपचायाख्येषु शुभा न अरिषु भंविना ॥

The 3rd, 6th, 11th and 10th from itself are known as *upachaya* houses. Of these, the 6th will not prove beneficial except when it is own house.

Obviously this relates to planets and can be extended to *karaka* and *Lagna* too. In the latter case, the Lagna lord has to be reckoned, *i.e.,* while in the 6th it must be its own house to be helpful.

Also, when any planet occupies the 6th and that happens to be its own house, that planet should be deemed as occupying *upachaya* and not *trika* house.

The principle, enunciated here, obviously is that the 6th house should be congenial to the planet to afford *upachaya* or beneficial result.

I think we are justified in extending this principle of congeniality, to 6th houses being of exaltation, friend's, having more than, say, 30 *bindus* in the *saravashtakavarga*; exalted, own or friendly *Navamsa etc.* I am putting it to scholars to consider and put to test the above observation and verify experimentally in the course of their work to prove its validity or otherwise.

Saligrama

A reader wants to have in-depth information on *Saligrama, Rudraksha* and *Sivalinga.* In the present issue I shall take up the first.

The concept of *Saligrama* worship is so catholic and superb that the propagation of its cult at the present time is most necessary and useful.

To begin with, its common spheroidal shape points to the universality of the Divine Spirit. Its legendary association — as will be detailed later — with right up to Brahma and Siva; its comparative freedom from the rigour of ritualism in its worship and almost the familial care and affection bestowed upon it — all entitle us to its widest adoption.

The *Bhavishya Purana* revers the *abhisheka* water of the *Saligrama* thus: "Obeisance to you, O water, sanctified by washing a *Saligrama* ! You grant us deliverance from all the sins accumulated from birth."

These pebble-like objects, smooth to the touch, spheroid in shape; black, red or mixed in colour are among the valued possessions and hallowed objects of a Hindu home and are kept closed in *puja* box. For the most part they are hereditary possessions. Not to be purchased or sold, they are given to the bridegroom as gift along with the bride! Sri Bhagavan is the Rishi for its *mantra* and Narayana its *devata.*

The Saligrama is a peculiar kind of stone normally found in the river Gandaki in Nepal, particularly in a *Kshetra* called Mukhimati 140 miles from Khatmandu. It is different from the *Siva Linga* in that it has some sort of natural cavity drilled into and will have markings on the surface like *sankha, chakra*, etc.

According to mythology, Brahma was once exasperated at the increase in the rate of sins in his creation when drops of sweat rolled down his cheeks *(ganda)* which collected themselves in the form of a female child by name Gandaki. She performed such intense *tapas* that the *devas* trembled and offered her any boon she desired. But lo! She wanted to mother them all. The *devas* pleaded inability whereon she cursed them to become worms.

Caught in a cleft, the *devas* sought Vishnu's help who sorted out the problem thus: "I shall take up my abode in the Chakra Teertha in Muktimati. You *devas*, as worms, move into it as *Vajrakeetas* and eat into the pebbles there. The girl Gandaki shall flow there as a river of that name and wash over these *silas* hallowed by me,"

Thus *Saligrama* stones became the divine manifestation of Lord Vishnu, Brahma and the *devas* rolled into one.

Based on the different markings, each *Saligrama* is classified as the different manifestation of Lord Vishnu. One, that is multi-coloured surrounded by snake-like hoods, is known as Laxmi-kanta. It is a veritable treasure as it is said to bestow on its owner all that he wants. One with the markings of the discus will bless him with happiness, wealth, health and children. One with a sym-

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bol of the tortoise is called Vamana; Red ones are Nrisimha and confer *moksha*. One with resemblance of Lakshmi Nrisimha, black on the left and brown on the right, will prove disastrous.

Deities in famous shrines are either made of *Saligrama shila* or garlanded by *Saligrama* pebbles. No blemish is attached to broken or defaced *Saligrama*. Its worship does not call for any *mantra*, sacred water, *etc.*, except perhaps tap-water, a *tulasi* leaf or flower. Normally *Purusha Suktha mantra* is used. Its presence during *sraddha* pleases the manes. All sins including *brahmahatya* vanish by sipping the *abhisheka* water and wearing the *tulasi* from its surface.

In *Padma Purana* Lord Sankara explains the significance of *Saligrama* to Skanda and quotes Vishnu saying "O Siva, I live always in the *Saligrama*".

What more proof do we need of its sanctity and chatholicity?. It is just the deity for the urban society today.

Ashtakavarga

In the *A.M.* Annual 1987, there was an article on the uses of Bhinnashtakavarga by Mr. C. S. Patel. The whole thesis was based on an interpretation of a verse from *Deva Keralam* which is reproduced here for the sake of convenience.

बुधाष्टवर्गं निक्षिप्य हीनबिन्दुषु राशिषु।
स्फुटक्षेत्रं गते सौम्ये तत्रिकोणे निशाकरे॥
अतीव क्लेशकार्याणि देहायासं विनिर्दिशेत्॥

It appears to this scribe that the writer's interpretation of the verse is not correct having regard to several factors.

The correct meaning should according to me be on these lines: Tabulate Mercury's Bhinnashtakavarga. Mark the house/s containing zero or minimum *bindus*. When Mercury sojourns in that/those house/s, it will transit its natal degree. At that time the native will experience acute mental and physical pain. The same will be the case when, during the same Mercury's sojourn in that *heena-bindu* house, the Moon will transit identical degrees in houses that are trinal to this house of minimum *bindus* (not Mercury's natal house). In other words the difference lies in the interpretation of the word. तत्रिकोणे

My reasons for holding the view I do are as follows:—

1. Following rules of syntax, the adjectival phrase should qualify the immediately preceding noun-term, *i.e.*, houses containing minimum *bindus*.

2. There is no mention of Mercury's natal house at all in the verse, but the degree alone, and therefore Mercury's natal house has no *locus standi* in this discussion.

3. The trine from *heena-bindu* house follows the concept of *Trikona Sodhana* germane to *Ashtakavarga* which clearly concedes a link between trines in the context of strength by reduction of *bindus*.

4. The Moon which is apparently the relayer of influence of other planets can under the above concept relay weakness only in houses trine to the house of minimum *bindus*.

5. Natal houses of Mercury are not weak in terms of our argument and the Moon cannot for that reason relay adverse results from its trine.

6. Assuming for the sake of argument the verse to mean Mercury's original house, and if such different houses are meant, the appropriate adjectival phrase should be तत्रिकोणे *i.e.*, respective trines which is not only not there, but will, if there, vitiate prosody.

There is another dimension to this discussion: whether to take the Moon as relayer or as a functional malefic being the enemy of Mercury. And the Moon's *Ashtama-Rasi* effect is notorious!

This argument gains credibility because there is the other well-known dictum saying that when Saturn, as functional malefic, transits, the house of minimum *bindus* in Venus' *Ashtakavaraga*, matrimonial discomforts are caused. I am submitting these observations to scholars to ponder over in an effort to arrive at the truth. Objective tests in a large way will help elucidate it. And, if my interpretation is accepted, the entire article has to be recast in the new light; for otherwise the extension of the principle, which is wholesome, will suffer.

Dr. Balamurali

To this scribe who is a life-long student of music, having been intensely exposed to vintage music for the past five decades, Dr. Balamurali's chart appearing in December 1986 *A.M.* was of more than passing interest.

Unlike the cultural cartel of New Delhi, with its dichotomy of perceptions between the two arms of Indian Music, this scribe is as much interested in *Hindustani* music, as indeed of even pop, as the *Carnatic*.

Precisely for that reason *jugalbandis* such as those between Dr. Balamurali and Bhimsen Joshi, or Lalgudi and Amjad Ali Khan fascinate him, since the finer points of both could be appreciated in juxtaposition, as it were, and found complementing and not retaliating each other!

The following charts and *Ashtakavarga* are based on Lahiri's Ayanamsa.

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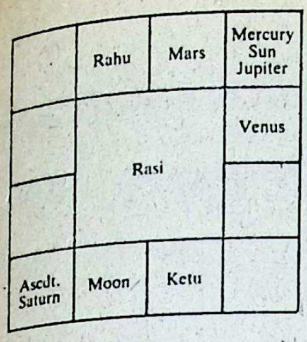

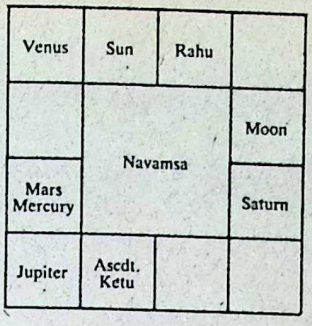

36	37	30	22
30	Ashtaka Varga		18
27			25
26	25	31	30

The most important significators in any horoscope are the Lagna, its Lord; the Sun and the Moon. As long as they are fortified, the native will be outstanding.

Following Prithuyasas' dictum यो यो भावस्थामदृष्टो युतो वा ... तस्यतस्यास्ति वृद्धिः, Lagna here is aspected by its lord, Jupiter, Chandra-Lagna by the latter's lord Mars, and Surya Lagna lord Mercury is conjunct. These then contribute the *moola bala* of the chart, supported by the twin Raja yogas formed by *Kendra-kona* lords conducting to the greatness of the native.

A look at the *Navamsa* chart again reveals that five planets — Mars, Venus, Sun, Rahu and Ketu — occupy exaltation houses and two others — Moon and Jupiter occupy own houses which too underwrite his progressive and phenomenal rise in life, despite Saturn's inhibition of the early years as he occupies Lagna with inimical *Navamsa* and his Dasa operated in early life.

विचक्षणः शास्त्रकलाकलापे सुंसग्रहार्थः प्रबलः सुशीलः।
दिवाकरज्ञामरपूजितानां योगे भवेत्रा नयनामयार्तिः॥

The Sun — Mercury — Jupiter conjunction makes one erudite in a boquet of *kala-sastras;* he understands their import well; is famous; is of good conduct; his vision will be free from occular distortions (figuratively).

Says Mantreswara on the Mercury–Jupiter combination:

सौम्ये रङ्गचरो बृहस्पतियुते गीतप्रियो नृत्यवित्॥

Mercury — Jupiter conjunction makes one appear in programmes on the stage, be devoted to music and an adept in the knowledge of the art and science of dancing.

Uttara Kalamrita designates the 7th *inter alia* as signifying music सुगन्ध गीत कुसुमान्नपानादिकम indicating orientation in music among others.

Further, Atmakaraka or the kingpin of the chart happens to be Venus who is exalted in the *Navamsa*.

All will agree that the strength of Venus is a chart makes one devoted to the fine arts, in particular, music.

You doubt it because he occupies the 8th with 18 bindus; listen:

उच्चांशयुतश्शुक्रोपि नीचराशिसन्वितः।
कृषि गो भूमिवाणिज्यं धनधान्यविवर्धनम्॥

Even when Venus occupies debilitation sign — (why worry about 8th house?) — as long as he has exaltation *Navamsa* he will endow one with prosperity!

Examining the chart by the Jaimini system, *Karakamsa* is Pisces sign. This makes the native virtuous and charitable who will ultimately attain *moksha*. The 10th from it (counter-clockwise) happens to be Gemini — all of course in the *Navamsa* chart. It receives the aspect of Jupiter.

This makes one full of determination and devoid of caprice.

The 9th from *karakamsa* is Cancer, occupied by the Moon which makes the native righteous, truthful, faithful, dutiful to elders and *gurus*.

The 3rd from *karakamsa* is occupied by Mars which endows him with courage to defy criticism of the uninitiated.

Venus in *karakamsa* causes one to worship goddess Lakshmi; he becomes कविः वाग्मी, काव्यज्ञः which accounts for his claim to the lineage of great *Vaggeyas* — the music trinity of Thyagaraja, Dikshitar and Shyama Sastri — because of his innumerable compositions.

There need be no misgiving about his current Venus Dasa, for it has already been made clear that Venus in exalted *Navamsa* is progressively helpful. Such a Dasa will be:

शौक्री श्रेष्ठदशाकरोति ... डोंश्वर्यायत धर्मबुद्धि कनकाराम गोतोत्सवान्।

It will make the native great, endow him with wealth, give him *Dharma buddhi* and cause him celebrate music festivals all in a manner that will be the envy of all.

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I am sure scholars will see much more in the chart.

Astrology and Cards-Play

In ancient India, religion did not preclude pastime; only the latter had a religious bias in the sense that in both, God had been the focus.

It may be news to many to know that cards-play had been in existence in India from very ancient times, *i.e.*, long before the westerners knew of it, even as *Chaturanga* or chess was.

Cards-play was known by the name *Ganjipha*. This word is said to be of Persian origin; it is also called *Ganjapa* or *Ganjappa* as in Orissa. In Karnataka it is known as *Chadas*.

Personally, this scribe feels it *Ganjipha* is of Sanskrit origin; for the word गंजा in Sanskrit means a tavern, a drinking vessel; गंजन means putting to shame or defeating and गंजिका a liquor shop. This sequence of meanings suggests a light-hearted competitive indoor game.

Among the varieties of playing cards in use were *Dasavatara Ganjipha* and *Navagraha Ganjipha*. The former consisted of 120 cards in a pack, divided into 10 suits corresponding to the 10 *avatars* after which they were named, *viz.*, *Matsya, Kurma etc.* Illustrations were painted through emblems on them and laquered. If the play was during daytime, Rama was the trump and Krishna, at night.

Navagraha Ganjipha had 108 cards divided into 9 suits corresponding to the nine planets of 12 cards each. This game was played between three people; Sun to Saturn are trumps on respective weekdays. On full-moon nights Rahu, and on new-moon nights, Ketu were the respective trumps.

There was also the *Rasi Ganjipha*. It consisted of 144 cards of 12 suits, 12 cards per suit. This was also played between three individuals. Aries was of red colour, with the king seated on a goat, *etc.*

There were cards too using *Navagraha yantras*.

Originally these cards were circular in shape signifying the universe and their size differed from 20 mm to 120 mm in diameter. Later they developed the rectangular shape.

The object of play in India those days was that even while playing, God should be remembered. But no alas! after the invasion of western cards, card-playing parlours have become liquor-laden gambling dens! 37.87

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ASTROLOGICAL MISCELLANY

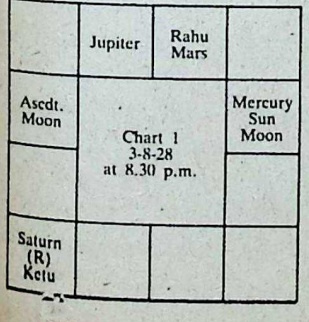
GAYATRI DEVI VASUDEV B.Sc.,LL.B.

Kemadruma Yoga

Definition

"Kemadruma Yoga arises when the Moon is alone in a house and at the same time when there is no planet in 2nd and 12th house from it. This yoga renders a person poor, sorrowful and dependent. Under what combinations the *Kemadruma Yoga* gets nullified requires to be viewed with great care. Irrespective of whether all the *kendras* are occupied or all are empty, or whether the Moon is exalted or *vargottama* in a horoscope, *Kemadruma Yoga* does not get cancelled. Occupancy of *kendras* in a chart and the powerful position of the Moon in no way influences it. It gets cancelled only when a planet is situated with the Moon. Or if there is no planet with the Moon, then there should be a planet in either the 2nd house from the Moon, or in the 12th house from it. Any of these factors would cancel *Kemadruma Yoga*.

"What all I have said above can easily be understood if we understand the basic theory of why *Kemadruma Yoga* arises. The Moon is considered a watery planet. Suppose you take a polythein bag and fill it half full of water and keep it on the table, the bag will collapse and similar is the behaviour of the Moon. When it is alone in a house with no planet on either side of it, then it gets unstable because of its natural tendency to do so. But if a planet is with it or on either side of it, then the Moon gets support and remains stable thereby cancelling *Kemadruma Yoga*. As a dam is needed to avoid floods, in the same way a planet is needed in the proximity of the Moon to keep him stable.

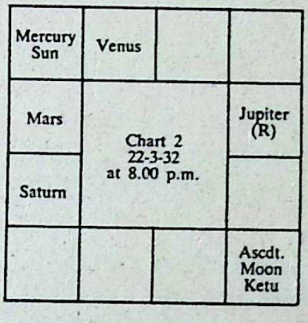


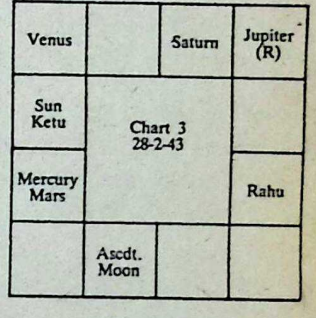
"I shall illustrate my point with some examples.

"In Chart 1 the Moon is in Lagna and three quadrants are occupied. But there is no planet with or on either side of the Moon.

The native had property worth crores, but lost most of it. He would have been on the roads if no other planet had supported him.

"The native of Chart 2, has since 1970. been a minister and a very rich man. There is no planet on either side of the Moon, and only two kendras are occupied. But Ketu is with the Moon which has cancelled the *Kemadruma Yoga.*





"Chart 3 is of an army major. The Moon is debilitated in Lagna but gets *Neechabhanga* (cancellation of debility) by exaltation of Mars. The Moon is also *vargottama.* Please note all four *kendras* are occupied but there is no planet with or on either side of the Moon which fully constitutes *Kemadruma.* The native was born in a multi-millionaire's family but did not inherit even a singly penny.

"I am quite convinced that *Kemadruma Yoga* is cancelled only if a planet is with the Moon or in the 2nd or the 12th from him, not at all otherwise"sums up reader Bhupender Chaudhry emphatically.

Recourse to Classical Works

In all areas of confusion, our ultimate refuge is the classical authority.

Parasara says that the absence of planets in 2nd and the 12th from the Moon causes *Kemadruma.* But he adds that the presence of the planets in

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kendras, the Moon's association with any of them, the aspect of all the planets on the Moon are all cases of cancellation of *Kemadruma Yoga*.

Kemadruma is a purely negative *yoga* that can cels other *Rajayogas*. It is basically a *Daridra Yoga*. There is more than one definition to *Kemadruma:*

1) When the Moon is in the 1st or 7th without the aspect of Jupiter

2) When the 2nd, the 12th or both houses from the Moon be not occupied by any planet, other than the Sun.

3) When the new Moon is in a malefic *Navamsa* aspected by a debilitated planet

4) When in a night birth, when the 8th Bhava from the waning Moon is occupied or aspected by a malefic

5) When the Moon afflicted by Rahu or Ketu is aspected by a malefic.

6) When a malefic occupies the 4th from Lagna or the Moon

7) When the Moon in Libra occupies an inimical *varga* (sub-division) and is aspected by a debilitated or inimical planet.

8) When the Moon, though in a trine or quadrant, is in an inimical or depressed *varga* and Jupiter is in the 6th, 8th or 12th house from the Moon and so on are all instances when the native suffers the results of *Kemadruma Yoga* or indigence.

Antidotes

As antidotes we have:

1) The Moon or Venus in a *kendra* aspected by Jupiter

2) When the Moon joins a benefic planet or is between 2 benefics or is aspected by Jupiter

3) When the Moon occupies the *Navamsa* of a friendly planet or is exalted and is aspected by Jupiter

4) When the Full Moon occupies Lagna in conjunction with a benefic

5) When the Moon in the 10th is exalted and aspected by Jupiter

6) When planets, other than the Sun, occupy the 2nd, 12th or both the 2nd and 12th from the Moon *Kemadruma* ceases to exist.

Summing up, Parasara's relief to *Kemadruma* cannot be just wished away. A close look at the charts, complete ones, would reveal many factors as pointing to the ebb in the fortunes of the natives. Both *Adhi* and *Kemadruma Yogas*, diametrically opposite *yogas*, can co-exist in the same chart. Only a holistic approach to the complete chart will explain the why of certain results. No one *yoga* can make or mar a chart.

ISRO Debacle

Forebodings Turn True:

Reader Mahesh Chander of Amritsar was listening to the cricket commentary on 24th March at about 11-10 a.m. when it was announced a rocked would be launched in 10 to 12 minutes. Writes he "At once I took up a sheet of paper and my pen and worked out the *kundali*. Taurus was rising opposed by Saturn. Venus was in an airy sign and the Moon in Sagittarius in a fiery sign in the 8th. The Moon in the 6th from his own sign warned of a strange affliction. Mars in a fiery sign seemed ominous. I thought of sending a telegram to the Director, ASLV at Sriharikota but decided against it".

Reader Mahesh was right. Some people believe *ignorance is bliss*.

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AROUND THE WORLD

DR. BANGALORE SURESHWARA

WE have seen some excellent the state-of-the-art research articles on many elements of Hindu Astrology in the recent years in THE ASTROLOGICAL MAGAZINE. Complementing the efforts of our Editor, scholars such as Mrs. Gayatri Devi Vasudev, Mr. K. N. Rao and team, Mr. H. R. Shankar and Prof. P. S. Sastri continue to educate many of us on the finer points of astrology that could add to one's knowledge of predictive astrology. Research of Mr. K. N. Rao *et al* on timing of marriages, and Mr. Shankar's fine tuning of subtle principles in astrology are of substantial interest to many students of astrology.

Generally, many of us rarely get into any significant research work. Therefore, the topic of how research in astrology is conducted is more than a casual interest. As one who has done some research in the field of engineering, I would like to share some thoughts on the subject of technical research in general, and astrological research in particular. Small discoveries or findings are routine in any research work, but significant discoveries in any field are rare. Therefore, one has to carefully follow certain accepted procedure or tradition in research, especially after significant new or far-reaching conclusions (or discoveries) are observed or anticipated. It is necessary that the new theories or conclusions be subjected to a complete or thorough evaluation to determine specifically the range of application as well as the limitations imposed on the new findings. After completely verifying that the conclusions are valid in the case of situations whose responses (or behaviours) already are known, then it must be applied to those situations for which the responses are presently unknown. At this point, many researchers feel the conclusions reached in the results are reasonably valid. The question is whether the conclusions have become a recognized fact, or still a small uncertainty exists? In my view, there exists some uncertainty until the ultimate "litmus" test of time verifies the conclusions. In other words, future situations or set-ups that one may have not seen will ultimately prove to be the litmus test for the final acceptance, conditional acceptance, or even rejection of research findings.

The litmus test, for example in the case of research covering verifying specific Jupiter Saturn influence at the time of marriage, is to look at the horoscopes of a very large number of people who are currently not married, and are still in their early teens. The time of marriages for these youngsters must be predicted years in advance. Later, when a comparison of prediction and actual event provides a high correlation, the axiom of Jupiter Saturn influence can be considered an astrological dictum or fact. The successful correlation completes the research. On the other hand, a poor or even marginal correlation takes us back to the drawing board.

The above discussion about research is to share the view that the path of research is difficult, and extensive and careful work is necessary, if the research findings have to withstand the ultimate test — the scrutiny of time. Preliminary conclusions in research are acceptable, and often necessary, but premature or incomplete conclusions are inappropriate, and may prove even detrimental to the total welfare of astrology. My comments, in no way, are directed towards any specific research work or specific person in the field of astrology. It is offered for sharing with all students of astrology. Research is a continuing phenomenon in the development of any subject that humans are involved, and continually helps in our better understanding or betterment of knowledge. It reconfirms or reviews many aspects of the subject. The bottom line in research is necessary for the evolution of any field or subject, as knowledge is limitless.

From research to Hinduism is a long jump, but not really! We need to research some of the *Vedic* concepts to see why some of the current traditions in Hinduism are confusing and not necessarily beneficial for the future welfare of Hindus and Hinduism in India and around the world. The past perennial survival of Hinduism over many centuries indicates that constructive criticism,

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dialogue, discussions, and evolution of *Dharmasastras* are the elements that are needed now and ever if the *Vedic* religion must continue to survive and influence the world-at-large. The extreme orthodox or ivory-tower approach advocated by some religions, and few Hindu theologians only generates the unhealthy and undesirable "fundamentalism" that one sees in the Middle-East and in many countries around the world. Coming to Hinduism, we must first recognize the fundamental difference between an orthodox and conservative Hindu. Many erroneously believe orthodoxy and conservatism are synonymous. Let us try to define the terms orthodox and conservative Hindus. An orthodox Hindu is one who mechanically clings and follows practices, rites, rituals, and philosophy, some of which evolved mainly because of fear, discrimination, and misunderstanding that developed over the centuries in the society. He (or she) cannot comprehend or discriminate between those advocated by the *Vedas,* and those established by traditions. He is afraid of any challenge to his beliefs and practices, and therefore is unable or unwilling to make any change, even when it appears obviously appropriate. On the other hand, a true conservative Hindu is one who believes and practises the elements of Hinduism that advocate love, understanding, and welfare of all people. The conservative Hindu is wedded to *Vedic* principles. A conservative is liberal, and acknowledges the contribution of various philosophies towards the strengthening of Hinduism. Most of us happen to be a certain combination of orthodoxy and conservatism. The percentage of orthodoxy and conservatism varies from individual to individual. Extreme orthodoxy often leads to "fundamentalism", and true conservatism is idealistic, and rare. Our discussion does not cover the minority of those Hindus who appear or are indifferent to *Vedic* heritage and culture.

The debate on the orthodox *versus* conservative brings us to the position of women in Hindu society from the *Vedic* days (estimated to be around 5000 B.C.) to the modern times. The position of women in later centuries, and the cause for it, raise some very fundamental questions. The *Vedas* advocate that all *Vedic* rites be performed both by the husband and wife. In fact, it was mandatory for *rishis* to perform *agnihotra* with their wives. In the earlier times, *Veda* was the only source of all *Dharmasutras* or *Dharmasastras*. In fact, every Hindu ruler tried to govern according to the *Dharmasutras*. Law and religion were not separate, but formed a part of the *Dharmasutras*. The advent of Islam (around 900 A.D.), and other religions brought in new cultures and challenges to traditional Hinduism. Prior to the advent of Islam, Manu (about 200 B.C.), and Yajnavalkya (about 100 A.D.) *Smrithis* (traditions) were the accepted *Dharmasutras*. There are many other *Smrithis,* such as Vishnu, Narada, Parasara, and in addition many commentaries on the *Smrithis*. Therefore, when one uses the generic term *Dharmasutras* or *Dharmasastras,* one is only referring to traditions developed over the centuries. The extreme pressure, and the violence generated on the Hindu community by the invading and local rulers belonging to non-Hindu religions, often necessitated in athe creation of new traditions (*Smrithis*) and requirements. Some of the practices or traditions, that may seem unnecessay or unreasonable from today's perspective, developed in the latter centuries to protect the children and women. The women and children were the first casualties of invading forces, local or foreign. Child marriage, *Anumarana* or *Sati* (self-immolation of widows), etc., are all products of the impact, resistance, or reaction to rather uncontrolled violence let loose by many alien religions and cultures. The available evidence shows that none of the above customs were existent in early Hindu society, nor were they *Vedic* injunctions. Although *Manu-Smrithis* are the basis for modern Hindu law, there are many commentaries by early writers on even *Manu-Smrithis*. As we know, the interpretation from commentator to commentator sometimes creates confusion, rather than explaining the true intent of the original writer. Therefore, we must establish *Smrithis* (or traditions) that are consistent with the true spirit of the *Vedas*, and eliminate those that are also not appropriate in today's Hindu society. More important, our ancient ancestors from the *Vedic* times had no injunctions that punish or discriminate male or female population for no fault of theirs. Our religious leaders, such as the revered *Sankaracharyas* now have the challenging responsibility to properly and clearly

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(Continued on page 494)

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CHALLENGE OF NADI-LITERATURE*

DR. R. NAGARAJA SARMA, M.A., PH.D.

ACTING under the dominant urge that the pages of THE ASTROLOGICAL MAGAZINE run under the able and strking editorship of DR. B. V. RAMAN, should primarily be utilized for the purpose of popularization and scientific presentation of the different facts and phenomena, theory and practice of ancient Hindu star-lore, and believing that the information collected by this or that worker or researcher in astrology (whatever its value) should be shared by readers of THE ASTROLOGICAL MAGAZINE, I propose in the following paragraphs, to discuss one or two aspects of challenge thrown out by the existence of the vast and extensive mass of *Nadi*-literature and consider how best the challenge can be met, if at all.

It may be recalled that when I referred to *Dhruva Nadi* in my possession, in one of my contributions to THE ASTROLOGICAL MAGAZINE, a correspondent severely took me to task for not having made the work available to the public in the interest of general cultural advancement and prosecution of research in astrology.

My aim has always been to determine and identify on what lines the writers of different *Nadis* had conducted their investigations and on what sources and source-books they had drawn so effectively as to have been able to delineate the entire life-history of a person in a few stanzas. So far as I am aware, I do not think any light has been thrown on the positions by the *Nadi* authors of insight and knowledge which do not seem far removed or removed at all from omniscience.

I dismiss the suggestion made now-a-days, that the *Nadi* writers had been endowed with some mystic vision, or yogic vision which had placed at their disposal the entire history of cosmos and mankind, past, present and future, to be dealt with and manipulated as they pleased.

It is amusing to note that modern Indian philosophers do not very much care for Yoga and Yogic Methodology. But, Europeans and Americans would seem to have taken to Yoga with avidity. Indian Yoga has thus come back to India, with occidental orientation administered to it, and you find everybody talking of mysticism, mystic vision, and Extra-Sensory-Perception, which formed the subject-matter of my contribution to the 1951 Annual Number of THE ASTROLOGICAL MAGAZINE. Statistics, tables, equations, logarithms, and other mathematical paraphernalia, notwithstanding flamboyant claims made on their behalf, have never been able to explain the formidable FACT how the ancient classicist *Yogis* were able to control the dimensions of time and foresee future events.

And yet, these mathematical tables and formulae are now consuming the lion's share of space and pages in the books and journals on **so-called Experimental Psychology which is the most magnificent pretender of modern culture and civilization.** They endlessly go on expatiating on the mystery of some Miss somewhere getting a dream which proved true months and years later, and another Mrs. at some other place foretelling accidents, and yet others spotting the winners in races and so on.

None of these would touch even the outermost fringe of Astrology. If X, Y and Z have some powers, it is theirs, and how does mere existential fact of presence of phenomenon in time and space, in a particular context demonstrate, even, on the scientists' own showing that any universal law can be or has been deduced from it. There are blind mathematical prodigies. There is precocious genius. Lover and finance engage in experimentation with ESP. They go on talking of Yoga, mystic vision, fate, free-will and so on. **All these tall talk and tetrad equations of Spearman are merrily masquerading under the garb of science, and that laboratory science.** If Nehru is serious in law making, I would suggest his passing a law banning all so-called experimental psychology and psychologists who claim to have solved the prob-

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lems of time and space, fate and free-will and so forth, and leaving astrology severely alone.

(2)

The authors of *Nadi*-works were not experimental psychologists. Nor did they work with the help of Dr. Rhine's ESP, or even their own ESP. They might have practised some type of Yoga for their own spiritual benefit, but, it is preposterous to suggest they wrote down the life-histories of individuals as the result or outcome of yogic vision. In the story of Alladin and the Wonderful Lamp, the wily and cunning magician applied his auditory apparatus, to Mother Earth, and attentively listening to the tremours caused of millions of feet treading Mother Earth, he was able to identify the vibrations emanating from the feet of a particular individual who alone had the magic right (more precious than economical and political right) to touch the Wonderful Lamp. The rest of the story is unncessory for my purposes. It is for Modern Experimental Psychology to explain how the jolly old magician had acquired that mystic power.

If it is suggested that the *Nadi* writers had acquired extraordinary and stunningly uncanny insight into the life-histories of countless individuals, by means of practice of Yoga, and resultant yogic vision capable of penetrating and tearing asunder veils of time and space, I can only exclaim FUDGE. Yogic vision is first and foremost striven for and secured for the purpose of individual salvation and escape from ills of existence and evils of transmigration, and it must be strange that such a power should have been spent in recording and chronicling life-histories of individuals without feeling sure of any guarantee that these readings would ever at all reach those for whom they might have been intended, and for whose benefit, peradventure they might have been reduced to writing.

Can it reasonably be supposed that so much precious time and energy should have been expended in recording the life-histories of so many individuals, if these individuals remained permanently ignorant of the existence of *Nadi* works, led their lives and vanished into eternity after their appointed time, and above all if the authors of the *Nadi* texts did not desire that the readings should reach the proper ad relevant parties? If the *Nadi*-writers had intended their works for their own delectation, it must have been a strange motive that must have inspired them to undertake such a laborious task all for the purpose of knowing that X would commit murder in his 28th year, Y would elope in her 16th, and Z would sit on the throne just for a few days. It must be an abnormal satisfaction derived by *Nadi*-writers from such knowledge, which could never have benefited them, and which perhaps did not reach the parties concerned.

Thus, the very existence of *Nadi*-literature constitutes a challenge to the spirit of scientific eqnuiry in menthodical investigation.

(3)

As far as my information goes, *Nadi* works are available in Sanskrit and Tamil. I have heard it said that there are *Nadi* works in Telugu, in Kannada, but, I have not seen them. Seven *Nadi* works named after seven planets and the eighth *Dhruva Nadi* are spoken of. Of these, the present writer has seen only the last-named.

In Tamil, *Sukar-Periya-Nadi* (implying the existence of a smaller *Nadi*), *Kakkaiyyar Nadi, Skandar-Nadi* or *Kandar-Nadi, Kausikam* (being a right royal debate astrological between Vishwamitra and Vasishta), a *Nandikeswara Nadi* and some others are freely spoken of. I have had occasions to examine extracts from some of these in a casual manner and I have as yet made no scientific approach to a systematic study of their contents.

Nadi-writers never entered any university — nothing at any rate like the modern universities. They evidently had no laboratory facility unlike modern researchers who claim they are in a position to create minature world, a microcosm within a test-tube all along snapping their fingers at the Almightly for all His creations. Notwithstanding lack of modern equipments and modern machinery, the *Nadi*-writers had been able to delineate life-histories of individuals in a manner which can be described only as stunning and staggering in precision and accuracy. The existence of the *Nadi*-literature is a challenge. How can the challenge best be met.

Of course, the *Nadi*-writers are not here to challenge modern students and critics. But, their

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(Continued on page 500)

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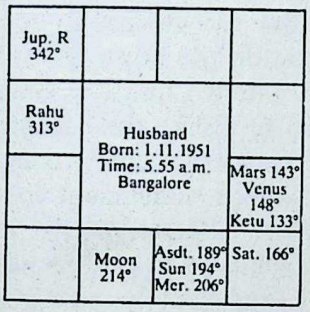
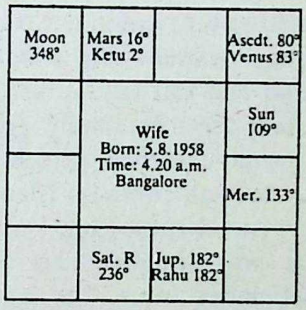
WORKBOOK ON HOROSCOPE-READING — III*

H. R. SHANKAR, B.A.

FORTUNE-TELLING holds a fascination of its own; and it can be said that there is hardly anyone who would be immune to its lure. Wisemen, however, view it as the baser aspect of horoscope-reading. The true utility of horoscope-study is seen in the light it throws on problems of life one has to come to grips with. Basically, the horoscope reveals the nature of tasks ahead in life; it holds a mirror to the mind that one can see the inherent tendencies ebbing and surging within; it projects the logical outcome of alternate courses of actions, wherever options are open. While predicting what the future holds, horoscope-reading counsels on how best to cope with the problems in life by providing prior knowledge of the kind of oncoming events well in advance of their manifestation.

Of the varied problems in life that confront man, the one concerning the marital aspect has proved most trying and elusive. It should therefore be of interest to direct our study to this aspect. In this context, the following horoscopes of a couple should serve as a case-study.





Marital compatibility is ascertained mostly under "Koota" method. To go by this yardstick, we obtain 33 points out of possible 36 points in this instance, as the *Nakshatra* of the boy being Anuradha matches well with Revati *Nakshatra* of the girl. The two horoscopes are considered to make an ideal match. Though *Koota* agreement is indicative of positive contribution to marital happiness, it is no insurance against marital problems. Because, the *Koota* method constitutes just one out of many stipulations under the astrological check-list in evaluating marital status. It would not suffice for a student, for instance, to score hundred per cent marks in mathematics unless he also secures at least the stipulated minimum marks in other subjects as well to warrant promotion. The fallacy is in assuming that married life would be all milk and honey merely because *Koota* check-up yields excellent results. It would be a lopsided judgement.

The placement of Venus in the horoscope is equally relevant and reveals more about marital life. In the chart of the husband, Venus is placed in an enemy's house in Leo. In addition it is in the company of a volatile force in Mars and another force of exacting nature, namely, Ketu. The obvious inference of such a combination is that the person tends to be extremely exacting in his expectations and equally aggressive and imposing in his attitude towards the married partner. The Moon is placed in its debilitated sign and is aspected by Mars. The inference is a marked tendency towards quick temper. The Moon is also aspected by Saturn which tends to make one mulish and obstinate in his disposition and in a way, uncompromising. Jupiter's aspect from its own house in the 6th on the Moon contributes to enforcement of traditional values and discipline. There is absence of forces to condition the mind to reconciliations and sacrifices in the wider interest of all concerned. The horoscope indicates a strong tendency of hasty action, quick temper, uncompromising and insensitive to feelings and

* Part II has appeared in the May 1987 issue of the *A.M.*

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yearnings of the partner. Both the Moon and Venus, the two important contributors to marital happiness, happen to be afflicted by malefics Saturn and Mars which clearly portend marital problems.

Turning our study to the chart of the wife, we find Venus placed in Gemini; a sign of sensitivity, timidness and romanticism. Such a Venus is aspected by 7th lord Jupiter from the house of love. Other things being equal, this should account for a marked tendency towards love and romance and thus should contribute to a happy married life. However, we find the Moon, *karaka* for mind, is unaspected by any other force and its dispositor is placed in 6/8 position from it. We see absence of a firm mind and the mind needs crutches to lean upon. The outcome is that the person would be easily swayed by others and tend to back out from facing hard reality. When confronted with an unfamiliar environment, she could well develop inhibitions and complexes. Jupiter and Mars in mutual opposition and in association with the Nodes is a clue that points towards inherent marital problems that are likely to surface, in spite of other favourable combinations.

In an earlier discussion, the concept of "eclipse" point was introduced in judgement of marital problems. In both the charts herein we find that the eclipse points fall on the exact longitude of the Moon in the Basic charts. In the husband's chart, we obtain 124 degrees as eclipse point when longitude of Ascendant is deducted from that of Rahu. The Moon happens to be at 214 degrees which is exact 90 degrees *kendra*. In the chart of the wife, it is the complement that works. Ascendant minus Rahu gives 258 degrees as eclipse point and the Moon at 348 degrees is again in 90 degrees *kendra*. The Moon or the mind accordingly emerges as the seat of problem.

The case-history is in a way a version of the kind of scenario quite common in today's society. It was hardly six or seven months after marriage and by which time the girl had conceived that she walked out on her husband. The reason was that she was finding it suffocating to live with her in-laws and the treatment meted out was cruel and inhuman. The boy and his parents were rather nonplussed as they could not recollect any incident that was not normal and out of the routine nature in any joint family. After the usual exercises of mediations through common friends, *etc.*, proved futile, legal assistance was sought. The only beneficiaries were the advocates of opposite sides. The judge in his wisdom reprimanded the young couple that this was no way of going about to find a solution to marital problem and decreed that they start living together. After 3 years of legal wrangle the couple were reunited, only to separate again after another six months. It is now six long years since they married and without finding any easy outlet to their problem they are emotionally torn to pieces. Is this ordained by Destiny?

Marriages are made in heaven. It is the Destiny that forges the bond of marriage, which technically we refer to as *Rinanubandha*. But the happiness or sorrow that flows therefrom is a man-made process. It is the state of mind and this is conditioned by the rule of the game which we have devised for ourselves. Both happiness and sorrow exist together and cannot be isolated from each other. The criterion is highly subjective. Most problems in marital life arise because we fail to appreciate the totality of the relationship and that marriage is a package deal. When you marry, you don't marry an individual, you marry a family. When you accept a relationship you accept it in totality. The boy has to accept his wife's people just like the girl has to accept people on the boy's side. You cannot draw a line and contend that you dislike the parents of the partner while protesting one's deep attachment to the partner. Whether you like it or not, you have to get reconciled to it, and happily, not grudgingly. The role of desitny is in causing the marriage relatioship. Once the new relationship is established, it has to be nurtured carefully and sustained. Cultural heritage, way of living, social customs and religious obligations are the factors that provide reinforcement to the marital bond and hold it firm from cracking by manipulating the flow of inherent tendencies in the desired direction that it may not burst

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DR. B. V. RAMAN'S AMAZING ACHIEVEMENTS IN FORECASTING WORLD EVENTS — III *

K. N. RAO, I.A.A.S.

Table 1. Some Instances of DR. B. V. RAMAN'S Predictions (Contd.)

1. These are all documented predictions answering the rigidest tests of histroical scrutiny.
2. Linked to the Hindu theory of cycle of births, a horoscope is the sum-total of karmas of past, allotted for the present incarnation of the native. Astrology is of Indian origin, as it could not have originated in any culture which does not believe in re-birth. Its roots lie in the Vedas, world's oldest books.
3. How planets influence human affairs is discussed in DR. B. V. RAMAN'S *Planetary Influences on Human Affairs*. From his own writings some instances have been given here.

Refer to the issue of *A.M.*		Prediction	Fulfilment (Persons)	When Predicted	Basis of Prediction	Remarks
51. Jan. 1982	3.	"The President of Bangla Desh will be overthrown"	Was overthrown on 25-3-1982	Five months before	Hindu New Year	A piece of research
			World Problems			
52. World prospects 1937-1938	1.	World War II will begin in Europe following Eclipses	War broke out as predicted (1939)	One year before	Eclipse	Dr. Raman's grandfather late Prof. B. Suryanarain Rao had predicted about the 1st World War. **Dr. Raman at the age of 25 predicted the Second World War when most of the Western astrologers had ruled out such possibilities.**
53. August 1940	2.	Russo-German Pact will be dead (German-Soviet Non-Aggression Pact concluded on 23/24 August 1939 (Molotov-Ribben trap)	Died after 1942 when Stafford Cripps made trip to Moscow	At least three years before	The time of signing of the Pact transit of planets	If Stalin and Hitler had joined, world would have been enslaved. But only Dr. Raman knew that the Pact would collapse, Europe was nervous
54. July 1940	3.	Italy would enter and get ruined	Mussolini's Italy had become Hitler's liability. Italy was ruined	Two years and five months before	Transit of planets	It was not a certainty at one stage
55. Jan. 1941	4.	Fascist dictatorships will collapse in four years	Collapsed in 1945 (see 5 and 6 below)	Four years before	Transit of Saturn in Taurus and Jupiter in Cancer	Astrological foresight; no one else statesman or political scientist, could have been so confident
56. Sept. 1944	5.	Hitler will have a violent end	30.4.1945 committed suicide	One year (see 4) before	Dr. Raman had made a very deep study of the horoscope of world figures —see his *Notable Horoscopes and Studies in Jaimini Astrology*	Hitler figures in the calculation of longevity in Dr. Raman's book on Jaimini

* Part II has appeared in the April 1987 issue of *A.M.*

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Refer to the issue of *A.M.*		Prediction	Fulfilment (Persons)	When Predicted	Basis of Prediction	Remarks
57. Nov. 1943	6.	Mussolini will have a violent end	Was shot dead on 29.7.1945	See (4) above also Two years before	" Hindu New Year	Deep study of individual horoscopes, transits of planets in Italy's horoscope is Dr. Raman's technique
58. Jan. 1982	7.	"Global shortage of energy	The problem has become terrible. On Sept. 19, 1983, global Energy Meet in New Delhi	One year before	Hindu New Year's horoscope	A great piece of research
				Russia		
59. June 1950	1.	Stalin's death approaching—Chidra of Mars (ending in 1952-53)	Stalin died on 5.3.1953	More than three years before	Stalin's birth details 21.12.1879 at 3.5 p.m., Gori (Georgia)	**Dr. Raman rectifies Lagna in a very extraordinary manner with a fantastically high percentage of success.**
60. Jan. 1953	2C.	Critical for Russia.. Stalin's own position	Stalin died on 5.3.1953	Five months before	Hindu New Year converted into LMT of Moscow	Lunar Saka Hindu New Year is the most dependable scientific basis for mundane predictions · Dr. Raman has used it for over four decades
61. March 1954	3.	Malenkov's fall: troubles to begin from May, June, 1954. Will be overthrown and not shot dead like Beria	Nikolai Bulganin replaced him sometime in 1955	A horoscopic analysis thus. 'The Moon' lord of 8th is in Ketu's *Nakshatra* and Ketu is aspected by Mars and Mars in his turn is not subject to any affliction but only aspects the 8th. Consequently Malenkov's fall by being overthrown. One year before	See the previous column. The further discussion was: in Rahu Dasa when Rahu transits the *Nakshatra* held by Mars Malenkov will be on his way out	Planets are God's agencies of control · Marxists are not spared. Planets do not discriminate between capitalists and communists. **Marxist opposition to astrology is a proof of how Marxism has become a mind-deadening opiate**
62. March 1962	4	Khurschev: What is the future? At the moment the ruling sub-period lasts till Oct. 1963.. will see the exit of this great personage	Khurschev was overthrown on 6.10.1964 by Breznev	Two years and ten months before	Birth on 17.4.1894 Kalinorka (Kurk) · Dr. Raman rectified Lagna and gave Vargottama Libra Lagna in keeping with Khurschev's liberal, balanced post-Stalin policies	During his Indian visit Khurschev has asked where is God? Hindu astrology, and Dr. Raman's prediction would have given him adequate answer
63 Jan. 1979	5.	Breznhev's health will be affected at time of Solar eclipse of February 1979	World came to know about it much later	How many years or months before cannot be known	Hindu New Year converted into LMT of Moscow and the effect of eclipse is first studied. Then transit of Mars to the point of eclipse affecting Russian political power-structure analysed	Physical scientists and astronomers are still nursing the belief that eclipses have no effect on human destiny. **Primitive men who knew this were wiser than modern scientists**

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	Refer to the issue of *A.M.*		Prediction	Fulfilment (Persons)	When Predicted	Basis of Prediction	Remarks
64.	Jan. 1982	6	"Dramatic changes in Kremlin". A leading Soviet Statesman will pass away	Brezhnev died on 12.11.1982	One year before	18° of Cancer rises. Mars aspects the 10th house and the 8th lord Saturn is associated with Mars. Hindu New Year	**Dr. B. V. Raman predicted it one year ago yet an Indo- Anglican of the English Press in India wrote that no Indian predicted it while a Russian woman had**
65.	Jan. 1980	7.	A considerable shake-up in the Soviet Government is expected about the middle of the year	Kosygin was removed in April 1980	Six months before	With Libra as Lagna in the Hindu New Year horoscope and the Moon the 10th lord in the 6th with the Sun but aspected by Saturn and retrograde Mars power struggle is indicated.	See remarks, Indo-Anglican should be educated properly by Hindu astrologers
66.	Jan. 1979	8.	The Soviet influence in Afghanistan will rise dramatically and cause serious concern among its neighbours	Details not known. But December last week 1979 Russia moved into Afghanistan	Ten months before	Afghanistan is Krittika (Aries)	Most sensational foresight
67.	Jan. 1980	9.	Jupiter lord of the 3rd or the house of neighbours is associated with Mars and Rahu... planetary disposition is indicative of the Soviet Union getting bogged down in Afghanistan's war	In December 1979 it happened	One month before		Only an astrologer could have foreseen it.
					U.S.A		
68.	World prospects 1940	1.	Re-election of President Roosevelt	Was elected	About one year before	Jupiter and Saturn transiting their radical positions	
69.	Sept. 1940	2.	Death of President Roosevelt	Died on 12.4.1945	Four years before	Transit of major planets	Dr. Raman's prediction was given much earlier than perhaps a lady Clairvoyant of U.S.A.
70.	World prospects 1948-49	3.	Election of Truman "Stars are not in a frowning mood in regard to Mr. Truman... consequently there are chances of his re-election to the Presidential chair"	Truman was re-elected	About one year before	Truman's horoscope	"We have quite a number of astrological journals in this country. Excepting one or two, the others have reduced astrology to a farce. Most of our astrologers and prophets predicted that Truman would never succeed this time" — New York John Jeffries (*A.M.*,1949 Jan., p. 110)

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	Refer to the issue of *A.M.*		Prediction	Fulfilment (Persons)	When Predicted	Basis of Prediction	Remarks
71.	Nov. 1968	4.	Mr. Nixon would be elected as President of U.S.A.	Mr. Nixon was elected	Few months	Mr. Nixon's horoscope	In 1960 **Dr. Raman had wrong birth-time of Mr. Nixon when he went wrong.**
72.	Dec. 1972	5.	Mr. Nixon would be re-elected	Mr. Nixon was re-elected	Few months before	Mr. Nixon's horoscope	In 1960 Dr. Raman had wrong birth time of Mr. Nixon when he went wrong. Importance of birth time.
73.	Dec. 1972	6.	But will he complete the term? Disquieting features for the second term	Mr. Nixon was resigned on 9.8.1974 after the Watergate affair	Two years nine months before	"	Dr. Raman has hundreds of more brilliant predictions but **U.S.A. remembers this as one of his great predictions.**
74.	In 1972 in addressing U.S. Astrologers	7.	This prediction about repeated	U.S. papers reminded their readers about the great prediction about Mr. Nixon	"	"	"

(To be continued)

WORKBOOK ON HOROSCOPE READING — III

(Continued from page 478)

and cause damage. It is the way of living that makes or mars the happiness. This is man-made.

The horoscope monitors the ebb and surge of inherent tendencies. Most predictions obtained from horoscope-reading are accordingly logical inferences deducted as to how these inherent tendencies would manifest under the given environmental conditions, subject to there being no interference or manipulation from external forces in the process of manipulation. It needs a wise and disciplined approach to exercise control over one's inherent tendencies and direct its manifestation in the desired manner. In actual life, most people allow the inherent tendencies to assert themselves and surface naturally. In all such instances, the life happenings follow the pattern foreseen from horoscope-reading; or one can claim predictions hit the bull's eye. In fact we can see the chain of happenings following the trend revealed in the horoscopes of our study.

Incidentally, the case-study also brings to light how rampant and extensive is abuse of astrology in such situations. In their despair, the parents of the boy sought assistance of professional astrologers who availed the opportunity to line their pockets and left the client more dejected and frustrated. Being totally ingnorant of the scope and limitations of traditional prescriptions of remedial measures, these astrologers drove them in circles in the name of astrological remedies. In the final analysis, it is to be borne in mind that any remedial measure could be effective only to the extent it can help in establishing control over the flow of inherent tendencies. Divorced from this basic requirement, any remedial measure is bound to end as a farce. In order to serve the needs of present society and to cope with problems relating and arising from it, it requires in-depth knowledge of psychology, sociology and biology in addition to tools of astrology. It is a testimony to the wisdom of ancient sages that in prescribing *Pooja, Upasana, Dhyana,* fasting and such other religion-oriented rituals, they were in actual re-setting and re-calibrating biological rhythms, which in turn regulated the flow of inherent tendencies. These remedial prescriptions were evolved to suit the cultural, social and religious factors that shaped the way of living; and they worked wonders.

Similar results could also be obtained by recourse to modern sciences such as psychology, sociology, biology and especially, genetics; and of course in combination with astrology. As

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KALACHAKRA DASA — II *

AGASTYA

How to find the Bhuktis in a Dasa

FIND out the house owned by the planet whose Bhukti is required. Ascertain what are the other two houses which along with the above go to constitute a thrikona. From these 3, pick out the Chara or movable Rasi. The lords of the 9 consecutive houses counted from this Chara Rasi will be the lords of the Bhuktis in the Dasa.

Illustration: — Suppose, the birth of a person falls in the 3rd quarter of Makha. The first Dasa will be that of Kanya-Budha. Among the three thrikona Rasis formed by Kanya, Makara is the Chara. Thus, the lords of the 9 consecutive signs counted from Makara will be the lords of the Bhuktis in Budha Dasa.

Hence, Makara — Sani, Kumbha — Sani, Meena — Guru, Mesha — Kuja, Vrishabha — Sukra, Mithuna — Budha, Kataka — Chandra, Simha — Ravi and Kanya — Budha will be the lords of the 9 Bhuktis.

Again how to find out the duration of a particular sub-period?

Multiply the Dasa year of the planet (in whose Dasa the Bhukti occurs) by the Dasa year of the Bhukti lord and divide the product by divisor (*haraka*) specified for the thrikona concerned ‡ and you will get the Bhukti period in years. Fraction if any should be multiplied by 12 and 30 and divided again by the given divisor for obtaining months and days respectively.

Illustration: — In the foregoing example, the Dasa is that of Kanya — Budha. The names of Bhuktis have already been given. Suppose we have to find out the Bhukti period of Vrishabha — Sukra.

Dasa period of Budha = 9 years
Dasa period of Bhukti lord = 16 years
The Bhukti period of Sukra = $(9\times16) \div 85$ (which is the *haraka* for Vrishabha).
= 144/85 = 1 yr., 8 months, 10 days.

In the same way, find out any other required Bhukti period.

The Change and Movement of Dasas and their Results

In the opinion of expert astrological scholars, the conculsion of a Kalachakra Dasa and the commencement of a new Dasa are sure to be followed by important changes, good or bad, according to the nature of the succeeding Dasa. These changes of Dasas occur in accordance with certain definite schemes of movement.

(a) The movement of a Kalachakra Dasa from Meena to Vrischika and *vice versa* and from Mesha to Dhanus and *vice versa* is astrologically known as "Simhavalokana" **

(b) The change of Kalachakra Dasa from Kanya to Kataka and *vice versa* and from Mithuna to Simha and *vice versa*, is termed "Mandookagathi" which simply means the movement of a frog.

(c) The movement of a Kalachakra Dasa from Simha to Kataka is called "Prushtathogamana".

(d) The recurrence of a Dasa is known as "Punaragamana".

The periods involving these movements or transits are generally considered to be most disastrous for a person.

The Results of these Movements

(1) The *Simhavalokana* for Meena to Vrischika and Mesha to Dhanus and *Mandookagathi* from Kanya to Kataka and Simha to Mithuna ordinarily cause fear of instant death (*Apamruthyu Bhayam*) which can be neutralised by performing suitable *santhis*.

(2) A man usually gets fever or loses his health when *Simhavalokana* from Meena to Vrischika takes place.

(3) During the *Mandookagathi* from Kanya to Kataka, a man is sure to lose his mother or wife or relative or daugther-in-law and from Kataka to Simha, a man may be suffering from wounds or bruises.

(4) The *Mandookagathi* from Simha to Mithuna will cause death or serious illness to the wife of a person.

(5) The *Simhavalokana* from Dhanus to Mesha will generally result in the death of a son or a relative.

(6) A man becomes subject to grave fears and will have to undertake journeys to northern places during *Mandookagathi* from Kanya to Kataka.

(7) When *Mundookagathi* from Kataka to Simha takes place failure in undertakings, diseases and travel to southern places will happen.

(8) When *Simhavalokana* from Meena to Vrischika is in action, life will be miserable and journey to northern places will result.

* Part I has appeared in the March 1987 issue of the *A.M.*

‡ The divisor for Mesha Thrikona is 100, for Vrishabha Thrikona 85, for Mithuna Thrikona 83, and for Kataka Thrikona 86.

** The term in Sanskrit means the look of a lion surveying a wide area. Here, probably it means a big change of the Dasa involving a jump, as it were.

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(9) (a) The first half of *Simhavalokana* from Dhanus to Mesha will bring about fear, disease, journeys and death of some relatives.

(b) During the 2nd half, a person will have to travel to some western place, conduct his marriage there and will lead a happy life.

(10) The first half of the *Mandookagathi* from Simha to Mithuna rarely gives beneficial results; in the second half, the person will go to some south-western place and enjoy life there.

According to some, Kalachakra Dasa for purpose of prediction can be considered as safe, effective and important only when the Moon in the horoscope of a person is aspected by or is in conjunction with the lord of the *Navamsa* in which he is posited. There is also a view that Udu Dasa pre-eminently applies only to those who are born in nocturnal signs during night and also when powerful Moon occupies a nocturnal sign. But I am not convinced of the rationale of these views. Kalachakra may be applied to any horoscope.

Great care should be taken in the matter of prediction. The general rules observed for Udu Dasa are equally important in Kalachakra Dasa also. Full details or data should be most carefully studied, sorted and marshalled. The strength of the houses, their merits and demerits, the positional strength of the planets, their power and position according to Shadvargas, aspects from and conjunctions of planets both benefic and malefic, their Shashtashtama location and possible consequences, the lack or loss of strength of the planets owing to their combustion, Rasyanta Sthithi or situation in inimical, friendly or debilitation houses, all these have to be most minutely examined and weighed before indulging in prediction.

Unafflicted houses and planets will give favourable results. If the planets and houses are in any way defective, the results will be adverse. Mixed aspects will give mixed results.

The Results of Kalachakra Dasa

The 1st house Kalachakra Dasa or Lagna Dasa $ — Improvement of health and wealth and happiness — reputation — employment, marriage and birth of child, gets management or control of house affairs or house property. If powerful planets are well disposed and have good aspects, these results will materialise. If planets are powerless and afflicted, these may not.

2nd house Kalachakra Dasa. — Increase of wealth and lands — comfortable life — agreeable meals and friends — increase of knowledge — growth of conversation abilities and availing of speech-making opportunities — recognition of abilities by persons of greater eminence — favours from Government or Government officers. A defective 2nd house will not give these results in entirety.

3rd house Kalachakra Dasa. — If the lord is defective and a malefic, the results also will be unfavourable. If the lords of the Dasa and the 2nd house are free from bad afflictions, acquistion of wealth, rich ornaments and costly clothes, birth of brother or sister, hearty meals and drinks, strength of mind and courage, growth of prowess, tact and will-power will be the outcome.

4th house Kalachakra Dasa. — The 4th house Dasa, if good, will give substantial wealth, lands, ornaments and vehicles and new house or houses. Good health and company of virtuous friends and birth of fortunate children. Acquaintance of men of status, attention to cultivation, pilgrimage to holy places, etc.

5th house Kalachakra Dasa. — Change of place and stay and travel in foreign lands if the 5th house is a movable sign. In addition, marriage, birth of children, sound health, good friends and relatives, reputation, wealth, employment and favours from Government or Government officers, development of knowledge and mental faculties will be the chief assets.

6th house Kalachakra Dasa. — If the 6th is a malefic house, loss of position, fear of death, trouble from enemies, thieves, poison, fire or weapons, or Government officers, separation from wife and children or grief through them, debts, financial worries, disease, litigation, loss of reputation and imprisonment. All of these or any of these are sure to follow If the 6th is a Subha Rasi, the results will be much reduced and of a mixed character.

7th house Kalachakra Dasa. — Success in all undertakings, if the 7th house is owned by a benefic and possesses good aspects or conjunctions — agricultural activities, purchase of lands, cattle and horses, ornaments, increase of wealth, reputation and influence, marriage or enjoyment of domestic life and birth of children, friendship with rich men and intercourse with former friends or acquaintances. If the 7th house is afflicted, the results will be mixed.

8th house Kalachakra Dasa. — When the 8th house is free from all good aspects, anxiety, fear, death of relatives, degradation, loss of money or wealth or reputation, disputes, litigation, trouble through Government or Government officers and from thieves or enemies, change of place, unfruitful or aimless journeys, bad company and disease and ill-health are the results. Most of these will never occur if the 8th is a benevolent house.

$ Each Kalachakra Dasa must begin with some *bhava* of the horoscope. If it begins with Lagna, it is called Lagna Kalachakra Dasa. If it begins with 7th house, it is called Saptama house Kalachakra Dasa and so on.

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(Continued on page 459)

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JUPITER'S TRANSIT IN ARIES AND YOU *

MAITREYI

Libra

RESEARCH, study, any kind of mental works brings you recognition and material benefits, too. Social life will not only be glamorous and exciting; it will also trust on you a prestigious honour and responsibility.

Joint ventures work well. A major event can be the merger of business interests with an influential party that could set your own prospects booming. A financial windfall gives shape to your plans for marriage.

Friends will provide interesting company but several times you may justifiably feel you have been used.

Domestic life will be stable but marked by burdensome filial duties. But this will be compensated for by a mature and a co-operative attitude from family members. Newly weds would benefit by planning the first child for a future fate. Otherwise danger of complications at delivery.

Most of you learn now to see relationships in a new light that will dawn on you as a result of a spiritual influence you are currently under.

For those in love, this is a good atime to settle down.

Happier relations prevail where you work. Financially, a snug year, problems dare not come near you.

Health benefits from regular exercise. Many of you may find a chronic ailment. whether of your own or of a loved one, responding to a new line of treatment.

Scorpio

Big changes are in the offing for you. Decisions you make now will have far-reaching consequences in different areas of your life.

Professionals may come face to face with the limelight in most unexpected circumstances. Some of you may as a result be able to renovate your office or move into more spacious premises. Doctors amongst you may be invited to shoulder prestigious responsibilities.

Money matters present rosy picture although heavy headaches are likely from the tax or authority departments.

You will make a lot of friends who will help you to extend your interests into areas you have never forayed into before. Politics will also draw you and some of you may get involved in party-work.

Domestic homes may have an up-and-down period with subtle resentment from someone in the family blocking the smooth running of affairs. With due deference to age and status in the family, assert yourself so long as you are morally right. Otherwise, you could get bludgeoned into a corner.

Health will be tops and you may go on hikes, excursions and generally busy yourself with outdoor activity. Creative interest and group activity also appeal to you with good results.

Take care while driving or you could get booked off and on for overspeeding or reckless driving.

Sagittarius

Your financial picture gets a face lift from new sources of income. Mental and creative faculties attract attention and market value. Success comes to you in investments and speculation.

With regard to deals related to real estate, be careful not to overlook potential for future legal complications. Be quick to file tax and other returns or you may have to face a lot of harassment from the authorities.

Budding families can expect a visit from the stork. Offspring fare well in their respective pursuits. A youngster may turn the limelight on the family for his musical skills. Domestic responsibilities grow and an ailing elder may have a difficult phase around October. Avail of the best

* The forecast for the first 6 signs has appeared in the A. M. May 1987.

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medicaL help and don't scrimp on energy or time spent on him/her.

Love life carries glamour. Some one you are drawn to could be famous.

Religion, duty, obligation — thoughts centering on these — could give a new orientation to your attitude and life-style.

Travel is not on your agenda now. Friends you make now may become more important to you than you realize now.

Capricorn

Education and major changes in relationships are the highlights of your life in the coming six months. Spiritual awakening may follow as a natural consequence.

Marital homes may shake with tensions, bickerings. Call for a truce and no matter what the situation avoid divorce or permanent separation. Things are bound to improve over a period of time. Work for emotional and spiritual rapport in all relationships. A caring parental member may move out of your life leaving you desolate aroung August.

Academic opportunities are aplenty for aspiring intellectuals. You will also get the advantage of working close to a VIP who will influence the core of your personality strongly. Research and science pursuits flourish.

For the unwed, time is better spent on recreational past-times than chasing hearts. The latter will only result in a lot of heart-burn.

Partnership matters are now danger zones which you will have to tread carefully. Property deals come under planetary favour. Many of you may come by a piece of land or a house you have always coveted.

The generative organs can flash red signals, so take prompt action at the slightest sign of discomfort. Prostrate, for men and uterine, for women are areas of disorder.

Aquarius

Foreigners and distant lands are emphasized. You may travel overseas in connection with an education program.

Sharing monies with others may not work out so well for you now. Financial luck depends on how well you can plug points of unwise spending/ investment.

By mid-August a position of prominent prestige may be thrust on you. It can entail grave responsibilities, so think twice before accepting it. Also exercise caution in making commitments of any kind.

Health of spouse will need serious attention. Unforeseen problems are likely around the home-base. Social life will be lacklustre. An old friend will,however, be a real pal and help you tide over many difficult situations in relationships.

Romatically, an exciting year, chances are,you may allow eligible proposals to slip by for the more glamorous ones. Remember glamour is fleeting and what matters is stability in emotions. For many, marriage may follow a job change.

Pisces

Important events are stated for you now — relationship events, bereavement and a financial windfall.

Many of you will benefit from learning new skills. You will also win some prominence to bask in the limelight.

New babies and problems in the regenerative system could require a lot of your time and resources. Don't neglect physical well-being with a wise glance at the future.

Speculation will not pay but you will find it hard to resist risky and alluring financial deals. You will be able to get loans and subsidies easily now. Make sure, however, you do not rub colleagues/ subordinates on the wrong side or you could be inviting a lot of future trouble for yourself.

In personal affairs, this is not the time to make promises or seek legal remedies. If in love, postpone marriage. Or you may marry in haste only to repent at liesure. In married homes, high voltage tension is likely, so act, talk and move with tact and be willing at bend backwards in the interests of the family. Even against the worst of situations, avoid leaping to the courts for divorce. Given the time, relationships will improve.

Travel and social work make a good blend for you. But make sure these do not clash with per-

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HINDU REKHA SASTRA — VI *

ROMESH K. SASTRY

Yukta

युक्ता तत्र तु सन्ध्यंशरेखया सङ्गता स्फुटम् ।
तस्या अभीष्टयोगस्तु फलमिष्टं न संशयः ॥

Yukta is to be found on the thumb flowing horizontally between the first and second *Sandhi rekhas*. It will look just like another *Sandhi rekha* and connected by branches from the end of the *Sandhi rekhas*. When it is fully formed and clear, it will bestow on one what all one desires. He will be learned; he will be clear in his mind and have no doubts. His speech and actions will admirably suit situations, as the name suggests.

It may be recalled that as this selection is eclictic and names follow Sanskrit alphabets, hence the context is not clearly seen in the original, but incoroprated in the translation.

Ratiprada

रतिप्रदा सा मूलभूमौ द्रवत्तनुः ।
कनिष्ठिकायाः स्वर्णाभा स्त्रीभोग सुखमिष्यते ॥

Ratiprada is a thin, vertical line found at the foot of the little finger (Mount of Mercury). She will be bright and clear. That, when not flawed by cross lines confers conjugal pleasure on the owner, as the name suggests. In the Narada school, it is one of the *Chandra rekhas*. Hence a well-formed line indicates a good position like own or exaltation in the horoscope.

Raga Dantika

विरुद्धा या आत्मरेखायाः सन्निधौ वर्ततेतराम् ।
सा मत्स्यवृत्तता चेत् स्त्रीणां पुंसां च वृद्धिकृत् ॥

Atma or *Rohini rekha,* as you have known, runs at the centre of the palm towards the foot of the index finger or Jupiter Mount. *Raga Dantika* courses in the opposite direction, *i.e.*, starts from above and runs downwards alongside of *Rohini*. In doing so, should this *rekha*, touching *Rohini* on either end create a fish form, whether on a male or female hand, endows good fortune. He will become extremely popular, earn much wealth. In short, it will endow prosperity and fame. Literally, the name means on whose teeth are red-tinted by chewing pan. Inferentially, they will enjoy conjugal bliss too.

Ratri

रात्रिः तन्मूलपर्वस्था कृष्णाकृतिरमङ्गला ।
रेखान्तराभियुक्ता सा मोहमेव तु भावयेत् ॥

Ratri will be found at the base phalange of the little finger, running vertically in the company of or flanked by other similar lines. She will be dark, *i.e.*, thick. It is an evil *rekha* as it causes delusion and makes one do sinful acts. In the Narada school, it is a *Rahu rekha.*

Rukmaprabha

अङ्गुष्ठपर्वणि परे वर्तमाना ज्वलच्छिखा ।
रुक्मप्रभा तथा विश्वं विश्वरूप इव स्फुरेत् ॥

This *rekha* is to be found at the crest of the top phalange of the thumb and looks like the tip of a flame. Its effect is to bestow on the owner worldwide fame and prosperity. Literally the name means shining like gold. Inferentially, the owner will be valued highly the world over. In the Narada system, it is a Venus *rekha* and its presence on the hand indicates a good position for the planet in his nativity.

Varishtha

वरिष्ठा तर्जनीमूलपर्वणि स्यात् स्वयंगता ।
युगमाकृतिरनेकाङ्गी बन्धुवर्गं प्रसूचयेत् ॥

This *rekha* is to be found at the base phalange of the index finger. It will be a single or a twin and unobstructed by other *rekhas*. Often it may be conjoined by more *rekhas*. One with this *rekha* will have a number of friends and relatives who will be ready to help him in his undertakings. The word means best or pre-eminent, pointing to great help from others leading to success.

* Part V has appeared in the *A.M.*, December 1986

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Vaani

वाणी तर्जन्यूर्ध्वपर्व रेखायुक्ता यवाकृतिः ।
रेखा विद्यां श्रियं राज्ञां वल्लभत्वं च यच्छति ॥

Joining with the top *Sandhi rekha* of the index finger, *Vaani* appears in the form of a grain of barley. It endows on the owner learning and wealth. He becomes the beloved of the king or government. From the name, one must infer he has a sweet tongue too.

Vritta

या तदूर्ध्वस्थिता नम्रमुखी वृत्तं न निन्द्रुते ।
सा वृत्तसंज्ञा सर्वेषां स्ववृत्तमनुयच्छति ॥

This *rekha* is found at the top of the base phalange of the ring finger, just above *Goghni* (earlier described); she is vertical and cuts the latter. One with this *rekha* will be a principled person. The name implies the following of one's own *ashrama dharma.*

Vritti

तत्रापि मुकुटाकारा सा रेखान्तसंयुता ।
वृत्तिं योग्यां विधत्ते च फलं तस्याः प्रयच्छति ॥

This *rekha* will be found at the top phalange of the middle finger and form the figure of a crest along with another line. One that has it will follow a noble profession. His conduct will be praiseworthy. He will be blessed with good fortune.

Vishnugee

सा विष्णुगी गतिर्यत्र तर्जनीमध्यपर्वगा ।
अधोंशे स्फटसंकीर्णा रेखाभिर्व्याधिपीडनम् ॥

This *rekha* is found at the lower part of the middle phalange of the index finger. It will criss-cross other lines and seek to go upward towards the right. It will be clear. One with this *rekha* will be subject to constant ill-health. The name suggests the need for praying to Lord Vishnu for relief from diseases.

Veerakantaka

यधो गतास्तु पञ्चस्य् रेखास्ता वीरकण्टकाः ।
तेषां फलं तु वीराणां वृद्धिरेव न संशयः ॥

This line is a cluster of five small vertical *rekhas* at the bottom of the middle phalange of the index finger. On the hands of army personnel, it will endow great courage, success and fame. Should the lines be few, the effect will be proportionately reduced. The word *Kantaka* means thorn. Inferentially they will be a thorn unto the flesh of enemies.

Sphurattanu

रेखा स्फुरतनुर्नाम रोहिणी दक्षिणेन च ।
मणिबन्धादुन्मुखी साशत्रुस्थानं व्यवस्थिता ॥

मण्डलाकार संस्थान स्थानमान्पोति शोभनम् ।
तनीः कान्तिप्रसूचनात् स्फुरतनुरितिप्रोक्ता ॥

This *rekha* occurs on the right side of the *Atma* or *Rohini rekha.* Starting from the wrist, she runs parallel to the latter and touches the gulf between the thumb and forefinger (*via*) the area known as Mount of Mars negative, *i.e.*, below Mount of Jupiter. She brings good fortune to the owner. From the name, we infer, the owner will have a good complexion. We call this Line of Mars or a supporting line to the Line of Life. This is a *Ketu rekha* in the Narada school.

Smriti

या विद्युत्सदृशा भोगा मध्यमामूलपर्वगा ।
अधस्थितामतिक्रम्य वर्तते सा स्मृतिप्रदा ॥

This *rekha* appears on the base phalange of the middle finger; even so, she appears on top of another below it. She is bright as lightning. It gives one a good memory in the first instance. A deeper meaning is the endowment of consciousness about one's real culture.

Sourashtrika

अङ्गुष्ठाग्रमुखन्ता या आत्मसन्निधि लम्बिताः ।
शत्रूणां सूचिकास्तासु मातृस्थानादधस्थिताः ।

The area between the Mounts of Saturn and Sun is known as *matrusthana:* These lines occur well below that area and in front of *Atma* or *Rohini rekha*, and are directed towards the tip of the thumb. In other words they slant towards the thumb. These lines indicate the number of enemies one has. These, in the Narada school belong to the planet *Ketu.*

There is a difference of opinion on this *rekha.* Some texts say it flows along the thumb.

(Continued on page 490)
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VIEW POINT

PROF. P. S. SASTRI, M.A., PH.D., D.LITT.

How Many Days Make a Year?

THERE has been a needless controversy about the duration of the year in the calculation of Vimshottari and other Dasas. Some have argued for 360 days as one year, while others take 365 days. Which should we accept? *Phaladeepika* and other texts speak of 324 days per year in the calculation of longevity as per *Ashtakavarga*.

In the "Madhya-gati Vasana" section of *Siddhanta Siromani* Bhaskara gives 365 days, 15 *ghatis* and 30.375 *vighatis* for a solar year (verse 8). The moderns take the sidereal solar year to be of 365.256363 days. The synodic period of the Moon is 29.531 days giving in twelve months a total of 354.372 days. The lunar year is less than the solar year by 10.884 days. In five years the difference comes to 54.42 days. This is met by two intercalary months (*adhika* or *mala masa*) in five years. Whatever discrepancy exists is squared up by *kshaya masa*. Thus the so-called lunar year is actually luni-solar year.

When people take a month of 30 days and a year of 360 days, they cannot and should not go by the western calendar merely. Actually the count should be from the lunar solar month and *tithi* onwards. This puts an end to the controversy. In five years we get 1825.769 days as per the moderns; and in five lunar years with two intercalary months we get 1825.28 days.

In "Madhyanmadhikara" of *Surya Siddhanta* (verse 35) the solar month is said to have 30.4382266 days (30. gh 26.17.37) and the lunar month has 29.5305833 days (29 gh. 31.50.6). The lunar month is less by .907643 days (gh. 54.27.31). This difference gets cancelled by one intercalary month after every 32 months and 15.5246 days. Thus as per *Surya Siddhanta* in one *Mahayuga* there are 157,79,17,828 solar days and 160,30,00,081 lunar days (verse 37). The difference is negated by the introduction of itnercalary (*Adhika*) and *Kshaya* months.

It is then illogical and un-astronomical to take 360 days per year. If one wants to accept only the lunar synodic year he will have to accept only 354.372 days per year. Even 324 days per year in *Ashtakavarga* calculation is unscientific. The sidereal period of the Moon is 27.3216615 days; and this gives 327.859938 days for twelve months.

It is only for the sake of convenience we take thirty days per month as the average. Even the ancient Egyptians had five no-days after 360 days. The Greeks of yore also had a similar reckoning.

If one is born as *Prabha Chaitra Sukla Navami* with a balance of Jupiter Dasa for ten years, the next Dasa of Saturn will begin as *Chaitra Sukla Navami* of the year *Iswara*. One may count the days and see if he gets 3600 days or more. The correct count is from the luni-solar month and *tithi* only. Hence the argument in favour of 360 days is not scientifically valid. – 24.87.

KALACHAKRA DASA — II

(Continued from page 484)

9th house Kalachakra Dasa. — Prosperity, performance of holy acts, service for the welfare of the public, profitable undertaking, easy success in all activities, increase of wealth, influence and popularity, attainment of long-felt ambitions, acquaintance of saintly men and men of status, contentment of mind, helpful relatives, birth of children, pilgrimage and long journeys, etc. If the 9th house and the lord of the 9th are without evil aspects, most of these will be achieved.

10th house Kalachakra Dasa. — Increased wealth and activities, new acquaintances and popularity — a period during which personal merits will be recognised by the superiors of the public, development of the qualities of leadership, good family life, long travels and change of place, favours from Government or the authorities of established institutions, charitable dispositions. Most of these will never be achieved if the 10th house is defective.

11th house Kalachakra Dasa. — Unafflicted 11th house Dasa will give success in undertakings, increase of wealth and savings and financial resources and activities, happy domestic life, birth of children, recovery of lost property, redeeming of debts, favours from Government, participation in marriages, public

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entertainments and social activities, visits to relatives' or friends' houses, purchase of ornaments, furniture, *etc.*, will be the important results of this period.

12th house Kalachakra Dasa. — Wasteful and heavy expenditure, emaciation of body, trouble from enemies, money disputes, ill-health to wife and children, loss of position, prestige or influence, lack of energy and enthusiasm, bad deeds, abortive undertakings, wasteful journeys, hindrances in undertakings, anxiety, contribution to charities and public utilities. These will never be realised in full if the 12th house is marred by evil aspects.

Results of Deha and Jeeva Houses

In the case of all the Apasavya Nakshatras, listed under groups A and B (please refer *supra*), the first house is called *Deha* (body), and the last and 9th house, *Jeeva*.

Taking the Savya Nakshatras included under groups C and D, the first house becomes *Jeeva* and the last house *Deha*. There are certain well-recognised results based upon this classification.

(a) If malefics like Ravi, Kuja, Sani, Rahu and Ketu occupy either the *Deha* or the *Jeeva* houses or both, the native is likely to die.

(b) If *Jeeva* is occupied by two malefics, death is certain.

(c) A malefic in *Deha* is sure to cause disease. The same in *Jeeva* will bring death or very serious illness. If two malefics are in either of the two houses, serious illness will result and if three, fear of death. If four malefics are in either of the houses, death is quite certain.

Trouble from enemies, thieves, Government or Government officers, loss of money, and position can be easily predicted if *Deha* and *Jeeva* are both occupied by malefics.

Benefics in *Deha* and *Jeeva* will give sound health, wealth, prosperity, reputation and happy family life.

When *Deha* and *Jeeva* are both occupied by benefics and malefics, the results will no doubt be mixed.

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HINDU REKHA SHASTRA — VI

(Continued from page 488)

From the name, one has to infer that this line is of great importance to kings and rulers, as a knowledge of it helps them to be prepared or take steps towards annihilation of enemies

Hastha

तर्जन्यधः पर्वगता सूक्ष्मा वर्णविरुपिणी ।
हस्ताभिधाना नितरां शस्यते रूपवेदि भिः ॥

Hastha rekha is to be found on the base phalange of the index finger. She is thin and unclear. Often it looks like a palm by being contained with other *rekhas* by the side. It is praiseworthy for men to have it, for the owner will be liberal in gifts. Sometimes it causes ailment of the hand.

Hemavalli

हेमवल्ली हेमवर्णा बल्लीवद् द्योततेतराम् ।
अनामिकामूलतो या प्राकफलदा स्थिता ॥

Hemavalli occurs at the root of the ring finger. She is slender like a creeper, short and vertical. She gives the owner conjugal pleasure. From the name, riches too will be her gifts.

In the Narada system, the presence of this *rekha* indicates that Mars is exalted in the horoscope.

Hemavetrika

या स्यादधः पर्वगता विसन्धिर्हेमवेत्रिका ।
इयं च लक्ष्मी फलदा द्विसहाय त्रयोऽपि वा ॥

This *rekha* is found on the bottom phalange of the thumb, *i.e.* on the pad. It may consist of two or three *rekhas* too. It does not touch the *Sandhi rekha*. Its effect is, as the name implies, great prosperity. Some call it as *Sri Rekha.*

Hara

मध्यामाया अधो या चन्द्रा काश तु वर्तते ।
सा हारा फलमस्यास्तु सर्वराजपरिग्रहः ॥

Hara occurs at the base of the middle finger horizontally like a digit of the Moon. One with that *rekha* will enjoy royal clout or be in high government service, and success in life is proportionate to its formation. In the case of women, the husbands will provide them with plenty of ornaments, *etc.*, and joy. It corresponds to Solomon's ring.

Rekhas described so far belong to the right hand, and in the forthcoming instalments *rekhas* from the left hand will be described, to be followed by other important *rekhas*, moles, *etc.*, on the other parts of the body. 150.86

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SUICIDE — AN ASTROLOGICAL STUDY — III*

CHANDRAKANT S. KOTHARE

SOME environmental effects, especially certain cultural factors in child rearing practices which are also responsible for higher incidence of suicides: In this category we can refer to the rearing of females in general and particularly in our society. Many of the dowry-suicides come under this category, so also suicides due to frustration in love. Harassment at the hands of in-laws and other domestic constraints many times bring about suicide attempts. Free expression of love is a taboo in our society and this may at times result in severe frustration leading to an attempt to commit suicide.

The horoscope below is of a girl. She burnt herself to death even before she was 20 years. Reasons are not known, but love appears to be the most probable reason.

Birth date: 23-10-1932; Lagna Gemini; the Moon, Cancer 20°; Mars, Cancer 25°; Saturn, Capricorn 5°; Rahu, Aquarius 21°; Neptune, Leo 16°; Jupiter, Leo 22°; Ketu, Leo 21°; Venus, Leo 25°; Uranus, Pisces 2° (R); Mercury, Libra 22° and the Sun, Libra 22°. She burnt herself on 22-4-1952. Note the lord of the 8th house simultaneously afflicting the Moon and Mars in the natural fourth sign Cancer and controlling her mind and logic. The conjunction between the Moon and Mars always brings about violent brain-storms. Saturn is also afflicting the lord of the Lagna and the fourth house — controlling her personality in general and the mind in particular — Mercury, as also the Sun, who is not only the lord of the natural 5th house but is also placed in the 5th house of the horoscope, by his most evil 10th house aspect. So far we have seen how the lords of the 12th, 1st, 4th and the 8th are involved in the pattern of evil aspects. But I suspect the cause for the death due to disappointment in love, mainly because lord of the 5th and 7th also get involved in the pattern by being in the cluster present in the 3rd house and afflicted by Rahu Ketu axis. Now let us see how the 5th house is connected in the suicide pattern. Lord of the 5th house Venus is placed in the 3rd. and that of the 3rd is placed in the 5th, thus interchanging signs. Rahu, who is afflicting the cluster is placed in the sign Aquarius, which is controlled by Saturn. So the "T" square discussed earlier is getting connected with the suicide pattern we have already discussed.

(iv) *Childhood difficulties and broken homes can be serious causes of suicidal tendencies:* The 4th house and the position of the Moon will give us an idea of the childhood environment. It should, therefore, be possible to determine whether early childhood experiences have resulted in development of suicidal tendency in the child. However, in this study there is a possibility of some confusion between hereditary traits and early home experiences, because for determining hereditary tendency also we would be examining the same positions. It is possible that there may not be any case of suicide in the family history but both parents may have high-strung mentality; or either parent could be addicted to some vice such as alcohol or drugs. Such vices of either parent can spoil the early childhood experiences and the child may develop strong feeling of insecurity. Such a strain on the impressionable mind on the child could build up a trauma in his mind and in adult life when he faces a crisis, he may succumb to the pressure and attempt suicide. But in such cases, it is not necessary to undertake a detailed study to segregate hereditary and environmental factors. I have seen that the adverse aspects between the Moon and Mars, and/or between the Moon and Uranus always bring about high-strung mentality. Those who have a conjunction, square or opposition between the Moon and Mars or the Moon and Uranus, in their horoscopes, should do some introspection and see whether they have a high-strung mentaltiy or not. I have also observed more cases of high blood pressure in families where the horoscopes have these aspects. This will be all the more certain if simultaneously the Sun and Jupiter are also receiving adverse aspects from Saturn or

* Part II has appeared in the April 1987 issue of the *A.M.*

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Mars. On the other hand the Moon, receiving adverse aspect from Saturn, invariably brings about depressions, particularly when the Moon is in the 3rd, 7th or 10th house from Saturn. A combination of adverse aspects from both Mars and Saturn may bring about alternation of excitability and depression and this will be all the more bad if simultaneously Neptune is involved in the pattern of adverse aspects. Neptune confuses the mind very much and makes the person neurotic.

(v) *Alcoholism and drug addiction is another major cause of suicides:* Alcohol and drugs are often taken to change unpleasant moods. Psychological research has proved that drinking precedes a fair proportion of suicidal acts and the suicide rate among alcoholics is very high. It is, therefore, necessary to see the planetary pattern that leads to alcoholism. A fusion of both these patterns — that is the pattern of alcoholism and suicide — should be present in the horoscopes where the person, who has committed suicide, was also an alcoholic. Tendency to drunkenness is usually shown by the luminaries Venus and Mars in watery signs and afflicted. Signs Pisces, Cancer and Scorpio are involved in affliction in the order of priority. Certain specific planetary patterns seen in drunkards is (i) luminaries in watery signs afflicted by Mars or Saturn; (ii) Moon and Jupiter in Pisces in square/opposition to Mars or Saturn; (iii) the Sun in Scorpio in Lagna and afflicted and the Moon ill-dignified, (iv) Mars lord of the Lagna in Taurus, Cancer or Libra and afflicted. It is observed that generally Mars in Cancer makes a person eat and drink which is not generally accepted in the family, such as a Brahmin having Mars in Cancer may not bother much about eating non-vegetarian food. A Hindu non-vegetarian having Mars in Cancer may not mind eating beef, though eating beef is not allowed by his religion. In other words going out of the set pattern as far as eating and drinking habits are concerned is a speciality of Mars in Cancer. It is all the more so if Mars happens to be the lord of the Lagna or is posited in Lagna in the sign Cancer.

Narcotics is generally ruled by Neptune. Saturn comes next in relation to narcotic habits. Neptune becomes very strong in a horoscope by being close to Lagna or in strong aspects to the luminaries such as conjunction, square and opposition. In such cases the person may get addicted to drugs. Neptune in conjunction, sextile or trine to Uranus stimulates pineal glands and causes cravings which are often satisfied by taking drugs. Affliction between Neptune and Saturn also causes the drug habit.

We will now discuss a horoscope which throws considerable light on many points we have discussed so far in this paper.

Lagna, Aries 19° 5′, Uranus, Taurus 9°; Venus, Taurus 12°; Saturn, Taurus 13°; Mercury, Taurus 26°; Jupiter, Gemini 17°; the Sun, Gemini 12°; Pluto, Cancer 11°; Mars, Cancer 18°; Rahu, Leo 4°; Neptune, Virgo 4°; the Moon, Aquarius 16°; and Ketu, Aquarius 4°.

The native was one of the eight siblings — five brothers and three sisters. His grandmother and mother both were suffering from acute depression. His grandmother lived with her depression but his mother could not live with it. In a fit of depression she committed suicide on 24-3-1964. This gentleman joined a very prestigious institution in January 1962 as an undergraduate, but procured his degree in 1964 after his mother's death. He subsequently obtained some specialised qualification and shortly thereafter, that is in March 1972, was promoted as an officer. He got married on 1st June 1974. His wife was also an officer in some nationalised bank. But during the period he got married this gentleman started getting bouts of depressions. He tried to control them, but it was a losing battle. Out of his brothers, an elder one was mentally unsound. He took up many jobs but lost them all during the spells of madness. Another elder brother who was working in a factory also became of unsound mind and finally the factory authorities retired him prematurely. The other two brothers remained unmarried. Of the three sisters an elder one got married but became a widow and came to stay with him after his marriage. His younger sister got married but after some time committed suicide. The reasons for her suicide are not known. His youngest sister also started getting spells of depression and had to take treatment in hospital. It is understood that the reason for her depression was the tragedy of her brothers. one of the unmarried brothers was

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(Continued on page 523)

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INDU LAGNA YOGA

IRANGANTI RANGACHARYA

THOUGH *Indu Lagna Yoga,* otherwise called as *Visesha Chandra Yoga* in Parasara, is not unfamiliar to the majority of the astrology-knowing readership, I shall deal with it in the light of Jaimini for two reasons. Firstly, the reckoning of *Indu Lagna* is outlined by Krishna Misra also in his *Phala Ratnamala,* a verse commentary of Jaimini System. Secondly, *Indu Lagna Yoga* bespeaks of *Koteshwara* and *Lakshadhikari Yogas,* which we rarely notice in the nativities of multi-millionaires and millionaires. Since *Indu Lagna Yoga* was briefly enunciated by our ancient erudites and hence cannot be ignored, I feel an absolute need to alienate and extend its principles in the light of Jaimini to prove its validity.

Principles of Reckoning Indu Lagna

Find the lord of the 9th house from the birth Ascendant. Find the lord of the 9th house from the sign occupied by the Moon. Add the *kalas* of both the lords and divide the sum by 12. The remainder counted from the sign occupied by the Moon gives *Indu Lagna.* The *kalas* are as follows: Sun = 30, Moon = 16, Mars = 6, Mercury = 8, Jupiter =10, Venus = 12, Saturn = 1.

Extension of Principle

Reckon the 9th house direct if the birth Ascendant is an odd sign, or reverse if it is an even sign. Reckon the 9th house direct if the sign occupied by the Moon is odd, or reverse if it is even. If the sign occupied by the Moon is odd, count the remainder direct from it to get *Indu Lagna.* If the sign occupied by the Moon is even, count the remainder reversely from it to get *Indu Lagna.*

Results

1. *Indu Lagna* occupied by the benefics — *Koteshwara Yoga.*

2. *Indu Lagna* occupied by the exalted malefics — *Koteshwara Yoga.*

3. *Indu Lagna* occupied by malefics — owner of thousands.

Extension of the Principles of Findings

1. *Indu Lagna* aspected by an exalted benefic — very high financial status.

2. *Indu Lagna* aspected by an exalted malefic — less than the above status.

3. *Indu Lagna* aspected by the benefic planet — high financial status.

4. *Indu Lagna* aspected by the malefic planet — owner of thousands.

5. *Indu Lagna* aspected by both benefic and malefic planets — owner of lakhs.

6. If the 2nd house from *Indu Lagna* is occupied by an exalted planet or if the 2nd lord from *Indu Lagna* is exalted — high financial position is indicated.

7. *Indu Lagna* occupied by the Moon and Rahu — low financial position.

8. *Indu Lagna* aspected by a debilitated malefic — not good for sound financial position.

9. *Indu Lagna* aspected by debilitated benefic — average financial position.

10. *Indu Lagna* neither occupied nor aspected by any planet — financial position will not be satisfactory.

11. The financial position will be in proportion to the number of planets aspecting *Indu Lagna.*

12. Aspects of planets here are according to Jaimini system of aspects.

The following illustrated charts of multi-millionaires and millionaires prove the validity of *Indu Lagna Yoga* in the light of Jaimini.

The Birth Ascendant is Scorpio (Chart 1) which is an even sign. Jupiter is the lord of its 9th house reckoned in reverse. The sign occupied by the Moon is Virgo which is an even sign. Saturn is the lord of its 9th house reckoned reversely.

Kalas of Jupiter = 10, *Kalas* of Saturn = 1.

10+1=11, Hence Scorpio, the 11th house reckoned reversely from the sign occupied by the Moon, becomes *Indu Lagna. Indu Lagna* occupied by Ketu is aspected by Mars, Mercury, exalted Sun, and exalted Jupiter. Jupiter, the lord of the 2nd house of *Indu Lagna*, is exalted. The native, born on 20-4-1872, had huge landed pro-

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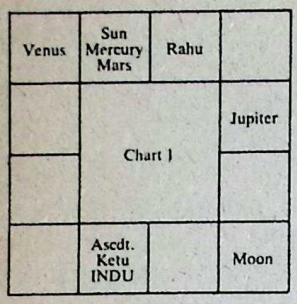
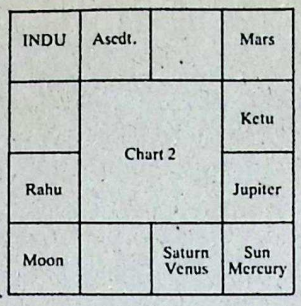
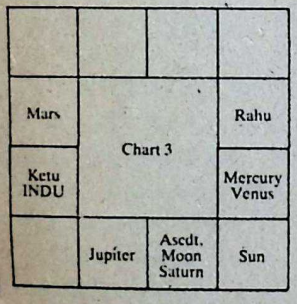
perty and fabulous riches money, gold and silver.





The birth Ascendant is Aries (Chart 2) and the sign occupied by the Moon is Sagittarius. Both are odd signs. The lords of 9th houses are respectively Jupiter and Sun. *Kalas* of Jupiter = 10, *Kalas* of the Sun = 30, 30+10=40 when divided by 12 gives the remainder 4. Hence, Pisces is *Indu Lagna,* the 4th from Sagittarius. *Indu Lagna,* Pisces, is aspected by Mars, Sun, Moon and exalted Mercury. The native born on 13-10-1896 was a late Chief Justice of the Madras High Court, who amassed enormous wealth as an advocate, besides inheriting huge landed property from his widowed sister. Even when the native was in the F.A.A class my father had predicted that he would be a *Lakshadhikari* (lakhier) and *Sikhshadhikari* (Judge) as gathered from my father's book of horoscopes.

Chart 3 belongs to Mr. Jimmy Carter. *Indu Lagna* is Capricorn aspected by the benefics, *viz.*, Mercury, Venus and Jupiter. The lord of the 2nd house of *Indu Lagna* is Saturn who is exalted in Libra.



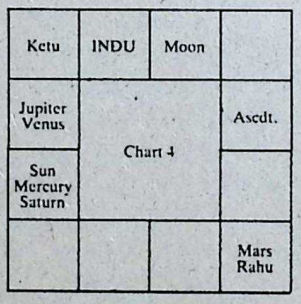
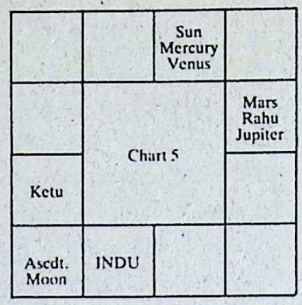
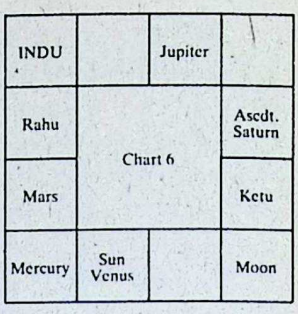


Chart 4 is taken from the article by *Solitaire* (*A.M.*, October 1986). *Indu Lagna* is Aries aspected by Jupiter and Venus. The 2nd house of *Indu Lagna* is occupied by the exalted Moon. The native of Chart 4 is said to be a very wealthy businessman.

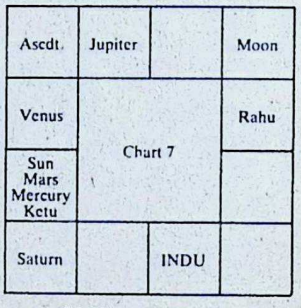
Chart 5 also is from the same article (*A.M.*, October, 1986) has *Indu Lagna* Scorpio is aspected by Mars, Rahu, Ketu and exalted Jupiter. Jupiter, the lord of 2nd house of *Indu Lagna,* is exalted. The native is said to be the son of a millionaire.





The native of Chart 6 was a landlord. *Indu Lagna* is Pisces aspected by two benefics, *viz.*, Moon and Mercury. Mars, the lord of the 2nd house of *Indu Lagna*, is exalted in Capricorn. The native possessed fabulous wealth, and gold and silver.

The native of Chart 7 had good property, money, gold and silver. *Indu Lagna* is Libra aspected by Venus. Mars, the lord of the 2nd house of *Indu Lagna*, is exalted in Capricorn. — 28.87.



(Continued from page 474)

interpret the *Vedic* religion, and make every determined effort to rid the Hindu society of those practices that undermine the dignity and welfare of any individual, and threaten the very survival of Hinduism. The bottom line is that we must set our Hindu society in order, and it appears possible with the new awakening and determination we see in many of the younger generation towards their *Vedic* heritage, and way of life. – 36.87.

Written: March 5, 1987

Love not pleasure, love God.
This is the everlasting yea,
Where all contradiction is solved.
— Carlyle

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PROBLEMS IN ASTROLOGY — II *

K. V. SIVARAMA IYER

I TOLD him that the very purpose of my meeting him was to request him if he would be kind enough to initiate me into the method of giving the name of the person from the chart. The *Nambudiri* took a wooden plank and a piece of chalk. Handing them over to me he said, "Draw your horoscope on this. My initiating you to the secret advice depends on these conditions — First — you must be a true Brahmin doing *Gayatri* three times a day as required by the injunctions of the *Sastras* or one who has attained *Siddhi* in a *Mantra*. Secondly you should not use this advice to grab money from others. Thirdly, you should possess a good knowledge of at least two *Horas*. Fourth, you should not pass on this advice to anyone who does not possess these five qualifications. Fifthly, you should not put this advice on paper." I gave him the plank with the Rasi and Navamsa of my chart duly written on it. He placed the plank before him and looked at the chart for nearly half an hour.

"Sivaraman, this life of yours is like a 100 watts lamp lit inside a pot. All your knowledge and excellent work will not win the appreciation they deserve."

He told me many astounding facts connected with my life which I wondered why no other Astrologer friends had been able to find out by scientific arguments.

"Regarding the imparting of the advice to you, Sivaraman, I am sorry to state that you are lacking in the last two conditions." (Here he dealt in long details on the scientific basis of his pronouncements.)

"If I give you the secret now you will surely write about it tomorrow itself. You are born unfit to keep a secret. Sharing knowledge with others is good, they say, but my hands are bound by my promise to my parents. I am very sorry." Brushing aside the feeling of disappointment I kept on discussing the ways of arguments he had used in the study of my chart.

I asked him why some parts of the *Horas* are kept out of the press when nowadays, even the *Vedas* and *Mantras* are printed and distributed. He laughed and said, "The books give the words of the *Vedas* and letters of the *Mantras*. The spirit and life of the *Vedas* and *Mantras* lie in the way they are approached, pronounced and handled." He concluded saying, "You are like a man with the sweet pudding in his hands who without enjoying it goes on brooding whence came the rice, milk, jaggery *etc.* and in what proportion they are mixed in the pudding."

I returned home thinking that even if I had accompanied the *sanyasin* whom I had met years ago at Trivandrum to meet his Guru, the latter would not have blessed me with the texts on the ground that I lacked the required qualifications.

Though my list of points of the above nature has grown long by passage of years I shall close the piece mentioning four more palpable ones.

III. Is it possible to read the past and future lives of a native from his horoscope ?

Though unable to quote now I have read in one of the classical texts that it is possible. Of course, a detailed knowledge of the past life and an accurate account of events of the present life upto the last moment of questioning serve no purpose. Anything stated about the past life cannot be verified also. And about the future life a very negligible few many perhaps be interested. The seers of this science would not have closed a topic by merely mentioning it and leaving out the details. It behoves us to search and find out the methods. From the scientific point of view it is absolutely essential.

IV. The rationale of the allotment of *Bindus* in Ashtakavarga requires clarification.

V. *Kendradhipatya Dosha* is the evil an intrinsically benefic

* Part I of the article has appeared in the *A.M.*, February 1987.

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planet is said to acquire by virtue of its owning a *kendra* (square). It is said that malefics do not partake of this evil. What would be the trend of malignancy generated by this evil! Can this evil be counteracted by the positions of other planets in relation to this? If so, how? Do the combination or aspect of other planets on the planet with *Kendradhipatya Dosha* mitigate or enhance the evil? In the case of Gemini and Virgo Ascendants Jupiter falling in the 10th or the 4th house is said to produce Hamsa Maha Yoga. Does such a Jupiter produce *Kendradhipatya Dosha?* Is Jupiter occupying Sagittarius Ascendant productive of its evil? In what positions does a benefic planet possess this *dosha* from where he gives rise to this evil? This term is very often used by all astrologers in Kerala (I am ingnorant of the practice eleswhere) and my reading of various books have not furnished me with the above information. I hope my friends will clarify.

VI. *Gulika Bhavanadhipatya Dosha:* (The evil attributed to a planet when it owns the sign where Gulika is posited). Not much has been said about Gulika in any texts. By stretching of the arguments one can somehow satisfy oneself that some evil may be caused by the position, *Yoga* or aspect of Gulika. But how the planet gets vitiated by the mere ownership of the sign occupied by Gulika is something that is to be clarified with reference to classical authors. How far this idea is applicable to the predictive part of astrology is to be studied, for in predictive astrology, this is indiscriminately used, in these parts especially.

VII. *Yogakaraka:* When a planet owns *kendra* (quadrant) and a *trikona* (trine) he is said to be the *yogakaraka* for that particular Lagna. For Taurus and Libra, Saturn, owning a trine and square 9 and 10, 4 and 5 for Cancer and Leo, Mars owning 5 and 10, and 4 and 9 for Capricorn and for Aquarius Venus owning 5 and 10 and 4 and 9 are the *yogakarakas. Yogakaraka* means door of good or harbinger of luck. Is this idea generally applicable to horary and electional parts of Astrology as well? Will Mars, posited in the 8th for Cancer Ascendant of a female chart, do good or will he bring about the traditional effects attributed to him in that position? Similarly will Saturn occupying the 7th for a Taurus Ascendant of a female chart bring about the indicated effect of Saturn in the 7th or will he act as a *yogakaraka?* For a Capricorn Ascendant in a female chart will the Mars-Rahu combination in Cancer act as Mars-Saturn combination there? That is, will Mars and Saturn act as benefics for the Ascendants for which they are *yogakarakas?*

VIII. A good number of Dasa systems are mentioned in some of the *Horas* — like Vimshottari, Ashtottari, Kalachakra, *etc.* The question is how to study from a horoscope which of the Dasas is applicable to it. The Udu Dasa system applied indiscriminately to all horoscopes always does not indicate results agreeing with experience. What is the purport of describing so many Dasa systems?

Clarification on the above points may be got from works already published. It is not possible for anyone to go through all the published texts on a subject. Better informed astrologers and scholars can discuss in detail the above topics with reference to texts, classical ones prefered, through columns of this paper.

Astrology has come down to us with the *Vedas.* We, the proud inheritors, accept the science with due veneration it richly deserves. Venerable sages like Narada, Vasishta, Parasara, Pulastya and others have composed treatises on Astrology for the sole benefit of humanity. Varahamihira, Bhattotpala and a long line of authors have written various books expounding the science. In vindication of the truth of the *puranic* statements that the mankind of Kali Era will not have that depth of intelligence, keenness of perception, wisdom, patience and soul power which their forefathers possessed and that idiocy will rule over intelligence, the present-day astrolgoers and earnest students of the science have not been able to acquire a comprehensive knowledge of the science. Quacks are seen holding the field while the few learned mildly retreat to unnoticed corners finding it well impossible to fight the times.

All that are needed in predictive astrology are immaculate interpretation, unerring adjustment and a correct adaptation of the texts and their intelligent application to the problem on

(Continued on page 498)

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CONCEPTION — AN ASTROLOGICAL ANALYSIS

K. ASWATHAPPA, B.E., (HONS.) B.L., M. SC.

BRIHAT JATAKA, Chapter IV, deals with impregnation and conception. It gives a general idea of the cause of menstruation for impregnation. Causes of disease, death, birth of a male or a female, causes for abortion, death due to instruments, when impotent persons are born, under what circumstances abnormal birth takes place with four hands or two heads *etc.*, are all dealt with here.

Though many people have commented upon the text-book of Varahamihira, some of them have made patent mistakes giving absurd interpretations, here and there.

Sloka 1

कुजेन्दुहे तु प्रतिमासमार्तवं गते तु पीडर्क्षमनुष्णदीधितौ।

अतोऽन्यथास्थे शुभ पुंग्रहेक्षिते नरेण संयोगमुपैति-
कामिनी ॥ १॥

This deals with the causes of menstruation. The *sloka* says during the monthly transit of the Moon when it is aspected by or conjoined with natal Mars, menses will take place. If this aspect or conjunction occurs in a sign which corresponds to 3, 6, 10 or 11 counted from the woman's Lagna, such menstruation will not bear conception.

The *sloka* also tells us that when the Moon is in 3, 6, 10 or 11 *(Upachaya Rasi)* if aspected by a male benefic planet she desires union with a male (her husband).

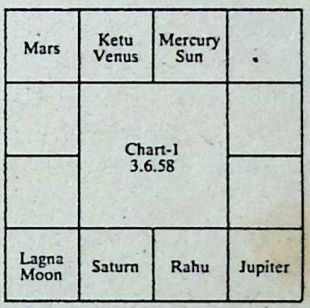
The corollaries for the *sloka* are many. Knowing the time of menses we can say whether it is capable of producing conception or not. Similarly knowing the position of the transit Moon, one can predict whether she desires union or not. This *sloka* can be very useful to know whether conception is possible or not during that particular month. When it is not suitable for conception one need not adopt family planning methods at least during that month. For such of those who care for the pleasure of their wives the second part of the *sloka* will indicate the liking or the dislike of the act so far as their partner is concerned. From the horoscope of a woman it is possible to observe the position of natal Mars and see whether conception takes place or not. Here the position of Mars is very important.

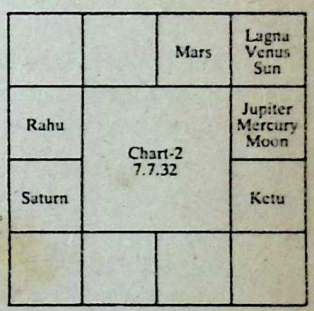
Some authors stress that as soon as menstrual flow stops, that is, on the 4th day, and after taking bath if the Moon is placed in *Upachaya Rasi* and the jupiterian aspect were to occur on that day to the Moon, conception takes place.

In Chart 1, Mars is in Pisces. He is aspecting Gemini, Virgo and Libra. Virgo and Libra are *Upachaya Rasis*. Menses can only take place when the Moon is in Gemini, Virgo, or Libra and according to some authors, when it is in Pisces also. Virgo and Libra being *Upachaya Rasis* they will not produce conception. Regarding Gemini, when menses takes place here and after four days the Moon will come to Leo where there is no jupiterian aspect, hence no conception possible.

Mars	Ketu Venus	Mercury Sun	
	Chart-1 3.6.58		
Lagna Moon	Saturn	Rahu	Jupiter

		Mars	Lagna Venus Sun
Rahu	Chart-2 7.7.32		Jupiter Mercury Moon
Saturn			Ketu





If we refer to *sloka* 13 wherein the 6 *yogas* for birth of enuchs are given, we find Saturn and Mercury aspecting each other is one *Yoga* for not getting children.

अन्योन्यं यदि पश्यतः शशिरवी यद्यार्किसौन्यावपि।

..... क्लीबयोगश्च षट् ॥ १३॥

Take another example.

Chart 2 is of a lady who did not have children. Lagna is Gemini. *Upachaya Rasis* being Leo, Scorpio, Pisces and Aries, Mars aspects Leo, Scorpio and Sagittarius. Therefore Leo, Scorpio

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being *Upachaya Rasis* they will not give rise to fruitful menses. If she has her periods when the Moon is in Sagittarius, on the 4th day the Moon will be in Aquarius and natal jupiterian aspect will not be available to the transit Moon. Hence chances for conception are not there.

Chart 3 is of a woman having Aries Lagna. Mars from Virgo aspects Sagittarius, Pisces and Aries. If her monthly periods start when the Moon is in Sagittarius, on the 4th day the Moon is likely to be in Aquarius. Hence no possibility of natal Jupiter aspecting the transit Moon. Similarly for Pisces and Aries, natal Jupiter will not aspect the transit Moon. Hence, no possibility of conception.

Ketu	Lagna Jupiter Saturn		Moon
	Chart-3 23.10.40		
			Venus
	Mercury	Sun	Mars Rahu

Any number of examples can be given. It is clear from these charts that it is possible to predict whether a woman is capable of conceiving or not from her horoscope.

WORKBOOK ON HOROSCOPE READING — III

(Continued from page 482)

observed from the horoscope analysis, some of the tendencies or certain aspects of the two do not suit each other between the wife and husband. These tendencies that keep hurting each other need to be pruned. Quick temper and sudden outbursts need to be reined and controlled. The rigid stance needs to be relaxed and exacting expectations from the partner should give room to better accommodation in the case of husband. This of course calls for rigorous exercise and application of mind. *Upasana* and *Yogic* practice under proper guidance would be an inexpensive and effective means of achieving these objectives. Alternately, modern psycho-therapy could also give similar results. The seat of the problem in the case of the wife is much more delicate and complicated as revealed in the horoscope. It appears to be a combination of an irresolute mind further softened by over-indulgence by parents that has developed into a persecution complex when suddenly exposed to the hard realities of life. Such an obsession is indicative of mental illness and should be recognised as such and treated accordingly. Any tendency to remember the bad behaviour of earlier days would only ruin prospects of an improved relationship. This responsibility devolves upon all parties involved, including parents of both the boy and the girl. – 17.87.

(Continued from page 496)

hand for a sober inference, though the actual act of predicting itself is an art.

There may exist many *Nambudiris* and *sanyasins,* like the ones I had a chance to meet, as repositories of the hidden knowledge amongst the vast millions of this land. It is for us to find them and gain our ends.

Those who take up Astrology for study and practice may not be fully aware of the truth that this science, in the words of the *Nambudiri*, by a right approach and wise handling takes its votary to a state of blissful permanent present with no past and no future. 119.86.

IMPORTANT ANNOUNCEMENT

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ARYABHATA

K. R. KRISHNAMURTHI

'ARYABHATIYAM' is an Astronomical work of Aryabhata, the famous Astronomer. It opens with *Dasagitika* Section. The alphabetical notation system invented by him to express even the highest number in a brief and compact manner, described in this section, is eloquent testimony to his great mathematical genius. The following section is on *Ganitha* (Mathematics). All this go to show the degree of importance he attached to Mathematics, though Astronomy is the main subject of his work. Its impact is quite visible in the works of later Astronomers.

He has used the alphabetical notation only in the Astronomical part and not in the Mathematical part of his work. He followed the famous rule *Ankaanam Vamatho Gathihi*, meaning that figures move from right to left, to be finally arranged from left to right.

Bhuta Vishnu, son of Deva Raja, has written a commentary on *Dasagitika* called *Gurukataksha*, not printed in India yet. A manuscript copy of it is in Adyar Library, Madras.

His Age and Nativity

Aryabhata occupies a respectable place among the Astronomers that India has produced from the beginning of the Saka Era (78 A.D.). Though, Aryabhata has not said much about himself, in the 10th sloka of the *Kalakriya Paada* of his work, he however, writes:

"Shashti Abdaanam Shashtiryadha Vya theetha
Asrayaascha Yugapaadaaha Thryaadika Vimsati
Abdhaasthadeha Mama Janmano Atheethaha"

This would mean that the author was 23 years old when 3600 years of Kali Yuga have passed, *i.e.*, 3600 — 3179 (start of Saka year in Kali Yuga) = 421 *Saka* (499 A.D.) when he wrote *Aryabhatiyam*. So, his year of birth is known as 476 A.D. Prof. Kripa Shankar Sukla, Lucknow, in his *Aryabhatiya* fixes the date of birth of Aryabhata, at *Mesha Sankranthi* on 21st March 476 A.D.

Sri Lalla, author of *Sishyadi Vriddhitham* and *Paatiganitham*, was a *sishya* (disciple) of Aryabhata, as admitted by him in his work *Sishyadi Vriddhitham* as follows:

"Acharya Aryabhattodhitham Suvishamam Vyomowkasam
Karma Yat Sishyaanam Abhidheeyathe The Adhuna
Lallena Dhee Vriddhidam".

As Lalla's age is known as *Saka* 421 (499 A.D.) same as Aryabhata's, his master's age, as given above stands confirmed. Thus, *Sishyadi Vriddhitham* is fit to be called a revised and enlarged form of *Aryabhatiyam,* brought out by Lalla, assisted by his own pupils.

Bhaskara I (600 A.D.), the earliest commentator of Aryabhata, calls him as *Asmaka* and his work as *Asmaka Tantra* or *Asmakiya*, a school of Astronomy called by that name. Asmaka is spoken of as a place lying west of Kalinga (Orissa) and south of Magadha (Bihar).

Neelakanta, the Kerala Astronomer, calls Aryabhata as "Asmaka Janapatha Jaatha Aryabhataha", as one born in Asmaka, while Astronomer Parameswara calls Bhaskara I as a follower of Aryabhata and by "Kusumapure Abyarchitham Gyanam", he means knowledge Bhaskara gained at Kusumapura (Pataliputra). Thus, Aryabhata's place of birth is identified as Pataliputra and he became famous at Asmaka also. But, for Bhaskara I, some valuable verses of Aryabhata in their pure form would have been lost to posterity.

His Work

Aryabhatiyam is covered by 121 Arya verses, inclusive of the *Dasagitika* section, explaining the alphabetical notation system of the author. We can consider Aryabhata, as one who has given us in a re-constructed form some useful portion of the mathematical knowledge lost to us, along with the destroyed part of the *Bakshali* manuscripts. He was the earliest to give us the correct value of

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π (Pye) to four decimal places as 3.1416. The decimal systsem followed by five figures was followed by him. His highest number extended to ten places. Matters relating to Rule of Three, Trigonometrical expositions, *etc.*, are some of the fields in mathematics handled by him quite lucidly.

Aryabhata's conception of Earth is a globe, one hanging in space, turning on its axis, causing day and night as a result. He admits the motion of the Sun also. He is clear also about the difference in time, from the form of the Earth, causing a difference of 6 hours at 4 points on Earth, showing sunrise at one place, which is noon at another place, while it is sunset at a third place, and midnight at a fourth place, separated by 90° from one another in longitude.

Brahmaguptha (628 A.D.) in his Astronomical work *Brahmasputa Siddhantha* under the head *Tantra Prakasika* has severely criticised Aryabhata for his dividing the *Chaturyugas* with equal number of years (10,80,000 each) and his calculation of the *Manvantharas* and *Kalpas* and his *Ardharatrika Paksha* (the birth of the Yugas during midnight) as all going against *Smrithis* and *Puranas* and calls him as one who knew nothing about Astronomy.

Sri Vateswara (880 A.D.) in his work, *Vateswara Siddhantha*, has criticised Brahmaguptha, in his turn, for some of his vagueness and inaccuracies in handling *Triprasna (Kala, Chaya* and *Lagna) etc.*, in his work.

As most of the commentators on *Aryabhatiyam* are from Kerala, one can guess its earliest influence in this region, from the days when Bhaskara I wrote his learned commentary on it. – 14.87.

CHALLENGE OF NADI LITERATURE

(Continued from page 476)

works constitute a silent challenge — a demand that light be thrown on their origin.

As far as I am able to make out, the era or epoch of fertility of *Nadi*-literature should have been marked by the existence of huge and heavy mass of massive litereature on predictive astrology which even, then, must have seemed unmanageable. In the general evolution of Sanskritic literature it is said that an extensive mass of voluminous works and treatises had to be reduced to the form of *Suturas* (apothegms) for securing brevity and concentration, and presumably for the sake of easy communication or transmission from teacher to pupil.

Some such movements must have been responsible for the composition of the *Nadi*-literature, but, the results have been at the very antipodes of *Sutras*. General literature on predictive astrology must have been elaborate, and works and treatises dealing with theory and practice of predictive astrology must have been too numerous even to be listed in a bilbliographical manner.

At such a time, the *Nadi*-writers perhaps thought that they could make effective use of colossal quantity of literature available on the subject if they fashioned and patterned the material into a series of horoscopic mappings and chronicled the results in the shape of life readings without reference to the question — whether the individuals concerned would ever care to consult the *Nadis*, profit by them or scoff at them and so forth.

It seems to me that the *Nadi*-literature had been written and composed purely or mainly on the basis of algebraic symbolism. For purposes of their own astronomical studies and observations, they must have selected a particular place or locality — say Ujjain for instance famous for its observatory. Likewise, for purposes of *Nadi* compositions they must have selected a particular sphere or zone, lives of individuals born in which had been the subject-matter of their studies and blood-curdling predictions. This is only speculation based on a piece of evidence furnished by *Dhruva Nadi* which I shall mention subsequently.

By reference to that zone or sphere, the *Nadi* writers must have selected chronicling life readings, planetary mappings determined and computed in purely theoretical, algebraic symbolism, on the basis of the nine planet system. Having arrived at some such formula the *Nadi* authors must have turned to the extensive mass of literature on predictive branch for exact and specific determination of effects of different planetary mappings in configurations. Carefully linking the planetary mappings with their appropriate effects, the *Nadi*-writers should have composed their works containing such strangely correct, and sometimes equally strangely incorrect, delinea-

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LETTERS TO THE EDITOR

The New Kerala Ministry

Sir, — The Ministers took oath at about 5 p.m. in Leo Lagna on 26.3.1987 in the constellation of Dhanishta with a balance of 2 years of Mars Dasa.

Lagna lord and 8th lord together shows long life. But, Lagna lord Sun placed unhappily in the 8th house shows middle life. The Lagna lord placed in the 8th house is indicative that financial accommodation from outside is slow in coming.

Mars is the *Yogakaraka* as well as the *Badhakadhipathi* for Leo Lagna. Mars is placed in the 1st degree of the 10th house as 9th lord showing the Government will be quite stable for 2 years with some sort of bickerings and internal fights because of the *Badhakadhipathyam* of Mars in Mars Dasa.

Rahu is placed in the 8th house with Lagna lord Sun and 8th lord Jupiter causing *Guru Chandala* and *Ravi Chandala Yogas*. Longevity and general happiness will be reduced from the time Rahu Dasa starts (say from April 1989).

Rahu Dasa, Rahu sub-period and Rahu, sub-sub-period can play havoc to the cabinet (April 1989 to September 1989).

Trivandrum *V. George*

1987 Annual Number

Sir, — The 1987 Annual Number is superb. Articles therein without exception are quite interesting and scholarly. Your "World Trends and Tensions in 1987" would again prove your extraordinary predictive ability and join in the list of "Amazing Achievements", enumerated by Mr. K. N. Rao.

Hanumakonda *Iranganti Rangacharya*

Astrology of Selection

Sir, — Your editorial article on the above published in the March 1987 issue is superb. Please accept my congratulations. It should be an eye-opener to the so-called rationalists and disbelievers in Astrology who try to pooh-pooh and dub it as a pseudo science. Ignorance on the part of man does not detract the real value and usefulness of Astrology which is one of the 6 *angas* of the *Vedas*. They would do well by getting rid of their preconceived and baseless notions about this wonderful science which should be possible only if they are broad-minded enough and receptive. After all the proof of the pudding is in the eating.

Porgi *Y. K. Rao*

Rahu–Ketu

Sir, — In the *A.M.* of March 1987, a reader seeks enlightenment on (1) *Kalasarpa Yoga* and (2) the order of Rahu–Ketu *Bhuktis* in the *Ududasa* System.

Regarding the first, *Kalasarpa* is a minor *yoga* not mentioned in classical texts, but detailed effects are to be found in the book on *yogas* by Dr. B. V. Raman.

I may add that the *yoga* gains credibility to the extent that all other planets occupy one half of the zodiac leaving the other half empty thus causing a physical imbalance which must necessarily leave its mark. More so when in the above case, the terminals happen to be the Moon's nodes which contain them.

The traditional remedy for the evil *yoga* is wearing *gomedha* gem and reciting Rahu *Mantra*.

Regarding the second item, the concept of *Ududasa* is not based on physical movements of the heavenly bodies; their accredited periods for instance bear no relation to their size or rate of motion including retrogression where applicable.

It is analogous to the principle of progression in the West, the difference being that the *Nakshatra* is the unit here whereas 1° for each year of life is the unit there — both being in the clockwise order.

To put it esoterically, it is an abstract concept aimed at correlating the symmetry between the macrocosm and microcosm. Quantum science

* *Rasi:* Leo — Ascendent; Virgo — Ketu; Scorpio — Saturn; Aquarius — Moon, Venus and Mercury; Pisces — Sun, Jupiter and Rahu; and Taurus — Mars.

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concedes that time, space, matter and now even thought process belong to a unified field.

If so desired Rahu's movement may be reckoned in terms of a negative unit *i.e.*, minus one Nakshatra of progressi being of its own nature which the *rishis* intuitively beheld. Thousands of years of practice have placed the impremature of validity on its use and results,

In the *Kalachakra Dasa* system, again, the *Savya* and *Apasavya* doctrine has no relation to actual movements,

Hence, it is needless to question the order of Rahu–Ketu *Bhuktis* in the *Ududasa* System but to understand its symbolism.

Can Combustion be Cancelled?

Sir, — Though there is nothing like combustion *bhanga yoga* but even after going through your article/editorial (B. Surya Prakash memorial issue of *A.M.* related to combustion of planets) it appears that under certain circumstances the planet's combustion may be treated as cancelled.

1. The dispositor of the combust planet should be well placed.
2. The combust planet should be aspected by lord of Lagna or a natural benefic like Jupiter, *etc.*
3. The combust planet is ahead of the Sun and its declination should be 4° or more.
4. The Sun and the combust planet are in different *Navamsas.*

New Delhi *B. Deokinandan*

Utpala's Monthly Forecasts

Sir, — Hats off to Utpala for the monthly forecast "How is this Month for You". In February 1987 for *Kumbha Rasi* he has written under the head "Finance and Speculation" — "you are likely to get income from unexpected sources". Likewise under the head "Real Property, Service and Profession" "You are likely to acquire new properties".

My *Rasi* (Moon-sign) is *Kumbha*. I got Rs. 20,000/– as a gift from my father's sister. I shall be getting land also for the construction of a house from her. Thus both forecasts of Utpala are fulfilled. I request you to explain as to how such forecasts are written. Such forecasts can be made only in consonance with standard texts. Many thanks to Utpala and the Editor who has such gems with him.

Jalandhar Cantt. *S. N. Kalia*

Neechabhanga Yoga

Sir, — Apropos the rejoinder (*A.M.*, June 1986 on Chart I, page 491) by Ekalavya (page 250, *A.M.*, March 1987) in my opinion, holds good only to the extent of the subscriber's view (*A.M.*, September 1986, page 725) as in his chart there are other combinations of Raja Yoga as explained by Ekalavya, besides *Neechabhanga Yoga,* which gave him a flow of continuous prosperity from 33 to 35.

However, the subscriber (*A.M.*, June 1986) of Chart I has specifically laid stress on the prosperity from Jupiter Dasa onwards at the age of 66. I think the source of the dicta given in *Phaladeepika* Sloka 26, Adh. VII which reads as under should fit in: "If at birth, a planet, be in its depression and if the lord of the sign of depression or that of the planet's exaltation *Rasi* be in *kendra* position with respect to the Moon's place or the Lagna the person born will be a king and just ruler".

Further in Chart I, page 491 (June 1986) Mercury is in Revati ruled by Mercury and Jupiter is in the constellation of Sravana ruled by the Moon besides Mars being in Capricorn *Navamsa* and Jupiter in Cancer *Navamsa.*

Karachi *Saeed Chotani*

Extra-Saturnine Planets

Sir, — In his article 'Planets and Chrnobyl Disaster' (*A.M.*, October 1986) the author mentions that Scorpio has been allotted to Pluto. Readers who are not conversant with Western Astrology will be benefited if the principle on which signs are allotted to Uranus, Neptune and Pluto is explained through the columns of THE ASTROLOGICAL MAGAZINE. The principle could be different from the one adopted by the ancient sayants of Asrology in assigning rulership of signs to the luminaries and other five planets, explained well by Mr. H. R. Shankar (*A.M.*, April 1985).

Since their discovery only Uranus has made more than one revolution of its orbit ($2^1/_2$ times), Neptune has covered about 10 signs and Pluto less than a quarter of its orbit. It appears that the astrological significance of these planets has been

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arrived at mainly by retrospective studies of past world events against the calculated positions of the planets prior to their discovery.

Some astrologers appear to see too many clues for world events in Pluto. However, when some features of the planet (given below) are examined it would be difficult to understand the rationals of including Pluto, along with other planets, in astrological studies. After the discovery of a small Moon of Pluto in 1976, its mass was determined, which is only 0.002 of the Earth. Its mean distance from the Sun is 5900 million kilometres and has a very eccentric orbit crossing Neptune's orbit as it moves to its perihelion (it is nearer to Sun than Neptune from January 1979, and will continue to be nearer till March 1999). One encylopaedia of Astrology mentions, "Despite the fact that Pluto was discovered close to the predicted position calculated from the assumption that an unknown planet was perturbing Uranus, these calculations now seem to have been erroneous and Pluto apparently has little effect on Uranus and Neptune..... This small wanderer seems to have nothing in common from the rest of the planets."

Pune *T. R. Natarajan*

Earth in Astrology

Sir, — As I understand, astrology is nothing but the science of studying the effect of celestial bodies on the human body and more or less governed by fundamental laws of gravity and planetary motion. Though there are numerous celestial bodies we study only the effect of the nearest ones since the effect diminishes as the inverse square of the distance. One may be puzzled to find the absence of the planet "Earth" on which we are living. According to the theory of relativity of Albert Einstein, the body is stationary with respect to its own time-frame though it is moving with respect to some other time-frame; *e.g.* a passenger in a moving train. I believe our learned *rishis* were aware of this fact and therefore did not include the effect of Earth in Astrology which indeed is non-existent on the Earth.

Bombay *Dr. A. K. S. Thakur*

Horoscope of Charles Dickens

Sir, — It is rather surprising to see many charts of the great English novelist Charles Dickens. Alan Leo gave tropical Scorpio Ascendant while Mr. Huggins in THE ASTROLOGICAL MAGAZINE speculated sidereal Pisces Ascendant on the basis of his 'morning birth' information. If one would go through the old magazine *Modern Astrology*, Vol. 2, No. 1 of August 1896, page 43, under the title "Useful Data" one would read the following lines:

"Charles Dickens when in America the first time gave the time of his birth to one Wilson an astrologer* as 7-2-1812, 7.50 a.m. London".

However, the Ascendant given there as tropical Virgo is wrong which sould be Aquarius. Here the time stated appears correct considering his morning birth. I do not understand why Leo neglected this statement that appeared in his own journal.

This is an addition to the array of those noted Aquarian world celebrities like Sri Ramakrishna, Marx, Kant, Keyserling, Ellis, Lincoln, B. V. RAMAN and others. Dickens was the greatest novelist in English literature of his time. He excelled in creation of characters and possessed remarkable gifts of humour and pathos and unrivalled powers of description. Most of his writings took place in the major periods of Ketu and Venus. Both the planets are in the Ascendant, the latter being *yogakaraka* in the star of Jupiter who in turn occupies the 5th in Mercury's sign. Please note that Venus has strength and the lordship of the Ascendant in *Navamsa*. The Moon–Neptune conjunction in a fruitful sign near the meridian bestowed on him fertile imagination. The house of intelligence is occupied by Jupiter, who is in a close trine with the ascending degree. His sudden death could be contributed to the aspect of Mars on the 8th house and his square aspect to the Ascendant lord Saturn. The 8th lord Mercury in the 12th is in aspect with Uranus. In *Navamsa* chart, the Ascendant lord Venus is aspected by Mars who is a death-inflictor. His life is very interesting, and a complete and detailed analysis of the chart from a gifted astrologer is invited.

Bombay-68 *Gajanana Tendulkar*

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* Born on Friday 7-2-1812 at 7.50 a.m. (GMT) Landport, Portsea, Lat. 50 N 48, Long. 1 W 05.

Rasi: Ascendant — Aquarius 01° 19'; M.C. Scorpio 22-50; the Sun — Capricorn 26 14; Moon — Scorpio 15-04; Mars — Pisces 15-57; Mercury — Capricorn 00-28, Jupiter — Gemini 5-17; Venus — Aquarius 24-26; Saturn — Sagittarius 13-08; Rahu — Leo 17-58; Keu — Aquarius 17-58; Uranus — Scorpio 01-59; Neptune — Scorpio 21-45; and Pluto — Aquarius 26 15 Ayanamsa 22° 14'.

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Rama-Ravana Eras

Sir, — In almanacs of India different eras are published but the eras of Sri Rama and Yudhishtira who established *Ramarajya* and *Dharmarajya* are omitted. There is a lot of conjecture and speculation over the chronology of Rama–Ravana and Mahabharata wars. Clarification of the above two eras will go a long way to help the research scholars.

Dhurusia *Pandit Indramani Sharma*

Rahu and Jupiter

Sir, — As per my knowledge and after verifying back records of the last 86 years this is the first time a combination, in Pisces, of Jupiter and Rahu has occured.

I think this conjunction is a very good opportunity for research astrologers to find out its results and effects on natal and mundane affairs.

Every seven or eight years, Rahu and Jupiter come together in the same sign.

Ahmedabad *Manubhai Trivedi*

Astrology at Grass-Root Level

Sir, — For lesser mortals who reach barely upto matriculate in Astrology, or people who glean for guidance in daily life, your magazine is a textbook.

The test of the cake is in its eating. The results of astrological finding, should trickle to the grassroot level for the divine science to make the lives of lesser mortals more meaningful. This is what we look for in the pages of your magazine. For example (*A.M.*, April 1986) you provide guidance for couples to plan their family and the quality and number of offspring (Editorial). Also it is evident from your "Daily Guide" that dealing with members of the opposite sex is to be foregone on *Surya Sankranti, Amavasya, Poornima, Ashtami, Navami, Chaturdasi, Ekadasi* and *Prathama.*

My venerable Guru had hinted on the topic once.

Now may be the 6th or the 10th or the 16th day after commencement of menses may fall on an *Amavasya* or *Surya Sankranti* or *Ashtami.*

I wish you to add a paragraph for better guidance to people to guide their daily chores.

In the *A.M.*, March 1986, there is a hint in an article that the *Nakshatra* of a plot/house if suitable to its occupant (tenant or owner) will help him stay permanently in it. There the author has briefly discussed how to calculate the asterism of property. More details on this topic could have been of interest and guidance to people who do not delve deep in the divine science.

I am an architect. There are engineers, planners, surveyors, geologists amongst your reader and astrology pervades all these fields and each of us is hungry to know how the divine science pervades our field. We may or may not understand Astrology but its application in daily life to make it harmonious is needed by us.

Dehra Dun *V. S. Verma*

Computer Horoscope

Sir, — Ekalavya's "Astrology at the Crossroads" in his *News and Views* (A.M., January 1987) is simply superb and could not have been better timed.

The issue of popular Tamil weekly *Kalki* dated 28.12.1986 — special issue on computers — opens with a write-up on computer horoscopes. It refers to an astrologer of Madras doing computer match-making and another astrologer stating that match-making is very accurate. Further, it quotes a couple who have been married by computer-matching as stating that their life is very happny and they ae glad at the interpretation of astrology scientifically (!) by the computer. This would have an impression that the computer is the final authority in astrology and superior to a good astrologer which is likely to have a hazardous effect on the readers which is far from the truth, as substantiated so well by Ekalavya.

Let us remember that a computer cannot 'think' which is unique to man. In fact the word 'think' adorns the wall of the great IBM office as stated on page 66 of the issue. The computer can never replace 'Man' especially in a divine science like 'Astrology' where the divine spark 'intuition' can never be fed into it. Intuition is a must for correct predictions.

Maaras *T. D. V. Raman*

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BOOKS ON REVIEW

OUR LITERARY EDITOR

Jataka Dwadasa Bhava Phala Vol. 3, by Kadalangudi Natesa Sastri. Translated by Dr. K. N. Saraswati (Kadalangudi Publications, Madras 17, Pp. 146, Rs. 30/–).

The late Sastriji was an accomplished *Vedic* scholar, not only well versed in *Vedanta*, but in *Vyakarana* and *Sastras* too. What is of greater interest to us is that he was an accomplished astrologer too, having undergone traditional training under Titans of the subject.

If B. Suryanarain Rao of Bangalore pioneered astrological journalism in English, Pandit Natesa Sastri did *Sastraic* journalism in Tamil, with his journal *Aryamatha Samvardhani*. Many were the *Vedic* texts that were translated *serially in the columns of this* journal. He has to his credit translations of the *Brahma Sutras, Srimad Bhagvatha* along with *Narayaneeyam* in Tamil.

Among the astrological texts he has translated are *Jataka Chandrika, Brihajjataka* and *Phaladeepika* in Tamil, They have become classics. Of his useful compilations on the subject are *Gocharaphala Nirnaya, Dasaphala Nirnaya* and *Jataka Dwadasa Bhava Phala* of which the present book forms Part 3. The present book encompasses *bhavas* 9 to 12. What Sastriji had translated in Tamil, the present author, his daughter, has done in English. It consists of passages relevant to these *bhavas* culled from famous classical texts like *Parasara Samhita, Samasa Samhita, Saravali, Dhruva Nadi, Sarvartha Chintamani, Howrika Chandrika, Phala Deepika, Jataka Tattva* and others. The last mentioned work is in Tamil and should not be confused with Mahadevas's.

While the reviewer would have preferred the printing of the Sanskrit verses too alongside, the information contained is nevertheless vast and vital which the student can ill-afford to miss and which he will have to cull from various sources mostly unavailable. To him therefore it is a gold mine.

How one wishes there was an exhaustive index!

Of its nature, the treatment could not be critical. On the other hand it has the advantage of a scholarly and traditonal interpretation by a seasoned scholar. We heartily commend this work to serious students of the science.

Saravali of Kalyanavarma. Edited and translated with notes in English by R. Santanam (Ranjan Publishers, Delhi. Vol. 1, Pp 344. Rs. 60/ Vol. 2 Pp 796. Rs. 90/–).

Next in importance only to *Brihatjataka* of Varhamihira, of which it is admittedly an elaboration, *Saravali* enjoys great popularity not only among students, but later authors like Bhattotpala, Balabhadra, Vaidyanatha and Mantreswara to mention a few, who have quoted copiously from it.

If ever there was one man to whom the present generation of astrologers is indebted most, it is the late V. S. Subramanya Sastry who brought to light this gem of a work, along with many others.

This work was first published as bare text in 1907 and continued to appear under the banner of Nirnaya Sagar Press of Bombay for quite a long time with its inimitable print. Then appeared translations in the languages like Malayalam, Telugu and Hindi which ruled the roost.

Sastry in his preface says that the work appeared to contain 56 chapters, but he was able to salvage only 55 and that the 56th could be on *Nashta Jataka*.

Who was Kalyanavarma and when did he live? Except for Verse 5 of Ch. 1, we have no other clue. Sastri confines himself to saying that he lived between the time of Varahamihira and Bhattotpala and the Hindi translator Dr. Muralidhar Chaturvedi (Motilal Bansidas edn.) says he was born in Reva, which is in M.P. now, and that he was a prince and, the present editor appears

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to align with him. Dr. Muralidhar also quotes a claim that Kalyanavarma was a Kashmiri scholar. Dr. David Pingre, however, quotes A. Bannerji climing Kalyanavarama to North Bengal, and place him before Bhattotpala (750 and 850 A.D.) and Balabhadra)886—966 A.D.).

Unfortunately or fortunately, by reason of the simple and chaste language of the original no other classical commentator came forward to try his hand on this text too, when we could have had more information.

For a long time there was no English translation of this important work until one appeared in the fifties in cyclostyled form, from Nemmara K. Ravi but unfortunately it never reached print; and another disadvantage with it was it carried no Sanskrit text, both of which are made good in the present edition which is a commendable effort on the part of both the editor and publisher. Mr. Santanam has taken great pains to explain difficult passages and supplement information from other sources, as in the case of *Avasthas* in Chapter 5. This edition which is well printed and produced will fill a real need of aspiring students of astrology. And truly, *Saravali* is a comprehensive work which must be mastered before one sets out on the voyage of prediction. A cumulative index at the end of the second volume would have enhanced the value of the book.

Ma Ha Bote: The Little Key by Barbara M. Cameron (Amercian Federation of Astrologers, Arizona. U.S.A., Pp. 109, price not mentioned).

The writer is familiar to readers of this Magazine as an exponent of Burmese astrology and in this volume she has provided a manual for that system. This authentic system was taught to her by Da Hla Tan. The present author says that the system of prediction adumbrated here is infinitely easier and universal in application. She develops the subject systematically in 16 chapters. The great advantage with this system is that it can be used in cases where the birth data are not known correctly or fully. It is, for that reason, growing in popularity in the west lately. It actually fills a lacuna in the predictive sciences. Readers are invited to experiment with the tenets of this system and be benefited. The work carries several useful appendices and an index.

A Study of Astrological Occultism by Bepin Behari (IBH Prakashana, Bangalore. Pp. 275, price not quoted).

Mr. Behari is a long-time contributor to this journal and readers will be sufficiently acquainted with his occult orientation in all of what he writes. An economist by profession and training, it passes strange how he stumbled on esoterics. The reason is not far to seek; there is a theosophical streak in his thought, and Alan Leo too has had this orientation.

The present work grew out of an essay which he wrote and won encomiums and a prize in an international competition. He has now revised and enlarged it on the basis of well-meant suggestions resulting in this work. In the course of 12 chapters, the author discusses the occult significances of facts of life such as birth, education, marriage, profession, suffering, luck, *etc.* if only to impress upon us the need to face upto them. Astral fluids, centres of *nirvana flame*, inward impulses are concepts that will open up new vistas: To this reviewer however, it appears that the work admits of editing and condensation, so that the message will become straightforward and more meaningful.

Sure Ways to Self-Realisation by Swami Satyananda Saraswati Edited by Swami Gaurishankara Saraswati, 1980 (Bihar School of Yoga, Monghyr. Pp. 385 + X, price not stated).

Swami Satyananda Saraswati is a disciple of Swami Sivananda of Rishikesh. He is said to be an adept in *Tantric, Yogic* and *Upanishadic* texts. For four decades he has been teaching *yoga* to disciples from all over this country and abroad under the stamp of what is known as Bihar School of Yoga.

The compiler is an Australian by birth. Originally known as Carolyn Gustard, she was rechristened Gaurishankara Saraswati who has "become an indispensable part" of the mission. In this book, she is quite articulate about the *guru's* methods and succeeds in conveying the message of his type of *yoga* neatly.

The book is divided into 8 parts which *inter alia* deal with

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the tools of meditation, mechanical aids therefor, yogic way of meditation as world culture, how to meditate while moving, supplementary techniques and the goal of meditation. She winds up with an exhaustive glossary and list of references.

What is praiseworthy are the simple, chaste language and egalitarian treatment which is comprehensive at the same time, encompassing techniques of meditation from Hinduism, Jainism, Taoism, Buddhism, Tibetan and Zen Buddhism, Christianity and Zorastrianism, Sufism and the American Indians, besides their modern counterparts like hypnotism, Transcendental Meditation, meditation in karate, music, dance and what not. All these discussions lead to their logical goal of *samadhi* or self-realisation.

While the treatment as a whole is praiseworthy and suits the outside world best, certain basic concepts have been incorrectly explained. For instance she says that meaning of *mantras* are contra; fact is that knowledge doubles the value of their *japa*, as for instance the Gayatri; in fact this is an axiom. She says, again, that envisioning the deity of *japa* is irrelevant, which is a *faux pas*; as a fact, each *mantra* carries with it a *dhyana sloka* whose recital is compulsory for the creation of the mental picture incidentally. It is part of *sagunopasana* and a must.

Despite these negligible shortcomings, the book is eminently suitable for *sadhakas*. Even then, a proper *guru* is indispensable in matters of this kind. Even Sri Ramakrishna had a Totapari!

History of Kongu Pt 1, by V. Ramamurthy (International Society for the Investigation of Ancient Civilizations, Madras. Pp. 391+XVI. Rs. 75/–).

This scholarly work relates to the history of a part of Tamil Nadu, from prehistoric times upto 300 A.D. the area being known as Kongu country which lies between the ancient kingdoms of Chera, Chola and Pandyans. It is claimed from this work that early migrants from the north and abroad entered Kongu first. That accounts for the sect known as Brahacharanam, or the early migrants!

A number of Roman coins have been unearthed here, lending support to the claim. In essence the author presents a comprehensive history of that region in a scientific manner supported by archaeological, epigraphical and numismatic evidences.

After presenting a general survey of the problem, he discusses the early years under the different dynasties, the imperial Cholas and finally under autonomous rule. Thus we have a clear cogent picture of the cultural, economic and social life of that ancient people. The work is thus an imporant and notable contribution to a neglected area of Indian history. It is well documented with a wide range of references, illustrations, maps and an exhaustive index. It deserves a place in all reference libraries.

Key to Health, Wealth, Wisdom by D. M. Khuslany (Author, Calcutta 16. Pp. 123, Rs. 18/–).

This is an informal, breezy book telling you "how to keep healthy, wealthy and wise". It appears to be an amalgam of Herbert Casson, Dale Carnegie and the rest of those who have written widely on self-improvement. The author claims to be a practising 'healer', helping 20 to 30 people each week from incurable' illnesses. He further adds that many under his treatment have become confident, sincere and able to cope up with the complexity of life. Thus in 11 chapters he explains how one can overcome common weaknesses of mankind including sex!

Sir M. Visvesvaraya by A. P. Srinivasa Murthy (1976 Rs. 10/–).

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time.

The above lines of Longfellow came poignantly to the mind of the reviewer, what with endless water and border disputes between states, ravages made by floods and famine in the country as he perused this brief account of the hundred-past life of one of the greatest sons of Mother India, Sir M. V. whose pioneering efforts helped put her on the map of the progressive world.

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Born and bred in a humble family, he educated himself under trying circumstances until he reached the acme of perfection, not merely as an engineer, but planner *par excellence*, educationist and administrator the like of whom we very much miss today.

The states of Bombay where he began his career, Andhra, and Karnataka where he lived later bear the stamp of his originality and continue to benefit by them.

He gave a new orientation to all-India planning and thinking. It was he who gave us the slogan "industrialise agriculture".

Such a multi-faceted person did not neglect personal health too and legend has it, he continued his daily walk to the end of his life.

We commend this little book to all young men and women of our country if only to fire their imagination and patriotism in the proper sense of the terms.

Shri Krishen Universal Ephemeris, computed by A. Krishen Kaul (Regional Manager, B.I. Publications Private Ltd., 13 Daryaganj, New Delhi-110 002, Pp. 87, Rs. 15/–, $ 3.00, £ 2.00).

This handy, yet complete ephemeris makes a reappearance after 2 years. Why it went into hibernation in 1985 and 1986 was not because it did not prove popular but only because "the press where the issue was being printed suffered considerable damages" in December 1984 in the violent aftermath that followed Mrs. Gandhi's assassination.

The same pattern as in the 1984 ephemeris is followed in this year's too with some additional information on Table of Ascendants and progression of Midheavens.

Information packed in its pages covers details of planetary ingress into the signs, list of important festivals in 1987, eclipses during 1987 and table of *Ayanamsa (Chitra Paksha)* from 1900 to 1987 besides exhaustive ephemeris for each month on the tropical longitudes, latitudes and declinations of planets, lunar phase, time aspectarian and planetary positions for each day at 0 h U.T.

Additional data include Tables for calculating Declination and Apparent Noon according to Tropical longitude of the Sun, on sunrise – sunset for important places, for solar Returns, of *Shadvargas* of the *Dasamsa, Shodasamsa, Shashtyamsa,* of Ascendants and the inevitable Table of *Dasas.*

The brief in defence of a wrong prediction in the introductory pages could have been done away with. Ephemerides are usually used only by students of astrology, seldom by its critics. In this context, a defensive stance seems out of place. Anyone who has studied the science in earnest will be discerning enough to differentiate between the science and its practitioner. And even the best of professionals in all fields misfire sometimes.

The book is neatly printed and indsipensable to every serious astrologer.

The Indian Astronomical Ephemeris for the Year 1987 (Positional Astronomy Centre, India Meteorological Department, New Alipore, Calcutta 700 023, Pp. 578, Rs. 100/–).

Published annually by the Meteorological Department of India for supplying astronomical data, this year's volume too carries, as usual, a mine of information on astronomical data.

Astronomical ephemerides with similar data are published by seven other countries — the United Kingdom, the United States of America, France, U.S.S.R., Spain, Japan and China.

The period covered is upto March 20, 1988 which marks the end of the *Saka Era* 1909. An explanation at the end of the text gives lucid notes on the terms used in the volume. The *tithi, nakshatra etc.*, are given in Indian Standard Time. A separate note explains the significance of the terms and the basis of the different calculations pertaining to the Indian Calendar.

Certain changes have been incorporated in the ephemeris since 1985. A list of these changes has also been included. Methods of computing several factors related to the ephemeris are included in the concluding pages of the volume.

A reliable guide to all *panchanga*-makers, the volume is neatly printed.

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letter THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of** THE ASTROLOGICAL MAGAZINE. *— Ed., A.M.].*

Q.1. (a) How will the sub-period of any planet be if his major Dasa is already over in the Vimshottari Dasa Chakra? (b) What are the effects of exchange of constellation and exchange of Navamsa of the planets in horoscopes? (c) If two bulbs, one of 100 watts and one of 10 watts are in the same room, though the light of the bright bulb is effective, still the dim light is there, though its presence is not felt. Assess the combustion of a planet in the light of above example.

— S. No. 10605

Ans: (a) Each has its own effect; it does not make any difference if all of them had occurred earlier. (b) There are *sambandhas* and *partake* mutually of their effects. (c) Comparisons are odious; the Sun is so vast that its proportion far outstrips the comparison. Here, again it is overpowering to the detriment of the smaller body.

Q.2. I am giving below the horoscope details of a 28 year old girl who is mentally retarded. For the past 10 years she has also been suffering from acute depression. Date of birth 28.9.1958. Rasi: *Leo — Ascendant, Venus and Mercury; Virgo — Sun; Libra — Jupiter and Rahu; Scorpio — Saturn; Pisces — Moon; Aries — Ketu; and Taurus — Mars. (a) Please advise the combinations leading to mental retardation. (b) Any remedial measures? All kinds of treatments as well as remedies suggested by various astrologers, healers, medicants, tantrics, have been tried over the years but to no avail.*

— Sudha Rao, New Delhi

Ans: (a) 5th lord is conjoined by Rahu; Saturn aspects Langa, *Karaka* Mercury and Venus, dispositor of Jupiter. The aspect of *Yogakaraka* Mars to Lagna suggests improvement. This is the general principle involved.

Q.3. Rasi: *Scorpio — Lagna and Ketu; Aquarius — Saturn; Taurus — Rahu; Gemini — Jupiter; Cancer — Moon; Virgo — Sun and Mercury; and Libra — Venus and Mars.* Navamsa: *Capricorn — Ascendant and Mercury; Aquarius — Moon, Sun and Venus; Pisces — Saturn; Taurus — Rahu; Gemini — Mars; Scorpio — Ketu; and Sagittarius — Jupiter. (a) Which business suits the native? (b) Does the chart indicate more than one marriage?*

— S. No. 11938

Ans: (a) The 10th lord occupies Saturn's *Navamsa* and Rahu's is the most powerful influence. Hence, electric goods may be tried. (b) Venus, 7th lord and *karaka* is combust. And coupled with Rahu in the 7th suggests difficulties in marriage to say the least.

Q.4. Rasi: *Libra — Moon 23° 49' and Jupiter 23° 58'; Aries — Ascendant 2° 33'; Cancer — Ketu 9° 17' and Pluto 2° 21'; Leo — Neptune 1° 35' Virgo — Mars 16° 53'; Sagittarius — Sun 17° 1', Venus 27° 28' and Mercury 17° 44'; Capricorn — Rahu 9° 17'; and Aquarius — Saturn 2°6'. Please explain when the husband will get the next promotion in his service.*

— Mrs. S. L. Jha, Ranchi

Ans: I am sorry I am unable to answer this question because date of birth is not provided. By *gochara,* 1988 may fetch the benefic; rather in an unexpected manner.

Q.5. I frequently come across the term badhaka rasis *in the articles in* A.M. *But I am not able to find out which are* badhaka rasis *for each Lagna. Please*

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explain as to how to find the badhaka rasis *for each Lagna.*

— V. Sekhar, Madras

Ans: The 11th, 9th and 7th are the *badhaka rasis* for *Chara, Sthira* and *Ubhaya rasis* respectively.

Q.6. Rasi: *Virgo — Ascendant, Sun, Mercury and Venus; Libra — Jupiter and Rahu; Scorpio — Saturn (R); Pisces — Moon; Aries — Ketu; and Taurus — Mars.* Navamsa *Pisces — Ascendant, Saturn and Mercury; Aries — Mars and Ketu; Taurus — Sun; Libra — Rahu; Scorpio — Moon; Capricorn — Venus; and Aquarius — Jupiter. Running period — Venus/sub-period Venus. (a) Does the chart indicate Government service or not, if so when? (b) What is the result of debilitated Venus in Ascendant?*

— Dr. B. Sivakumar, Gudivada

Ans: Running Dasa is of Venus who is combust and therefore, weak. The 10th lord Mercury along with 12th lord Sun in Lagna suggests a junior position in the next sub-period

Q.7. The native has Leo Ascendant in Rasi with Sun (15.974); Mercury (R) (19.380) and Ketu (11.135) in Scorpio; Mars (19.925) in Sagittarius; Venus (2.025) in Capricorn; Saturn (17.430) and Moon (21.125) in Aquarius; Rahu (11.135) in Taurus; and Jupiter (R) (5.072) in Gemini. In Amsa, Mars and Ketu are in Libra; Sun and Jupiter in Scorpio; Mercury in Sagittarius; Venus in Capricorn; Saturn in Pisces; and Moon and Rahu in Aries. The native got married on 29.8.1986 and the marriage is on the rocks. What about his marital life? Will he be successful in business, especially in cement and paints? He is undergoing Saturn Dasa.

— K.T. Raidu, Tenali

Ans: Venus is *papa-kartari* which acounts for the marital difficulty. Lagna lord and *vargottama karma* lords are at 8/6. Hence service is preferable. An agency in the two said lines will be successful. Saturn Dasa for Leo Lagna is not particularly helpful; returns will be slow in coming.

Q.8. Rasi: *Sun 356/47, Moon 270/43, Mars 84/55, Mercury 335/29, Jupiter 281/59, Venus 1/19, Saturn 277/14, Rahu 132/17, Ketu 312/17, Mandi 251/27, Ascendant 235/6, M.C. 155/37. Rahu-Rahu 12.4.1982 to 24.4.1985, Rahu-Jupiter 25.4.1985 to 18.9.1987. His entire capital was blocked in debts in Rahu-Rahu. (a) Is there any hope of recovery, if so, when? (b) Which business should the native start and when? Will he flourish?*

— S. No. 12356

Ans: (a) Mandi in the 2nd house causes financial difficulties. Present Rahu-Jupiter are 6/8 and hence unhelpful. So will Rahu-Saturn be. Lagna lord in the 8th cannot help much. Medical line may help.

Q.9. Ref. A.M. *December 1986, page 950, Q. No. 11. Saturn Dasa at birth is 2.3.11 days. Please give me the reply to part (a).*

— S. No. 10537

Ans: Venus is *yogakaraka* for Capricorn and his Dasa should prove successful especially as he is in the 7th. Mars and Mercury are a good combination in the 9th for a magazine.

Q.10. Rasi: *Taurus — Ascendant; Cancer — Mercury; Leo — Sun; Virgo — Venus and Ketu; Scorpio — Saturn; Sagittarius — Mars; Aquarius — Jupiter; Pisces — Rahu; Aries — Moon. The child (girl) is born on 24.8.1986 at 11.35 p.m. in Aswini (3rd pada) with a balance of 2 years 6 months and 24 days (2-6-24) in Ketu Dasa. Some say it is a* Balarishta *horoscope. According to* Dr. B. V. Raman's *books if Jupiter is in a* kendra *from Lagna, no* balarishta *is to be predicted. (a) Is it a* Balarishta *horoscope? (b) If not what about the longevity?*

— V. George, Trivandrum

Ans: No; it is not *Balarishta;* Jupiter's *kendra* position is a preventive. Further *Ayushkaraka* and *yogakaraka* Saturn fully views Lagna which ensure long life.

Q.11. Rasi: *Scorpio — Lagna (25°); Venus (3° 34') and Rahu (10') in the 2nd; The Sun (20°) in the 3rd; Mercury (6°) in the 4th; Mars (20°) in the 5th; The Moon (25° 26'), Jupiter (R) (29° 20') and Ketu in 8th. (According to Raman Ephemeris Jupiter is in Cancer,* Vargottama *and retrograde in the 9th); Saturn (27°) in 12th. Jupiter Dasa, Venus Bhukti running at present. Though Jupiter is strong, the native is continuously suffering from financial troubles and professional setbacks. Why is it so?*

— Bankim Khasnabis, Katwa

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Ans: *Dhanakaraka* cum 2nd lord although vargottama in the 8th in the company of Ketu and Saturn's aspect to the 2nd are some of the causes for financial incovenience. The 10th lord in the 6th from 10th is the cause of professional setbacks.

Q.12. (a) Importance and relevance of planetary, latitude and declination. What is their role in prediction? How are these two calculated from ephemeris? (b) What are the planetary configurations for "polio" disease? How can it be detected, any astrological cure for disease? (c) What is R.A.M.C. — its importance and use in calculation?

— Ramesh R. Waygoankar, Gwaliar

Ans: (a) In the western system they nave predictive roles such as parallel aspect. (b) Polio is caused by virus infection of the spinal chord and the brain and the areas therefore are Leo, Aries, their lords and Mars in the 8th are some of the indications. (c) It is Right Ascension of medium coli. It is necessary to cast a horoscope of the water system.

Q.13. Rasi: *Ascendant 87-54; the Sun 67-00, the Moon 164-52, Mars 123-00, Mercury (R) 165-00 Jupiter (R) 281-00, Venus 21-00, Saturn (R) 276-00, Rahu 127-00 and Ketu 307-00.* Navamsa: *Gemini — Ascendant and Rahu; Libra — Venus; Sagittarius — the Sun and Ketu; Aquarius — Mercury and Saturn; Aries — Jupiter and Mars; and Taurus — the Moon. The native though very intelligent is extremely lazy and inactive. He is 25, jobless and unable to choose his vacation. (a) Which planets make him so and what remedial measures should be taken? (b) Lord of the 10th Jupiter (R), posited in the 8th house in the compnay of lord of the 8th Saturn (R). What kind of profession is indicated and would be best suited for him?*

— Prakash S. Upadhyay, Bombay

Ans: (a) Saturn is the planet for laziness. It aspects the 5th house and hence the result. (b) He is intelligent because Moon is exalted in *Navamsa*. The 10th lord gets Mars' *Navamsa* and 8th Rasi. Let him try as medical representative, because Mars occupied the 3rd.

Q.14. Rasi: *Sagittarius — Ascendant 26° 5', Mars 7° 17', Mercury 6° 32', Venus 14° 45', Ketu 19° 29'; Capricorn — Saturn 24° 5'; Pisces — Jupiter 16° 17° and Pluto 6° 4', Cancer — Moon 27° 57'; Leo — Uranus 16° 48' (R); Libra — Neptune 23° 9'; Scorpio — Sun 19° 56'. Who is the victor in the planetary war between Mars and Mercury? Does Mars* dosha *get nullified because Mercury and Venus are conjoined with Mars in Sagittarius? Are the planetary combinations likely to delay the marriage of the female native?*

— S. Doraiswamy, Secuderabad

Ans: Mars is the victor, being ahead. For Sagittarius Lagna Mars is a friendly or *yogakaraka* planet and gets Leo, a friendly *Navamsa* and hence there is no *Kuja dosha*. Saturn's aspect to Lagna lord and Moon-Jupiter suggestes delay in marriage.

Q.15. (a) In the first case (Date of birth 20-7-1965) the time of birth is 8.47 a.m. and according to the Ephemeris consulted Venus crosses from Cancer to Leo at 7.19 a.m. However, in the birth chart cast at birth, Venus is shown in Cancer. I would like to have this controversy resolved by your expert opinion. (b) In the second case (date of birth 29.7.1965) the time of birth is 18.29 hrs. (6.29 p.m.). The controversy arises with regard to the position of the Moon (Cancer or Leo?). This again was due to consulting different ephemerides. Kindly solve our problem.

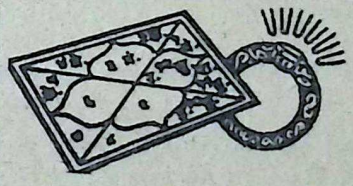
— Dhananjay Khot, Bombay

Ans: (a) Venus has moved into Leo even on the 16th. (b) The Moon is in Cancer. Both according to Lahiri's Ephemeris.

Q.16. How are numerical values assigned to alphabets to find corresponding favourable numbers in numerical Astrology?

— Rounak Ali Akbar, Bombay

Ans: The Chaldean system is the most popular. The respective values of the English alphabets are 1, 2, 3, 4, 5, 8, 3, 5, 1, 1, 2, 3, 4, 5, 7, 8, 1, 2, 2, 3, 4, 6, 6, 6, 6, 5, 1, 7



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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR JUNE 1987

NIRAYANA POSITIONS OF PLANETS AT 5.30 a.m. I.S.T.

Day of the Week	Sid. Time * H M S	☉ Sun *Ravi* ° ′ ″	☽ Moon *Chandra* ° ′ ″	♂ Mars *Kuja* ° ′	☿ Merc. *Budha* ° ′	♃ Jupiter *Guru* ° ′	♀ Venus *Sukra* ° ′	♄ Saturn ° ′	☊ Rahu ° ′	♅ Uranus ° ′	♆ Nep. ° ′	♇ Pluto ° ′
1 Monday	4 30 55	47 45 45	96 04 29	74 49	70 17	358 33	25 21	236 14	346 16	243 07	255 06	195 29
2 Tuesday	4 40 51	58 43 16	107 55 20	75 28	71 35	358 45	26 34	236 10	346 13	243 05	255 05	195 28
3 Wednesday	4 44 48	49 40 46	119 48 41	76 07	72 50	358 57	27 47	236 06	346 09	243 02	255 03	195 27
4 Thursday	4 48 44	50 38 14	131 48 56	76 46	74 02	359 08	29 00	236 01	346 06	243 00	255 02	195 25
5 Friday	4 52 41	51 35 41	144 00 54	77 25	75 10	359 20	30 12	235 57	346 03	242 58	255 01	195 24
6 Saturday	4 56 37	52 33 07	156 29 42	78 03	76 15	359 31	31 25	235 52	346 00	242 55	254 59	195 23
7 Sunday	5 00 34	53 30 31	169 20 09	78 42	77 16	359 43	32 38	235 48	345 57	242 53	254 58	195 22
8 Monday	5 04 30	54 27 54	182 36 23	79 21	78 14	359 54	33 51	235 43	345 54	242 50	254 56	195 20
9 Tuesday	5 08 27	55 25 17	196 20 52	80 00	79 08	0 05	35 04	235 39	345 50	242 48	254 55	195 19
10 Wednesday	5 12 24	56 22 38	210 33 47	80 38	79 58	0 16	36 17	235 35	345 47	242 46	254 53	195 18
11 Thursday	5 16 20	57 19 59	225 12 08	81 17	80 44	0 27	37 30	235 30	345 44	242 43	254 52	195 17
12 Friday	5 20 17	58 17 19	240 09 41	81 56	81 26	0 38	38 43	235 26	345 41	242 41	254 50	195 16
13 Saturday	5 24 13	59 14 38	255 17 24	82 34	82 05	0 48	39 56	235 21	345 38	242 38	254 49	195 15
14 Sunday	5 28 10	60 11 55	270 24 54	83 13	82 39	0 59	41 09	235 17	345 34	242 36	254 47	195 14
15 Monday	5 32 06	61 09 13	285 22 21	83 51	83 09	1 09	42 22	235 12	345 31	242 33	254 45	195 13
16 Tuesday	5 36 03	62 06 31	300 02 00	84 30	83 34	1 20	43 35	235 08	345 28	242 31	254 44	195 12
17 Wednesday	5 39 59	63 03 48	314 19 09	85 09	83 55	1 30	44 48	235 04	345 25	242 28	254 42	195 11
18 Thursday	5 43 56	64 01 04	328 12 09	85 47	84 12	1 40	41 01	234 59	345 22	242 26	254 41	195 10
19 Friday	5 47 53	64 58 21	341 41 48	86 26	84 25	1 50	47 14	234 55	345 19	242 24	254 39	195 09
20 Saturday	5 51 49	65 55 37	354 50 26	87 04	84 31	2 00	48 27	234 51	345 15	242 21	254 37	195 08
21 Sunday	5 55 46	66 52 53	7 41 10	87 43	84 34	2 10	49 40	234 46	345 12	242 19	254 36	195 07
22 Monday	5 59 42	67 50 08	20 17 11	88 21	84 33	2 20	50 53	234 42	345 09	242 16	254 34	195 06
23 Tuesday	6 03 39	68 47 23	32 41 25	89 00	84 27	2 29	52 06	234 38	345 06	242 13	254 33	195 05
24 Wednesday	6 07 35	69 44 39	44 56 15	89 38	84 16	2 39	53 19	234 34	345 03	242 11	254 31	195 04
25 Thursday	6 11 32	70 41 54	57 03 29	19 17	84 02	2 48	54 33	234 29	344 59	242 09	254 29	195 04
26 Friday	6 15 28	71 39 09	69 04 37	91 55	83 43	2 58	55 46	234 25	344 56	242 06	254 28	195 03
27 Saturday	6 19 25	72 36 23	81 00 51	91 34	83 20	3 07	56 59	234 21	344 53	242 04	254 26	195 02
28 Sunday	6 23 22	73 33 38	92 53 29	92 12	82 55	3 16	58 12	234 17	344 50	242 02	254 25	195 01
29 Monday	6 27 18	74 30 51	104 44 05	92 50	82 26	3 24	59 25	234 13	344 47	241 59	254 23	195 01
30 Tuesday	6 31 15	75 28 04	116 34 51	93 29	81 55	3 33	60 39	234 09	344 44	241 57	254 21	195 00

* For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1.6.1987 is 22° 14′ 10″

RAMAN'S ONE HUNDRED AND TEN YEARS EPHEMERIES: (1891–2000) In Print. This Ephemeries covers a period of 110 years (1891 to 2000) so that the birth dates of all persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternative day. A must for all students of Astrology.

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ASTRONOMICAL NOTES (JUNE 1987)

AGASTYA

Grahas (planets)		Sphuta (Long.)		Dhruva (R.A.)		Vikashepa (Lat.)		Kranti (Decl.)	
		°	′	°	′	°	′	°	′
Ravi	☉	70	00	68	22	0N	00	21N	57
Chandra	☽	118	18	121	29	4N	48	25N	12
Kuja	♂	97	04	97	46	1N	6	25N	32
Budha	☿	92	31	92	48	2S	1	25N	32
Guru	♃	20	38	19	39	1S	10	7N	02
Sukra	♀	47	35	45	32	1S	24	15S	45
Sani	♄	258	29	257	37	1N	37	21S	20
Rahu	☊	8	30						

THE SUN

During this month the Sun moves forward from 18° Taurus to 16° Gemini entering Gemini on 13th. The north declination of the Sun increases from 21° 57′ till it becomes a maximum at 23° 27′ on 21st. Then the north declination decreases to 23° 10′ at the end.

THE MOON

Starting from 6° Cancer, the Moon moves ahead, makes one complete circuit of the Zodiac and ends at 8° Leo. The north declination of the Moon decreases from 25° 12′ till the Moon crosses the equator to the south on 6th. Then the south declination increases reaching the maximum of 28° 25′on 12th, then the south declination decreases until the Moon crosses the equator to the north on 18th, afterwards the north declination increases becoming a maximum at 28° 24′ on 26th. Thereafter the north declination decreases to 13° 58′ at the end.

MARS

Starting from 15° Gemini Mars moves forward to 4° Cancer entering it on 24th. The north declination of Mars decreases from 24° 21′ to 22° 00′ at the end.

MERCURY

Mercury moves forward in Gemini from 10° till it becomes retrograde at 25° on 22nd. Then Mercury moves with retrograde motion to 21° in Gemini at the end. The north declination of Mercury decreases from 25 ′ 32′ to 18° 44′ at the end.

JUPITER

Jupiter moves forward from 29° Pisces, enters Aries on 8th and ends at 4° there. The north declination of Jupiter increases from 7° 02′ to 8° 51′ at the end.

VENUS

Venus moves forward from 25° Aries, enters Taurus on 4th, enters Gemini on 29th and ends at 2° Gemini. The north declination of Venus increases from 15° 45′ to 29° 58′ at the end.

SATURN

Saturn continues to be retrograde in Scorpio from 26° to 25° at the end. The south declination of Saturn decreases from 21° 20′ to 21° 10′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 346° 16′ to 344° at the end.

Uranus also retrogrades from 243° 07′ to 241° 55′ at the end.

Neptune too retrogrades from 255° 06′ to 254° 20′ at the end.

Even *Pluto* retrogrades from 195° 29′ to 195° 00′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:—

Pluto at 27h 45m on 8th; Saturn at 21h 59m on 11th; Uranus at 9h 29m on 12th; Neptune at 28h 45m on 12th; Jupiter at 19h 00m on 20th; Venus at 23h 56m on 24th; Mercury at 10h 03m on 27th; Mars at 28h 01m on 27th.

PLANETARY ASPECTS

THE SUN: Parallel the Moon 1st, 11th, 23rd, 28th; square the Moon 4th, 18th; trine the Moon 7th, 16th; opposition Saturn 9th; opposition the Moon 11th; parallel Mercury 12th; opposition Uranus 16th; parallel Mars 17th; conjunction the Moon 26th; opposition Neptune 28th; trine Pluto 29th.

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MARS: Parallel the Mon 1st, 14th, 23rd, 29th; opposition Neptune 1st; trine Pluto 2nd; square the Moon 6th, 20th; trine the Moon 9th, 17th; parallel Mercury 9th; opposition the Moon 13th; parallel the Sun 17th; parallel Venus 26th; conjunction the Moon 27th; square Jupiter 30th.

MERCURY: Opposition Nepture 4th; parallel the Moon 4th, 22nd, 29th; trine Pluto 5th; square the Moon 6th, 19th; trine the Moon 9th, 17th; parallel Mars 9th; parallel the Sun 12th; opposition the Moon 13th; parallel Venus 19th; conjunction the Moon 27th.

JUPITER: Trine the Moon 2nd, 12th, 30th; opposition the Moon 7th; square the Moon 14th, 28th; parallel the Moon 20th; conjunction the Moon 20th; trine Uranus 21st; square Mars 30th.

VENUS: Square the Moon 2rd, 17th; parallel the Moon 3rd, 9th, 22nd, 28th; trine the Moon 5th, 14th; opposition the Moon 10th; parallel Mercury 19th; conjunction the Moon 24th; oppostion Saturn 24th; parallel Mars 26th.

SATURN: Trine the Moon 2nd, 20th; square the Moon 5th, 17; oppostion the Sun 9th; parallel the Moon 5th, 17; opposition the Sun 9th; parallel the Moon 9th, 15th, 29th; conjunction the Moon 11th; opposition the Moon 24th; opposition

URANUS: Trine the Moon 3rd, 20th, 30th; square the Moon 5th, 18th; conjunction the Moon 12th; parallel the Moon 14th; trine Jupiter 21st; opposition the Moon 25th.

NEPTUNE: Trine the Moon 4th, 21st; oppostion Mercury 4th; square the Moon 6th, 19th; conjunction the Moon 12th; parallel the Moon 15th; opposition the Moon 26th; opposition the Sun 28th.

PLUTO: Square the Moon 1st, 14th, 29th; trine Mercury 5th; parallel the Moon 5th, 18th; conjunction the Moon 8th; trine the Moon 17th, 26th; opposition the Moon 21st; trine the Sun 29th.

I. Poornima (Full Moon) : Kirshna Paksha (dark fortnight) begins at 26h 19m on 11th for all places on the earth.

Nirayana Longitudes of Planets:— The Sun 58° 10′; the Moon 238° 10′; Mars 81° 47′; Mercury 81° 21′; Jupiter 0° 37′; Venus 38° 34′; Saturn 235° 27′; Rahu 345° 41′; Uranus 242° 41′; Neptune 254° 50′, Pluto 195° 15′.

Cusps (mid-points) of Houses for New Delhi : The 1st 4° 26′; the 2nd 31° 28′; the 3rd 58° 30′; the 4th 85° 32′; the 5th 118° 30′; the 6th 151° 28′; the 7th 184° 26′; the 8th 211° 28′; the 9th 238° 30′; the 10th 265° 32′; the 11th 298° 30′; the 12th 331° 28′.

II. Amavasya (New Moon): Sukla Paksha (bright fortnight) commences at 11h 07m on 26th for all places on the earth.

Nirayana Longitudes of Planets : The Sun 71° 53′; the Moon 71° 53′; Mars 91° 04′; Mercury 83° 38′; Jupiter 3° 00′; Venus 55° 49′; Saturn 234° 24′; Rahu 344° 56′; Uranus 242° 56′; Neptune 254° 28′; Pluto 195° 03′.

Cusps (mid-points) of Houses for New Delhi : The 1st 144° 39′; the 2nd 174° 29′; the 3rd 204° 19′; the 4th 234° 09′; the 5th 264° 19′; the 6th 299° 29′; the 7th 324° 39′; the 8th 354° 29′; the 9th 24° 19′; the 10th 54° 09′; the 11th 84° 19′; the 12th 114° 29′.

Prosperity doth best discover vice; but adversity doth best discover virtue.

— *Bacon*

With Best Compliments

BINNY LTD

Madras

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FARMERS' GUIDE FOR JUNE 1987

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators. — Ed., A.M.]

1. Good for buying oxen or sheep, for purchasing wheat, paddy, dhall, *etc.*, for manuring, for sowing, for ploughing, for testing instruments, for erecting sheds.

2. Good for borrowing, for testing instruments.

3. Good for testing instruments, for disposing off agricultural products for digging or deepening wells, for writing accounts.

4. Till 11h 34m good for buying buffaloes or sheep, for testing instruments for writing accounts, for digging or deepening wells.

5. Routine work only.

6. This day also only routine work.

7. Upto 12h 49m good for disposing off agricultural products, for ploughing or sowing, for buying oxen or sheep, for testing instruments, for fixing pumpsets, for digging or deepening wells.

8. After 12h 41m good for buying oxen or sheep, for disposing off agricultural products, for sowing, for fixing pumpsets.

9. Upto 11h 45m good for fixing pumpsets, for sowing.

10. Upto 8h 43m good for buying oxen or sheep, for borrowing, for harvesting, for digging or deepening wells.

11. Routine work only.

12. Good for borrowing.

13. Good for testing instruments.

14. Till 15h 22m good for disposing off agricultural products, for manuring, for ploughing, for sowing, for storing wheat, paddy, *etc.*, for erecting sheds, for testing instruments, for deepening wells.

15. After 12h 04m good for disposing off agricultural products, for buying wheat, paddy, dhall, *etc.*, for erecting sheds.

16. Till 16h 33m good for sowing, for buying paddy, wheat, dhall, *etc.*, for erecting sheds.

17. Till 15h 14m good for buying oxen or sheep, for purchasing paddy, wheat, dhall, *etc.*, for erecting sheds, for planting shurbs.

18. Routine work only.

19. Till 14h 30m good for sowing; after 14h 30m good for testing instruments.

20. After 15h 05m good for storing wheat, paddy, corn *etc.*, for fixing pumpsets.

21. Upto 16h 12m good for buying oxen or sheep, for disposing off agricultural products, for purchasing and storing paddy, wheat, corn, *etc.*, for sowing, for fixing pumpsets.

22. Upto 17h 48m good for buying oxen or sheep, for storing wheat, paddy *etc.*, for testing instruments, for digging or deepening wells.

23. Good for testing instruments.

24. Upto 7h 14m good for manuring, for sowing, for storing wheat, paddy corn, *etc.*, for digging or deepening wells, for erecting sheds.

25. Routine work only.

26. This day also routine work only.

27. After 13h 23m good for testing instruments, for fixing pumpsets.

28. After 6h 24m good for buying oxen or sheep, for disposing off agricultural products, for ploughing, for sowing, for harvesting.

29. Till 9h 25m good for buying oxen or sheep, for ploughing, for sowing, for harvesting, for erecting sheds, for disposing off agricultural products.

30. Good for borrowing, for digging or deepening wells.

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TRAVEL GUIDE FOR JUNE 1987.

MIHIRA

The periods against each date are suitable for travel for those born under different *Nakshatras* as given below:

Aswini, Makha, Moola:

1st whole day, 7th till 12h 49m, 10th till 7h 52m, 15th between 12h 04m and 18h 28m, 17th till 15h 14m, 23rd after 19h 47m, 24th till 7h 14m, 28th after 6h 24m, 29th till 9h 25m.

Bharani, Poorvaphalguni, Poorvashadha:

7th after 12h 49m, 14th till 15h 22m, 15th after 18h 28m, 16th till 16h 33m, 20th after 15h 05m, 21th till 16h 12m, 23rd till 19h 47m, 27th after 13h 23m, 28th till 6h 24m.

Krittika, Uttaraphalguni, Uttarashadha:

1st whole day 7th till 12h 49m, 10th till 7h 52m, 15th between 12h 04m and 18h 28m, 17th till 15h 14m, 20th after 15h 05m, 21st till 16h 12m, 23rd after 19h 47m, 24th till 7h 14m, 28th after 6h 24m, 29th till 9h 25m.

Rohini, Hasta, Sravana:

7th after 12h 49m, 14th till 15h 22m, 15th after 18h 28m, 16th till 16h 33m, 23rd till 19h 47m, 27th after 13h 23m, 28th till 6h 24m.

Mrigasira, Chitta, Dhanishta:

1st whole day, 7th till 12h 49m, 10th till 7h 52m, 14th till 15h 22m, 15th between 12h 04m and 18h 28m, 17th till 15h 14m, 20th after 15h 05m, 21st till 16h 12m, 23rd whole day, 24th till 7th 14m, 28th after 6h 24m, 29th till 9h 25m.

Aridra, Swati, Satabhisha:

7th whole day, 15th after 12h 04m, 16th till 16h 33m, 23rd after 19h 47m, 24th till 7h 14m, 27th after 13h 23m, 28th till 6h 24m..

Punarvasu, Visakha, Poorvabhadrapada:

1st whole day, 7th after 12h 49m, 10th till 7h 52m, 14th till 15h 22m, 15th after 18h 28m, 16th till 16h 33m, 17th till 15h 14m, 20th after 15h 05m, 21st till 16h 12m, 23rd till 19h 47m, 28th after 6h 24m, 29th till 9h 25m.

Pushya, Anuradha, Uttarabhadrapada:

7th till 12h 49m, 15th between 12h 04m and 18h 28m, 17th till 15h 14m, 23rd after 19h 47m, 24th till 7h 14m, 27th after 13h 23m, 28th till 6h 24m.

Aslesha, Jyeshta, Revati:

1st whole day, 7th after 12h 49m, 10th till 7h 52m, 14th till 15h 22m, 15th after 18h 25m, 16th till 16h 33m, 20th after 15h 05m, 21st till 16h 12m, 23rd till 19h 47m, 27th after 13h 23m, 28th whole day, 29th till 9h 25m.

Note: Respective Chandrashtama periods should be avoided for travel.

CHALLENGE OF NADI LITERATURE

(Continued from page 500)

tions of lives and life-histories of individuals, men and mice, prince and peasant, saints and sinners, and so forth. The *Nadi*-writers seem to have gone on the dictum — if the cap fits your head, you had better wear it. I should suppose this is the only straightforward way of taking up or meeting the challenge of the existence of *Nadi*-literature. The Maharshis or whoever they be, the authors of *Nadi* works did not make use of *yogic* vision for delineating the lives of individuals selected by them. They did not make use of ESP. Nor did they make use of their mystic powers, potentialities and capabilities or capacities. It is a very simple thing. Love of precision and exactness, desire to apply literature on predictive astrology to concrete charts, and above all the need felt by them to conserve the best in contemporary astrological literature in a concentrated and epitomised form, made the *Nadi*-writers resort to algebraic symbolism and record the life-histories of individuals accoringly on the nine-planet basis.

(To be continued)

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HOW IS THIS MONTH (JUNE 1987) FOR YOU?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will expericence these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you donot know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope — Ed., A.M.]

MAJOR TRANSITS

The Sun transits Taurus till 13th and then enters Gemini. Mars transits Gemini till 24th and then enters Cancer. Mercury in Gemini becomes retrograde on 22nd. Jupiter transits Pisces till 8th and then enters Aries. Venus in Aries enters Taurus on 4th and then moves into Gemini on 29th. Saturn continues his retrograde motion in Scorpio. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (Aries)

General.— The unfavourable influences will sway the nature of life for the native during the month. Attacks from opponents, losses by theft, deceit by so-called friends and worries are all likely. Stoicism and patience should be your watchwords during the month. The native's natal chart may have some counterbalancing influence to curb the evil proclivities of the transiting adverse planets. Krittika is better than Aswini and Bharani.

Health and Domestic. — You are likely to have health troubles throughout. The chronic patients should be extremely careful and adopt adequate prophylactic measures. Domestic bliss will, however, be vouchsafed to you practically throughout.

Finance and Speculation. — The financial position will be wholly unfavourable. The expenditure will far outstrip income. Medical bills will be heavy. You should not stand surety for anybody. Pressure from creditors will be somewhat severe. Speculation should be completely avoided.

Real Property, Services, Profession, etc. — Partial success is likely in real property transactions. The expenditure on improvements to properties may rise to unexpected levels. The services are likely to find the month trying. Professions and businesses may experience troubled conditions.

Women. — Love affairs are likely to lead to disappointment. Social workers are not likely to find the month helpful. Employed girls are, however, likely to find the month satisfactory.

Students. — Conflicts with friends, relatives and teachers are likely. You should avoid listlessness. Financial worries are likely to cause considerable mental agitation. You are advised to avoid social contacts with the opposite sex as far as possible.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-13-30	2-12-22
Money dealings and enterprises	3-15-21	4-14-23
Journeys	6-17-24	5-16-25
Real property matters and educational activities	7-20-27	8-18-26
Children and speculation	9-21-28	10-19-29
Services	3-20-28	10-19-30
Partnership	1-15-27	5-18-29
Insurance	7-17-28	4-14-25
Profession and business	6-13-21	2-12-23

Chandrashtama occurs from 04-00 a.m. on 10th to 04-39 a.m. on 12th.

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2. VRISHABHA (Taurus)

General.— The adverse factors will be more in evidence during the month. Some relief is likely during the first half. Quarrels with friends, worried mind and disappointment are all likely. Krittika is better than Rohini and Mrigasira.

Health and Domestic. — Health troubles are likely but these will not be of a serious nature. Chronic patients will have to be extremely careful. The health of spouse is likely to require some watching. Domestic bliss will be enjoyed by you practically throughout.

Finance and Speculation. — The financial affairs may not be too unsatisfactory. The first half will be definitely better than the second for finances. You should resist a temptation to go in for public issue equity shares. Speculative deals may yield moderate profits.

Real Property, Services, Profession, etc. — You are advised to go slow on real property matters. Yield and rentals are likely to go down. You will be able to settle your labour problems satisfactorily. The services are advised to be careful during the second half. Professions and businesses are likely to have a lean month.

Women. — Mixed results are to be anticipated. A lot of unnecessary travelling and expenditure may be there for a few. Social workers are likely to find the month quite helpful, espacially the first half. Employed girls could look forward to having a satisfactory month.

Students. — With some effort you could make good progress in studies. You will be successful in tests and interviews during the first eight days. Those interested in fine arts will find the month fruitful.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-15-20	2-12-19
Money dealings and enterprises	1-15-21	4-13-22
Journeys	1-15-24	4-16-23
Real property matters and educational activities	2-17-21	5-18-25
Children and speculation	2-17-27	5-16-25
Services	2-17-28	8-18-30
Partnership	6-20-28	8-14-23
Insurance	6-20-27	2-13-23
Profession and business	7-20-27	2-13-30

Chandrashtama occurs from 04-39 a.m. on 12th to 04-17 a.m. on 14th.

3. MITHUNA (Gemini)

General.— The favourable influences are more in evidence during the month. Relief from certain commitments and general prosperity are likely. You should curb a tendency to deviate from right conduct. Mrigasira is better than Aslesha and Punarvasu.

Health and Domestic. — You will have reasonably good health throughout. Chronic sufferers will find the month helpful. Children's success in examinations will make you happy. With tact and patience you could save domestic peace and harmony.

Finance and Speculation. — The financial affairs will be satisfactory practically throughout. Some of the old dues which you had practically written off will be paid back to you. You will be able to settle all your previous financial obligations. Speculative transactions are not recommended during the month.

Real Property, Services, Profession, etc. — Decisions on major property deals are best postponed. Yield and rentals will be at average levels. Services will find the month quite satisfactory practically throughout. Businesses and professions will find the month profitable.

Women. — Love affairs and romances are likely to blossom into happy wedding during the second half. Social climbers will find the month advantageous. Employed girls will find the month quite satisfactory.

Students. — You should concentrate on studies. You will shine extremely well in games and athletics. You will be successful in tests and interviews.

	Fortunate dates	Inauspicious dates
Personal and domestic	9-20-28	11-15-30
Money dealings and enterprises	7-17-27	10-14-29
Journeys	6-13-24	8-18-26
Real property matters and educational activities	3-12-21	8-18-29
Children and speculation	1-9-20	8-18-30
Services	1-9-17	2-10-22
Partnership	3-9-17	2-10-30
Insurance	7-13-21	5-16-25
Profession and business	7-13-27	4-11-22

Chandrashtama occurs from 04-17 a.m. on 14th to 04-41 a.m. on 16th.

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4. KATAKA (Cancer)

General.— The month will produce mixed results tilting more on the bad side. Unhappiness in conjugal life is likely and you should avoid situations leading to it. You should curb a tendency to move from place to place without any aim or purpose. Contacts with old friends will be re-established. Aslesha is better than Punarvasu and Pushyami.

Health and Domestic. — You are likely to have health troubles throughout. Children may fall ill during the second half but the illness will not be of a serious nature. The chronic patients should be very careful. With some effort on your part you could save domestic peace and harmony.

Finance and Speculation. — This cannot be said to be quite a satisfactory month for finance. There is likely to be pressure from creditors but friends will assist you and save you from embarrassment. You should avoid speculative transactions completely.

Real Property, Services, Profession, etc. — The real property matters may not be quite satisfactory. Yield and rentals are likely to be below average. Labour problems are likely to be severe on account of the recalcitrant attitude of the labour union. Services, professions and businesses may not find the month quite helpful.

Women. — The month will be somewhat trying. The fair sex is advised to go slow on love affairs, romances and courtships. Employed girls are asked to steer clear of politics in office.

Students. — You should cut down totally extra-curricular activities and concentrate on studies. In view of a proneness to physical injuries you should go slow on games and athletics.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-12-20	2-11-17
Money dealings and enterprises	3-13-21	4-14-19
Journeys	6-15-24	5-16-22
Real property matters and educational activities	7-20-27	5-16-23
Children and speculation	8-21-28	6-18-26
Services	8-20-28	5-18-26
Partnership	6-20-28	4-16-29
Insurance	1-13-27	4-16-30
Profession and business	1-13-24	5-16-30

Chandrashtama occurs from 04-41 a.m. on 16th to 07-33 a.m. on 18th.

5. SIMHA (Leo)

General.— The favourable influences predominate during the month. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic. — You will enjoy good health. Chronic sufferers will have considerable relief. A son will land a good job in a reputed industrial house. With great tact and patience you may be able to reduce tensions in the domestic sphere.

Finance and Speculation. — Financial affairs will be satisfactory. Gains could be made in all dealings. Amounts due are likely to be realised and loans repaid. Speculative transactions will yield rich dividends from 8th till the end.

Real Property, Services, Profession, etc. — All matters pertaining to real estate will prove quite satisfactory. You are likely to acquire new property. All labour problems will be resolved to your entire satisfaction. Services will find the month quite promising. The month will be quite profitable to businesses and professions.

Women. — In spite of the adverse influence of Venus for most days the month will be generally satisfactory for the fair sex. A few may become mothers for the first time. This is a good period for employed girls also.

Students. — The month will show very good results for students. Foreign scholarships with travel grant may be offered to a few. Army commissions may be secured by a few. Rapid progress is likely in several directions.

	Fortunate dates	Inauspicious dates
Personal and domestic	6-13-21	10-20-30
Money dealings and enterprises	6-15-24	2-11-23
Journeys	6-17-27	8-19-29
Real property matters and educational activities	6-17-28	4-14-25
Children and speculation	3-12-21	5-16-26
Services	1-13-27	5-16-29
Partnership	7-17-28	5-16-30
Insurance	1-17-28	2-18-29
Profession and business	3-13-28	2-18-30

Chandrashtama occurs from 07-33 a.m. on 18th to 02-53 p.m. on 20th.

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6. KANYA (Virgo)

General.— The month will witness the accomplishment of your desires for business expansion. Accrual of power and authority and general prosperity are indicated. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic. — Good health is assured to you throughout. Chronic patients should take advantage of the favourable planetary vibrations and endeavour to obtain a permanent cure of their ailments. Domestic peace and harmony will be vouchsafed to you practically throughout.

Finance and Speculation. — This is a good month for finances. New sources of income are likely to open up. Both short term and long term investments are likely to flourish. Speculative transactions will yield substantial dividends throughout.

Real Property, Services, Profession, etc. — Acquisition of new property is indicated. Yield and rentals will be at very satisfactory levels. Labour relations will be smooth. Services could look forward to promotions with confidence. The month will be quite profitable to businesses, professions and industry.

Women. — Film artistes are favoured during the first half. They are likely to land excellent conctracts from leading banners. The month will be satisfactory for employed girls.

Students. — This is an excellent month. You will come out with flying colours in tests and interviews. Those who have appeared before the services selection boards will be selected as officer cadets for training.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-9-15	4-14-20
Money dealings and enterprises	1-12-17	2-10-21
Journeys	3-12-24	5-11-19
Real property matters and educational activities	3-13-27	5-11-22
Children and speculation	3-15-28	8-16-23
Services	6-13-24	8-18-25
Partnership	6-13-28	10-18-26
Insurance	7-15-27	10-16-30
Profession and business	7-13-27	10-16-29

Chandrashtama occurs from 02-53 p.m. on 20th to 00-13 a.m. on 23rd.

7. THULA (Libra)

General.— In a month of mixed results the good effects will have a slight edge over the bad ones. Your merit will be recognised with consequent gain. All your actions should be absolutely above board since your enemies are likely to attempt to besmirch your reputation for character and integrity. Swati is better than Visakha and Chitta.

Health and Domestic. — Health troubles are likely to worry you during the month but there will not be of a serious nature. Chronic sufferers should take good care of their health. Children's performance in schools and colleges will gladden you. Domestic bliss of a high order will be vouchsafed to you except during the first four days.

Finance and Speculation. — The month will prove satisfactory for finance. You are likely to get relief from the past financial commitments. Speculative transactions are not favoured.

Real Property, Services, Profession, etc. — The matters pertaining to real estate are not likely to be satisfactory. There will be a definite improvement during the last week. The labour problems are likely to worry you practically throughout. The month will be satisfactory for the services, professions and businesses.

Women. — Romances are likely to blossom into happy wedding during the second half. Social climbers will find the month quite helpful. Employed girls are likely to be transferred to places of their choice during the second half.

Students. — Those having an eye on the commissions in the country's defence forces are likely to realise their ambition during the last week. Medical students are particularly favoured. Those interested in fine arts will find the month fruitful.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-9-15	2-11-19
Money dealings and enterprises	3-12-17	4-14-22
Journeys	6-13-20	5-16-23
Real property matters and educational activities	7-15-21	8-18-24
Children and speculation	9-17-27	10-19-25
Services	12-20-28	5-18-25
Partnership	9-20-28	16-23-30
Insurance	6-20-27	2-14-23
Profession and business	3-13-21	4-11-24

Chandrashtama occurs from 00-13 a.m. on 23rd to 00-22 p.m. on 25th.

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8. VRISCHIKA (Scorpio)

General.— The evils predominate during the month. Separation from relations and misunderstandings with business partners are likely. You are advised not to resort to any short-cut methods for achieving success. Anuradha is better than Visakha and Jyeshta.

Health and Domestic. — Health troubles in one form or another will be present almost throughout. Colic and anal troubles may crop up. The chronic patients should take extra care to avoid an aggravation of their present ailments. To cap it all you will have considerable difficulty in maintaining peace and harmony in the domestic sphere.

Finance and Speculation. — The financial worries will pester you throughout. Sources of outside help may also dry up. All recently started activities are likely to have a setback due to paucity of resources. Speculation should be avoided completely.

Real Property, Services, Profession, etc. — The real estate matters are likely to receive a severe jolt. The agricultural crops are likely to be damaged by pests. Disputes are likely to arise on property rights. The services, businesses and professions are likely to meet with numerous obstacles and they are advised to keep their fingers crossed.

Women. — Love affairs should be avoided completely. Social and club activities should be reduced to the minimum. Employed girls should be extremely careful in dealing with their superiors.

Students. — Disinclination to serious studies is likely to be the prominent feature. Unhappy home and financial drain will also worry you. Relations with friends and teachers may become unpleasant.

	Fortunate dates	Inauspicious dates
Personal and domestic	3-12-17	8-19-27
Money dealings and enterprises	3-13-20	2-11-22
Journeys	3-15-21	4-19-30
Real property matters and educational activities	1-9-15	5-16-25
Children and speculation	1-12-17	8-18-26
Services	1-13-20	10-22-30
Partnership	6-13-21	5-18-30
Insurance	6-15-24	4-16-26
Profession and business	6-17-28	2-19-25

Chandrashtama occurs from 00-22 p.m. on 25th to 11-44 p.m. on 27th.

9. DHANUS (Sagittarius)

General.— The evil influences are in predominance. You should develop your will-power very strongly and resist all temptations which are likely to land you in difficulties. The conditions are likely to improve during the second half. Poorvashadha is better than Moola and Uttarashadha.

Health and Domestic. — The planetary influences do not generate much optimism in matters pertaining to health. Stomach complaints may be expected. Chronic patients should be very careful. You will be hard pressed to maintain peace and harmony in the domestic sphere.

Finance and Speculation. — The redeeming feature this month is, there will be some improvement in finances which will help you to meet your difficulties in other fields. You should avoid speculative transactions completely.

Real Property, Services, Profession, etc. — You are likely to have some bright shots in speculative transactions during the second half. Labour problems will be rather severe this month. Services will not find the month unsatisfactory. The professions and businesses are likely to have a lean month.

Women. — You should go slow in love affairs. You are advised to reduce the tempo in social activities. Employed girls are likely to be given memos by their superiors to explain their conduct in their official work.

Students. — In view of your proneness to physical injuries you are advised to refrain from sports, games and athletics. Social contacts with the opposite sex should be avoided if possible during the month. Medical students are particularly favoured.

	Fortunate dates	Inauspicious dates
Personal and domestic	6-9-15	1-14-22
Money dealings and enterprises	6-12-17	2-16-25
Journeys	7-13-20	3-18-26
Real property matters and educational activities	7-15-21	4-19-30
Children and speculation	9-17-21	5-18-27
Services	9-17-24	2-14-28
Partnership	6-17-24	4-18-27
Insurance	7-12-21	4-16-28
Profession and business	7-12-24	5-18-29

Chandrashtama occurs from beginning to 05-53 a.m. on 3rd and from 11-44 p.m. on 27th to 00-26 p.m. on 30th.

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10. MAKARA (Capricorn)

General.— The favourable influences have an upper hand during the month. Your influence and authority will rule high. Your enemies will be completely defeated. Mercury will generate in you an eager desire to make money and this desire may bear fruit because of the favourable disposition of the lord of the 2nd. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic. — Minor ailments are likely during the second half. Chronic sufferers could expect some temporary relief during the first half. There will be some degree of peace and harmony in the domestic sphere practically throughout.

Finance and Speculation. — Financial affairs will be more or less satisfactory. You are likely to start new financial ventures which will yield good dividend in time to come. The speculative transactions are likely to yield moderate dividends practically throughout.

Real Property, Services, Profession, etc. — Real property matters will be smooth and satisfactory. Yield and rentals will be at good levels. The labour problems are likely to be resolved during this month. Services, businesses and professions will find the month fruitful.

Women. — Those engaged in social work are likely to be invited to shoulder greater responsibilities which they will discharge to the satisfaction of all concerned. You will be a most sought-after person in social gatherings. The month will prove satisfactory to employed girls.

Students. — You will shine well in the field of sports. A few are likely to be invited to participate in national events. Those who are ambitious of a career as commissioned officer in the country's defence forces are likely to realise their ambitions during this month.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-12-17	2-14-23
Money dealings and enterprises	6-13-20	3-14-23
Journeys	7-15-21	4-11-19
Real property matters and educational activities	7-17-24	4-18-29
Children and speculation	9-17-24	4-18-30
Services	9-17-27	14-23-30
Partnership	9-17-28	2-16-25
Insurance	6-15-27	2-16-29
Profession and business	1-12-28	5-19-30

Chandrashtama occurs from 05-53 a.m. on 3rd to 04-54 p.m. on 5th and from 00-26 p.m. on 30th till the end.

11. KUMBHA (Aquarius)

General.— The evil influences will be in predominance throughout. You should resist a temptation to adopt unorthodox methods for achieving success. Frustration will be the order of the day practically throughout. Stoicism and prayers to God will be of great help to counter the restlessness which the adverse planetary influences will tend to generate. Dhanishta is better than Satabhisha and Poorvabhadra.

Health and Domestic. — The planetary transits do not generate any optimism in the field of health. Stomach ulcers and nervous tension are likely to worry you. Chronic sufferers should be most careful. With some effort on your part you may be able to save domestic peace and harmony.

Finance and Speculation. — Financial affairs may not be too bad. Although the pressure from creditors will be severe, friends will assist you and save you from embarrassment. Speculative transactions should be avoided.

Real Property, Services, Profession, etc. — Real property transactions are better avoided during the month. Yield and rentals are likely to go down. Labour problems are likely to worry you very much. Services, businesses and professions are likely to find the month quite trying.

Women. — Social contacts are not likely to be successful. Romances and love affairs should be avoided as far as possible. You are advised to be particularly careful of your functional health. Employed girls should be very careful when dealing with superiors.

Students. — If sufficient self-restraint is practised now you will have laid the foundation for making progress in studies in the months to come. You should curb a tendency towards extravagance and unnecessary expenses.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-12-17	7-18-30
Money dealings and enterprises	1-13-20	6-14-26
Journeys	1-15-21	2-11-19
Real property matters and educational activities	1-17-24	4-14-22
Children and speculation	3-13-20	5-16-23
Services	3-15-21	8-19-29
Partnership	3-17-24	10-22-30
Insurance	3-20-27	5-19-30
Profession and business	3-17-28	4-11-29

Chandrashtama occurs from 04-54 p.m. on 5th to 00-26 a.m. on 8th.

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12. MEENA (Pisces)

General.— The general results are of a mixed nature with good effects having an edge over the evil ones. The second half of the month will be more satisfactory than the first in many a respect. Of the three stars Uttarabhadra fares the best, Revati comes next and Poorvabhadra last.

Health and Domestic. — Though this is not an unsatisfactory month for health, weakness and general debility may be present in a mild form during the first half. The period is encouraging for chronic sufferers. With tact and patience you may be able to save peace and harmony in the domestic field.

Finance and Speculation. — Financial affairs will be satisfactory. You will have considerable relief from your past financial commitments. Speculation is likely to yield moderate profits.

Real Property, Services, Profession, etc. — The conditions pertaining to real estate may not be bad, even so you are advised not to transact business in property matters during the month. Labour problems are likely to be resolved. Businesses, professions and services will find the month satisfactory.

Women. — This is a good month for the fair sex. Courtships are likely to blossom into happy wedding. You will be popular in social gatherings. Employed girls are likely to be promoted during the month.

Students. — Those pursuing medical courses are favoured. You are likely to get acquainted with scholars of fame and reputation and such contacts will be of great assistance to you in your career later on. You are likely to go on a memorable picnic in the company of the opposite sex during the second half.

	Fortunate dates	Inauspicious dates
Personal and domestic	1-7-17	2-9-22
Money dealings and enterprises	3-12-20	4-19-30
Journeys	6-13-21	5-11-19
Real property matters and educational activities	7-15-24	8-14-25
Children and speculation	12-17-27	10-18-26
Services	12-15-28	8-18-29
Partnership	7-15-27	2-19-29
Insurance	3-13-24	4-18-30
Profession and business	1-12-21	4-11-22

Chandrashtama occurs from 00-26 a.m. on 8th to 04-00 a.m. on 10th.

SUICIDE — AN ASTROLOGICAL STUDY

(Continued from page 492)

drinking heavily and it is reported that he is also of unsound mind.

On 10-11-1975 the native was blessed with a son, but then the mental health of the gentleman started deteriorating. His spells of depressions became very acute. To get out of the same he started drinking. With drinks he started getting violent and in these fits he started beating his wife. The poor lady suffered hell because of his tortures. Once he beat his wife so much that she suffered a very bad spinal injury. During her second pregnancy in 1978 he decided to take her to Srinagar. In Srinagar, she fell ill with jaundice and died on 5-6-1978. The wife's death brought on a deep spell of depression in him. He started drinking very heavily. The authorities, after tolerating him for long period, demoted him from officer's position to that of an assistant on 21-8-1981.

At this stage he was posted under me. He reported to me dead drunk. I became very furious and asked him to get out. At that time I was not aware of his past history. In a fit of anger I complained to the authorities in writing. The authorities were waiting for some such complaint and they started the proceedings for termination of his service. His well-wishers thereafter contacted me and explained the whole tragic story. I had thereafter to use my influence to stall the termination proceedings and arranged to get him admitted in a hospital for shock treatment. After treatment he improved considerably and I tried my level best to direct his mind to religious practices but I failed in my efforts. He stopped drinking for a while. Alcoholic Annonymous helped him a lot. But giving up drinks invariably brought about deep spells of depressions and during which he would get a strong urge to committing suicide. I examined his horoscope and found a genetic trait of suicidal tendency because of the lord of the Lagna and 8th house was in the sign Cancer and the lord of Cancer the Moon was in a sign of Saturn with Ketu. Ketu being a shadowy planet was doing the job of Saturn and Saturn himself was in the cluster of planets in Taurus. The pattern, therefore, clearly indicated that this man would commit suicide due to a genetically inherit-

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ed tendency. To top it, Saturn was afflicting both Mars and Pluto and the Moon and Ketu. His fate, therefore, was sealed. As a psychological method I requested him to write his autobiography. This is a powerful method of releasing long forgotten mental traumas. He began to write as I had suggested. His improvement was so much that by 1984 I was trying to pursue the management to allow him once again to appear for the examination for the officers' post, but some of his drunkard friends started taking him to prostitutes and drinking dens. I could not stop this extraneous cause for his downfall. He started coming dead drunk once again. It was an ordeal for me to save him. When he was drunk he used to be very boisterous and if we succeed in keeping him sober for some time he used to become very depressed and in this state he would get those horrible thoughts of suicide. Once in such a sober spell he put in an advertisement in a newspaper seeking matrimonial alliance. When I came to know about it, I called him and told him that he should not think of marriage till the end of 1985. He told me that a second marriage could save him. His well-wishers also supported his contention but I strongly objected. All were perplexed as to why I am objecting so much. I was sure that he would not see through 1985. The same year he committed suicide. The entry of Saturn in Scorpio was to start the process. Finally he and his well-wishers conceded to my pleas and he decided not to marry till the end of 1985. In January 1985 when I was going for some official work to Madras he sought my blessings and asked me if I would object to his marriage after 1985. I told him I would encourage him thereafter but till then he should control himself and try to follow religious practices I have told him to practise. But by the beginning of March when I came back from Madras he was in very deep depression. I was not able to help him any more. In June 1985 he committed suicide after drinking poison. Violent conjunction of Mars and Pluto in the 4th aspected by Saturn brought his death by poisoning. — 69.86.

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DAILY GUIDE FOR JUNE 1987

MIHIRA

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.— Ed., A.M.]

1. *Mon.* — Panchami (5th tithi) whole day. Pushya till 26h 58m; then Aslesha. Siddha Yoga whole day. Good for buying cows or dogs, for wearing new clothes or ornaments, for patients to take first bath after recovery from illness, for gardening, for taking medicines or appointing staff, for erecting sheds.

2. *Tues.* — Panchami (5th tithi) till 7h 16m, then Shashti (6th tithi). Aslesha upto 29h 53m, then Makha. Siddha Yoga whole day. Good for borrowing, for testing instruments, for surgical operations.

3. *Wed.* — Shashti (6th tithi) upto 9h 35m, then Saptami (7th tithi). Makha and Siddha Yoga whole day. Good for buying cows or dogs, for driving new vehicles, for borrowing, for testing instruments, for writing accounts, for digging or deepening wells.

4. *Thurs.* — Saptami (7th tithi) till 11h 34m, then Ashtami (8th tithi). Makha and Amrita Yoga upto 8h 31m, then Poorvaphalguni and Siddha Yoga. Good for buying cows or dogs, for borrowing, for testing instruments, for digging or deepening wells.

5. *Fri.* — Ashtami (8th tithi) upto 13h 02m, then Navami (9th tithi). Poorvaphalguni till 10h 40m, then Uttaraphalguni. Siddha Yoga whole day. Routine work only.

6. *Sat.* —Navami (9th tithi) upto 13h 47m, then Dasami (10th tithi). Uttaraphalguni till 12h 08m, then Hasta. Marana Yoga full day. Routine work only.

7. *Sun.* —Dasami (10th tithi) till 13h 44m, then Ekadasi (11th tithi). Hasta upto 12h 49m, then Chitta. Siddha Yoga whole day. Good for patients to take first bath after recovery from illness, for buying dogs or cows, for testing instruments, for driving new vehicles, for erecting sheds, for digging or deepening wells.

8. *Mon.* — Ekadasi (11th tithi) till 12h 15m, then Dwadasi (12th tithi). Chitta and Prabalarishta Yoga upto 12h 41m, then Sravana and Amrita Yoga. After 12h 41m good for buying cows or dogs, for driving new vehicles, for taking medicines, for appointing staff, for fixing pumpsets.

9. *Tues.* — Dwadasi (12th tithi) upto 11h 08m, then Trayodasi (13th tithi), Swati and Siddha Yoga till 11h 45m, then Visakha and Marana Yoga. Upto 11h 45m, good for taking medicines, fixing pumpsets.

10. *Wed.* — Trayodasi (13th tithi) upto 8h 43m, then Chaturdasi (14h tithi) till 29h 44m, afterwards Poornima (Full Moon). Visakha till 10h 06m, then Anuradha. Siddha Yoga whole day. Upto 8h 43m good for buying cows or dogs, for gardening, for borrowing, for writing accounts, for digging or deepening wells.

11. *Thurs.* — Poornima (Full Moon) till 26h 19m, then Prathama (1st tithi), Anuradha and Siddha Yoga till 7h 52m, then Jyeshta and Prabalarishta Yoga till 29h 14m, afterwards Moola and Siddha Yoga. Routine work only.

12. *Fri.* —Prathama (1st tithi) till 22h 40m, then Dwiteeya (2nd tithi). Moola and Amrita Yoga upto 26h 24m, then Poorvashadha and Prabalarishta Yoga. This day also routine work only.

13. *Sat.* — Dwiteeya (2nd tithi) upto 18h 57m, then Triteeya (3rd tithi). Poorvashadha upto 23h 32m, then Uttarashadha. Siddha Yoga whole day. Good for testing instruments.

14. *Sun.* — Triteeya (3rd tithi) till 15h 22m, then Chaturthi (4th tithi). Uttarashadha till 20h 50m, then Sravana. Amrita Yoga whole day. Good for gardening, for wearing new garments, for driving new vehicles, for appointing staff, for erecting sheds, for digging or deepening wells.

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15. *Mon.* — Chaturthi (4th tithi) till 12h 04m, then Panchami (5th tithi). Sravana and Amrita Yoga till 18h 28m, then Dhanishta and Siddha Yoga. After 12h 04m good for travel, for testing instruments, for erecting sheds, for appointing staff, for digging or deepening wells.

16. *Tues.* — Panchami (5th tithi) till 9h 11m, then Shashti (6th tithi). Dhanishta and Siddha Yoga upto 16h 33m, then Satabhisha and Marana Yoga. Good for taking medicines, for patients to take first bath after recovery from illness, for buying foodstuffs.

17. *Wed,* — Shashti (6th tithi) upto 6h 52m, then Saptami (7th tithi) upto 29h 09m, afterwards Ashtami (8th tithi). Satabhisha and Siddha Yoga upto 15h 14m, then Poorvabhadrapada and Amrita Yoga, Good for buying cows or dogs, for travel, for taking medicines, for erecting sheds, for buying foodstuffs.

18. *Thurs.* — Ashtami (8th tithi) upto 28h 06m then Navami (9th tithi). Poorvabhadrapada till 14h 33m, then Uttarabhadrapada. Siddha Yoga whole day. Routine work only.

19. *Fri.* — Navami (9th tithi) till 27h 41m, then Dasami (10th tithi). Uttarabhadrapada upto 14h 30m, then Revati. Whole day Siddha Yoga. Routine work only.

20. *Sat.* — Dasami (10th tithi) upto 27h 52m, then Ekadasi (11th tithi). Revati and Prabalarishta Yoga till 15h 05m, then Aswini and Amrita Yoga. After 15h 05m good for wearing ornaments, for taking medicines, for fixing pumpsets.

21. *Sun.* — Ekadasi (11th tithi) upto 28h 34m, then Dwadasi (12th tithi). Aswini and Siddha Yoga till 16h 12m then Bharani and Prabalarishta Yoga. Upto 16h 12m good for buying cows or dogs, for wearing new garments or ornaments, for taking medicines, for fixing pumpsets.

22. *Mon.* — Dwadasi (12th tithi) upto 29h 43m, then Trayodasi (13th tithi). Bharani and Siddha Yoga till 17h 48m, then Krittika and Marana Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments.

23. *Tues.* — Trayodasi (13th tithi) whole day. Krithika and Siddha Yoga upto 19h 47m, then Rohini and Amrita Yoga. Good for borrowing, for testing instruments.

24. *Wed.* — Trayodasi (13th tithi) upto 7h 14m, then Chaturdasi (14th tithi). Rohini till 22h 06m, then Mrigasira. Siddha Yoga whole day. Upto 7h 14m good for wearing new garments or ornaments, for gardening, for driving new vehicles, for buying cows or dogs, for erecting sheds.

25. *Thurs.* — Chaturdasi (14th tithi) till 9h 03m, then Amavasya (New Moon). Mrigasira upto 24h 40m, then Aridra. Marana Yoga whole day. Routine work only.

26. *Fri.* — Amavasya (New Moon) till 11h 07m, then Prathama (1st tithi). Aridra upto 27h 27m, then Punarvasu. Siddha Yoga whole day. This day also routine work only.

27. *Sat.* — Prathama (1st tithi) till 13h 23m, then Dwiteeya (2nd tithi). Punarvasu and Siddha Yoga whole day. After 13h 23m good for testing instruments, for fixing pumpsets.

28. *Sun.* — Dwiteeya (2nd tithi) upto 15h 47m, then Triteeya (3rd tithi). Punarvasu upto 6h 24m, then Pushya. Whole day Siddha Yoga. Good for gardening, for taking medicines, for buying cows or dogs, for driving new vehicles.

29. *Mon.* — Triteeya (3rd tithi) upto 18h 15m, then Chaturthi (4th tithi). Pushya till 9h 25m, then Aslesha. Siddha Yoga whole day. Upto 9h 25m good for buying cows or dogs, for gardening, for taking mediciens, for wearing new garments or ornaments, for testing instruments, for erecting sheds.

30. *Tues.* — Chaturthi (4th tithi) upto 20h 38m, then Panchami (5th tithi), Aslesha till 12h 25m, then Makha. Siddha Yoga whole day. Good for surgical operations.

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ASTROLOGICAL AND ALLIED ACTIVITIES

INDIAN COUNCIL OF ASTROLOGICAL SCIENCES

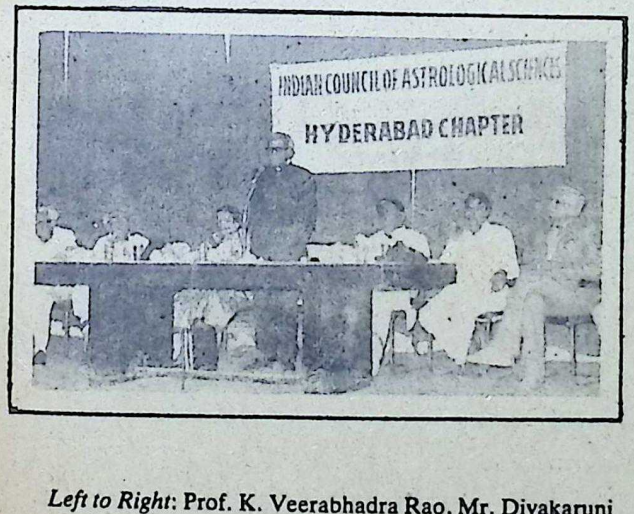
Hyderabad Chapter

The Hyderabad Chapter of the ICAS was inaugurated on 15th February 1987 by Dr. Chenna Reddy, a former Chief Minister of Andhra Pradesh.

Mr. V. N.' Reddy, well-known Architect and poet, and Chairman of the Hyderabad Chapter, presided.

Dr. Reddy, in his inaugural address emphasized the importance of building up public opinion sufficiently through education on Astrology, to coerce the Government to officially recognise Astrology. He said neglect of the science for decades in the country of its birth had damaged its reputation. He asked the people to restore the prestige of Astrology by patronising it and developing it along scientific lines. It had been and continued to occupy an integral part in the life of the people. Dr. Reddy stressed the importance of setting up of a council for Astrology on the lines of the Indian Medical Council.

DR. B. V. RAMAN, President of the ICAS, delivering the key-note address, said that enough damage had been done to Astrology in the name of scientific temper, Interest in Astrology has been growing by leaps and bounds amongst the enlightened sections of the educated public, DR. RAMAN pointed out. He came down heavily on the attitude of condemning astrology in public and consulting astrologers in private as smacking of a lack of courage of conviction. DR. RAMAN said that some of our scientists were picking up ideas discarded by the West and were western-oriented in their thinking. Such scientists betrayed a lack of true scientific temper in condemning astrology without studying it. DR. B. V. RAMAN refuted the belief that Astrology was ann idele pursuit.



Left to Right: Prof. K. Veerabhadra Rao, Mr. Divakaruni Venkatasubba Rao, Mrs. Rajeswari Raman, DR. B. V. RAMAN, Dr. M. Channa Reddy, Mr. B. N. Reddy and Mr. Lachman Das Madan.

Mr. Lachman Das Madan, Editor of *Babaji*, also spoke Official Language Commission Chairman Dr. K. Veerabhadra Rao was also present on the occasion.

Mr. K. Aswathappa, Honorary Secretary, ICAS, welcomed the gathering.

In his welcome speech, Mr. K. Aswathappa, Honorary Secretary of ICAS, explained the objects of the Council and hoped that Hyderabad Chapter will expand and involve scholars and savants of astrology in promoting the cause of the subject and in strengthening the Council.

In his concluding remarks Mr. V. N. Reddy, Chapter Chairman, appreciated the courage of conviction of both Dr. Chenna Reddy and the present Chief Minister Sri N. T. Rama Rao regarding their faith in astrology.

Mr. Reddy assured all co-operation to build the ICAS on a strong foundation.

Astro and Occult Sciences Institute

The Universal Research Institute of Astro and Occult Sciences was formed in May 1986 at Hyderabad with the object of popularising Astrology. The Institute meets every Sunday and has also been conducting classes in Astrology. It has a library of astrological works. It was affiliated to the Indian Council of Astrological Sciences on 15th February 1987 at the Managing Committee Meeting of the Council held at Hyderabad. For details contact Mr. Vangury Surya Prakash Rao, Secretary, URIAOS, H. No. 1-1-336/95, Viveknagar, Hyderabad-20.

Workshop in Singapore

An astrological workshop was conducted by Dr. Sandipan Chaudhuri, Hony. Director, International Institute of Astrological Research and Indian Culture at Strand Hotel, Singapore, between 17th and 23rd March, 1987. People from different parts attended the workshop. Predictions of Dr. Sandipan Chaudhuri were appreciated. Those who participated in the workshop included Messrs. Eric Paglar, Director of Customs & Excise, Tony Cardozo, Bruno Guillon, James Lon, Seik Mai, Stephonie Goh, Sanmel Chia, Ece Gek Sue, S. Granes, Sow Theokee, Phuah Peng Lim Yang, Jason, Sun, Priscila Lee, S. Ganendra, Lim, Tan Siew Hong Florence, Ng Siang Heng, Lim Bee Chin, Prabha Nair, Chan Guat Kee, Jeffrey Tan, Koh George, Toh Wee Foon, Monica Lim, Patrick Wong Kee Sheng, S.S. Yeh, Soon Tet Khool and others.

Veda Paripalana Sabha

Releasing the book *Udakasanthi* at the 9th anniversary celebrations of *Veda Paripalana Sabha*, Malleswaram, Bangalore on 2nd April 1987 DR. B. V. RAMAN said that science or *vignana* has its own limits. It could give us physical comforts but took away mental peace. Science was pushing the world to an abyss of destruction. It was guilty of creating chaos in human life.

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DR. RAMAN said that science must be shown its proper place and healthy tradition should be upheld. Undue emphasis should not be laid on the so-called 'scientific temper' at the cost of human values and human happiness.

Dealing briefly with our heritage DR. RAMAN averred that Vedic knowledge was of eternal relevance and the contemporary society, as it alone was capable of bringing harmony in human relationships and an integration of the human personality apart from contributing to spiritual *sadhana*.

Justice A. R. Somnath Iyer presided.

DR. RAMAN said that the book *Udakasanthi* was an absolute necessity for all *purohits*. It contained *mantras* to be recited at every important function in the life of a Hindu. The *proskshana* or sprinkling of holy water while performing the *shodasakarmas* (sixteen observances) enjoined on every Hindu to undergo is to be done by reciting appropriate *mantras*.

DR. RAMAN congratulated the authors for having brought out such a useful publication; He also commended the activities of the *Sabha* in propagating Vedic Dharma at a time when anti-Vedic forces, in the garb of 'modernism', were strengthening their roots in the Hindu way of life.

In his presidential remarks Justice Iyer said that the Vedas contained eternal wisdom and were relevant for all times. He was particular that Vedic studies were given priority so that the world's first recorded wisdom was preserved for posterity.

Justice Iyer appreciated the work done by the Veda Paripalana Sabha in bringing together on the same platform the *Smarthas, Madhwas* and *Srivaishnavas* for the good of the Brahmin Community as a whole and the Vedic studies.

A vote of thanks was proposed by Mr. Sivaram.

OBITUARY

We regret to record, the death of Dr. Mahadeo Ganesh Date on 30-3-1987 after a brief illness. He was 75.

Dr. Date was a well-known astrologer of Madhya-Pradesh. Born in an orthodox Brahmin family, he was highly proficient in horary astrology, palmistry and *ramal*. His interests included finger-prints and magic.

He was a registered practising homeopathic doctor and had authored 5 books in Marati and one in Hindi on astrology and allied subjects. Between 1942 and 1947, he published a magazine 'Bhavishya Deepak' devoted to Astrology. He was also a columnist for a leading daily of Indore for nearly 20 years.

May his soul rest in peace.

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